AUSTIN STICKNEY.

PUBLII TERENTII AFRI

COMŒDIÆ SEX.

THE COMEDIES OF TERENCE.

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THE COMEDIES OF TERENCE:

WITH

TEXT METRICALLY ARRANGED THROUGHOUT,

AND

COPIOUS ENGLISH NOTES,

ORIGINAL, AND SELECTED

FROM THE BEST COMMENTATORS, ANCIENT AND MODERN;

WITH PROLEGOMENA, &c.

BY

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PREFACE.

AMIDST the many Editions of the Works of Terence, which have of late years issued from the press, there seemed as yet to be wanting, a text carefully selected, which, without resorting to conjectural readings, should be amenable to metrical arrangement throughout, and be accompanied with facilities for ascertaining the exact metre and mode of scansion, by comic license or otherwise, to be adopted in every single line. There seemed also to be wanting a course of *English* annotation (such being now, very justly, the favourite medium) sufficiently copious not only to answer the expectations of the more enquiring and advanced scholar, but also to meet the wants of the mere student—seeking less the niceties of critical research than simple explanation and practical guidance. To supply such defects has been the object of the present undertaking.

With this view, the Edition by Zeune, LONDINI: MDCCCXX. has been taken as the basis of the present Work, and his text has been adhered to, except in those places where the metre seemed of necessity to require a change; and in such instances well authenticated readings, under the sanction of Faern, Bentley, or Hare, have been substituted, but nothing founded merely on conjecture has been admitted. The student will find, throughout, ample facilities for the scansion of every line, each instance of the licentia comica being signified in the text itself, by a variance of type or other sign; and

every change of metre being pointed out in the notes, at foot of the respective pages, in such a manner as at once to catch the eye.

In preparing the Annotations, the Editor has drawn largely from Zeune's edition, having carefully translated from it, in a simple and condensed form, whatever seemed worthy of selection. He has also introduced, from numerous other editions, and added from himself, such remarks as might tend to explain or illustrate the sense and allusions of the Author, with a view, also, to guide the taste, remove obscurity, and familiarize the idioms of the Language. In this department of the Work, it seemed due to commentators, as also to the reader, that each borrowed annotation should be acknowledged; which has been accordingly done by initial letters annexed.

A sketch of the Terentian Metres, such as was thought sufficient for practical purposes, has been prefixed, as also a Memoir of Terence, and Remarks on the Drama, which it is hoped will be acceptable to the Student.

On the typographical accuracy, a matter of no small moment in such a Work, the utmost care has been bestowed.

Dublin, November, 1845.

MEMOIR OF TERENCE.

The life of Publius Terentius Afer is known to us through a transcript made from Suetonius by Donatus. At the death of Plautus, Terence was about nine years of age, being born, as is supposed, B. C. 193, at Carthage. He was descended from a family, free and perhaps distinguished in their country, but so little recorded in after memory, that the original sirname of their immortal son has been lost in the darkness of antiquity. The name under which he is handed down to us, he assumed from Terentius Lucanus, a Roman senator, subsequently to his manumission;—for, the refiner of Latinity, the genius of Roman Drama, and the chaste model of every succeeding age, breathed in a slave.—What the vicissitude was, which drew upon him such a doom, remains for little more than conjecture. He could not well have been a Roman prisoner; because peace prevailed between Rome and Carthage from 200, to 149, B. C.—from the close of the second to the opening of the third Punic war—an interval which embraces his entire life. It is suggested, then, that he might have been taken captive by Numidian or Gætulian pirates, during a war between these people and his countrymen, and sold by them to Roman merchants. Fenestella states, as an objection to this, that commerce was not opened between the rival powers until after the downfall of Carthage. But we can readily conceive opportunities to have been casually presented, of making a purchase of this kind on the Italian coast, even before commercial intercourse became habitual.—Howsoever he may have become the property of the Roman, it is certain that the latter took every care of his dependant's education, encouraged his rising talents, and early presented him with freedom, giving him his own name. The mental acquirements of Terence, as also the graces of his person, soon recommended him to the acquaintance of celebrated men, among whom are particularised, Lælius, Furius, and Scipio, who honoured him with their friendship. This Scipio Africanus must have been Æmilianus, the conqueror of Carthage and Numantia; as the

elder of the same name died 184, B. C. which preceded, probably, even the emancipation of the young Carthaginian. His friend Lælius is thought to have been Lælius Sapiens; because such a person is introduced in Cicero's Amicitia, citing a verse from the Andrian, and designating the author by the words, "familiaris meus."

Terence was upbraided, by several contemporaries, with the charge of being an upstart in the pursuit of the comic drama's Muse, and of finding, in the abilities of a Lælius or a Scipio, a resource for uncultivated genius. The poet touches on this subject in the prologue to the Heautontimorumenos, and treats it more at large in that to the Adelphi. In the former, he refers the decision of the point at issue to the popular judgment:—in the latter, what appears put forward as a defence, is of so tame a character, as to be looked upon by several as tantamount to a direct avowal of the borrowed plumes. But we can only recognise there the modesty which is becoming to talent,—in language dictated by honorable principles of friendship;—affording a gratification to those friends, by permitting a rumour, which may have been flattering to them, though ungrateful to an author's pride and love of approbation. However, the two patricians were at this time very young, nor had they yet evinced talents adequate to afford such tokens of friendship. These considerations seem to point to the "Theonine tooth" of envy, as the true source of such calumnies;—which had so deep an influence on the mind of the poet, as to expel him from Rome, to which he never afterwards returned. However, the power of his genius survived his enemies, and in course of time, when the poet was no more, it attracted the universal admiration, which malice alone had denied, or obscurity clouded.

Terence disappeared from Rome, either, as Porcius represents, in extreme indigence; or, according to other accounts, in possession of a small independence. The latter is the more probable; for it appears that he left behind him a heritage of some acres of garden, near the Villa Martis, on the Appian way; as also a daughter, who afterwards wedded a Roman knight. His death is fixed by Suetonius in the consulate of C. Cornelius Dolabella and M. Fulvius Nobilior, B. C. 159, or U. C. 595; ten years before the commencement of the third Punic war.—The place of this great man's death is as doubtful as is his parentage. We are left to suppose, either,—that he died in Stymphalus or Leucadia, the catastrophe being hastened by regret for his property, which had been sent before him, and lost by shipwreck; or,

—that he himself perished (on his departure for Greece or on his return for Italy) in the same voyage by which his effects were lost, among which were 109 pieces,—translations, extracts, or imitations of Menander. Suetonius assigns to him a brown complexion, a slender person, and middle stature. These hints have been followed in delineating his portrait, which accompanies the six plays in a manuscript of the Vatican; and which, engraved in the third volume of the Greek Antiquities of Gronovius, has been thence copied into many editions of the poet's works.—Several writers, and among them Paulus Orosius, have confounded the Carthaginian with Terentius Culeo, a Roman, who was also a writer of comedies, and is mentioned particularly by Livy, in his account of the third Punic war. The order in which the comedies were represented is,—1. Andrian; 2. Hecyra; 3. Heautontimorumenos; 4. Phormio; 5. Eunuch; 6. Adelphi. The order in which they have been published may be partly attributed to the fact, that the Hecyra and Phormio were borrowed from the Greek of Apollodorus, and the remaining four from that of Menander. In all the plays, as might be expected, considering their source, the scene is at or near Athens, and the manners, customs, and dresses are Grecian.

The Andrian has been imitated with singular exactness by Baron, in his "Andrienne," in which the fifth Act is an almost literal translation from Terence. Another imitation has been found in the "Conscious Lovers," by Steele. The Eunuch seems to have been the most favoured with the Roman audience. The ædiles purchased it from the author for 8,000 sesterces. Fontaine has made it the basis of "L'Eunuque." Hence also were suggested the "Bellamira" of Sir C. Sedley, and "La Talanta" of Aretine.—The Hecyra has given rise to a novel by Cervantes. Laharpe considers it the most interesting, in point of subject, of all the plays; but is obliged to confess, that the execution is frigid and devoid of comic energy. Accordingly, Volcatius takes its demerit into account, in numbering it as the sixth of the plays; while it is, in point of time, the second.—The Heautontimorumenos has been admired for its exposition and happy details; the vivid expression of natural sentiments, and traits of character, in which is discerned the hand of a great master; among such instances, the line "Homo sum, humani nihil a me alienum puto," is preeminently distinguished. More interest is excited in the plots of this play, and in its catastrophe, than in those of any other. It has supplied subject for a literary controversy between

Aubignac and Menage, as to the question, whether the time of the performance of a dramatic piece ever exceeded, among the ancients, the limit of one day;—whether or not one part could be acted in the evening, and the remainder, after an interval, in the morning. The first line of the third Act is the chief instrument of difficulty.

In the opinion of Erasmus, there was no writer who contributed more to purify the Latin tongue; none, who is read with greater pleasure;—and there is more good wit in one Terentian play, than in all those of Plautus. Hieronymus gives him a place among the four whom he allows to be the princes of the poets, whom he sets down thus:—Homer, Virgil, Menander, Terence. His precise notice of human manners, and the pleasingness of his style, are commended by Cicero. Among the distinguished features in his writings is, the propriety observed in the language and actions represented. It is certain that no equal in his own tongue has succeeded him.

Rollin and modern literary men, for the most part, have confined themselves to the opinions expressed by those who preceded them, without advancing original judgment of their own. Blair, however, insists upon the delicacy of his language, the chasteness of his dialogues, and the picturesque simplicity of his recitals. He comments also on the wisdom of his moral;—the interest excited by the situations which he himself devises, and those which, having been devised by others, he brings to perfection;—the softness of sentiment expressed, and awakened in the soul of the spectator. These beauties have the greater merit, as there is less diversity in the characters and intrigues. Marmontel, who appears to have been fascinated by the gaiety in the style of Plautus, and by the richness of his imagination, yet grants, that Terence is more refined, more enchanting, and displays more art in reconciling the agreeable and the becoming,—the courteous and the humourous,—the rigid and the condescending.

Few authors have been oftener transcribed within so short a period. The Royal Library at Paris contains upwards of twenty manuscripts of the comedies, complete or otherwise. There is one supposed prior to the year 900; which has furnished the figures published by Mad. Dacier. One of those of the Vatican goes so far back as the age of Charlemagne, according to Fontanini. But still greater value is attached to the Bembine copy. In 1779, editions to the number of 395, worthy of special remark, were counted; of these the Deux-Ponts edition contains a catalogue.

REMARKS ON THE DRAMA.

The drama has had its votaries in all countries of the civilized world; and the degree of devotion paid to it by each people, seems proportionate to their advancement in polished manners. The name *drama* imports, an imitative representation of actions, and is applicable to any composition which, in its delivery, is accompanied by action: or, in which more is implied by supposed action than by mere description or the language of dialogue. With this view, the Iliad and Odyssee of Homer may be looked upon as the great archetypes of the drama, in tragedy and comedy respectively, inasmuch as, "nation after nation, and century after century, has been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments." These, perhaps, yielded the seeds which, nursed by art, gradually attained the growth of an Æschylus, a Terence, a Shakspeare, and a Moliere.—The wide sphere, granted to the drama in its career, is due to the genius of imitation. This spirit is inborn to man, is his companion in every clime, evinces itself even in the pastimes of his childhood, and is essential to the Art itself. It appears, also, that the religious rites of all nations, in their primitive state, were recommended to the taste of barbarism by being, in a measure, dramatised. Many instances of this survived to the beginning of the middle ages; such as, the rude plays performed at the celebration of the Carnival at Easter, among which were the *festa asinaria*, the actors being dressed to resemble asses, and appointed to read mass in this habit. Such extravagancies, or mysteries, as they were called, prepared the way for the national drama, in Germany, England, and the south of Europe.—The origin of the drama, according to Victor, may be traced to the time of Orpheus, who flourished a century before the Trojan war. This adventurer communicated to the Thracians the mysteries of Bacchus, which he transplanted from Egypt; and to these, according to Victor, every species of *fable* is referrible. Hence, an altar to Bacchus was always fixed on the right side of the Roman stage. The grand division of Drama is into Tragedy and Comedy.

Τραγῳδία.

This term was originally applied to a hymn (dithyrambus) in honour of Bacchus, qu. "τοῦ τράγου ᾠδή, the goat's song," because a goat, the enemy of the vineyard, was the peace-offering on such occasions; or, because such

was the mead awarded to the poet, who supplied the song to the choir. Some derive the first part of this word from τρύγες, either because the poet was rewarded by a vessel full of *lees* of wine; or, because Thespis of Attica, the inventor of tragedy, (536, B. C.), had the faces of his actors besmeared with them; the use of the mask being not yet known. The name τραγῳδία was not confined to tragedy in the modern acceptation, as distinguished from comedy, but was originally more marked by the *comic* features, which pervaded it, than by any other. It has been compared to a masquerade, somewhat resembling the performances of the morrice-dancers of England, or the Guisards of Scotland, whose revels are not yet totally extinct.—Æschylus is said to have substituted a permanent stage for the travelling cart of Thespis; and he introduced the flowing robe (syrma) and the buskin (cothurnus). But under Sophocles and Euripides τραγῳδία attained its highest perfection.

Κωμῳδία.

For this word two derivations are assigned. 1. As if "κωμαζόντων ᾠδή, a song of revellers," in honour of Apollo, the guardian of shepherds and neighbourhood. Κωμάζω is of the same root as *comus*, the god of revelry. 2. From κῶμαι and ᾠδή; because comedy, "a song of villagers," was, in its original state, performed by persons who strolled from village to village, throwing out sarcasms in rude verses against individuals by name, and exposing their vices. Comedy, like tragedy, originated in a simple hymn sung by a choir, accompanied by a flute-player, around the smoking altars. The inventor of it, in its subsequent form, was either Susarion of Athens (560, B. C.), or Epicharmus of Sicily (440, B. C.);—if the Athenian, the latter derivation of the word is the less probable, since, what were κῶμαι with other Grecian states, were δῆμοι at Athens;—if the Sicilian, the point is reconcilable, for the Dorian κωμή was the same as the Attic δῆμος. Comedy may be described as, A poem, whose chief aim is to exhilarate the mind, and excite merriment; whence, Θαλεία (festivity) has been set up by the Greeks as its patroness; by Virgil, as the goddess of pastoral poetry. The definition supplied by Cicero is, "imitatio vitæ, speculum consuetudinis, imago verĭtatis:" by Andronicus, "quotidianæ vitæ speculum."—There were three ages of Grecian Comedy:—the *old*, in which the names and characters were real;—the *middle*, in which the characters were real, the names fictitious; and the *new*, in which both were fictitious. The OLD comedy extended from 500, to 380, B. C. The principal writers of it were Epicharmus, Phormes, Magnes, Pherecrates, Chionides, Crates, Eupolis, Cratinus, Aristophanes, Strattis, and Theopompus.—The MIDDLE comedy extended from the subjugation of Athens by Lysander, to the accession of Philip to the throne of Macedon, from 380, to 340, B. C. In this were

distinguished, Eubulus, Anaxandrides, Araros, and Alexis, said to have been an uncle of Menander.—The NEW comedy commenced from the time of Alexander, and continued till its introduction among the Latins. The chief writers in it were, Diphilus, Philippides, Philemon, Apollodorus, and Menander.

The CHORUS of the old comedy consisted of twenty-four men, boys or women. Whenever it was composed of men, or boys, with women, the former exceeded one-half; when men and boys were mixed, there were thirteen of the former, and eleven of the latter. The chief province of the chorus was, to amuse the people, during the pause between the acts, by musical interludes and dancing. The chorus of tragedy, according to Æschylus, consisted of but fifteen; and sometimes even a semichorus of seven or eight was held sufficient. We are told that fifty were at first admissible, but that subsequently the number was restricted by law, from the inconvenience experienced in Æschylus having introduced fifty Eumenidæ together on the stage. The "jus nocendi" of the old comedy was removed, as Victor states, by a decree passed at Athens, in the year of Rome, 347, at the time when military tribunes with consular authority were elected. This decree, together with the suppression of the office of ædile, induced the poets to forego such interludes, and thus before long not a vestige of the chorus remained. The time between the acts, which now became very short, was filled up by a single actor, who remained on the stage reciting; or, by several who conversed together.

The license of the old comedy is attributable to the predominating influence of Athenian democracy, which, added to the Attic relish for sarcasm, encouraged poets in censure and invective against the chief authorities, their riches, avarice, and iniquities in private life, which they "multa cum libertate notabant." Hence arose the success of plays of this cast; among which may be observed the Vespæ of Aristophanes, for which the author was presented with an olive crown. However, when the scale of power was turned, rigid restrictions on such license were imposed, and severe penalties threatened; insomuch that the same poet was fined five talents for attacking Cleon in his "Equites," assuming, himself, the character in the play, none of the actors possessing the requisite hardihood. Eupolis, also, was precipitated into the sea, for an offence of a similar nature, in his "Baptæ." These menacing examples ushered in the middle comedy, which indulged rather in a strain of satire and parody upon pieces of tragic and epic composition. In this Cratinus excelled; he knew the propensity, which all men have, to lend an ear to raillery and ridicule. The jealousy, too, excited by the encroaching power of Macedon, stimulated the poets to direct their weapons against the depravities of that nation, especially their gluttony. This was the main spring of the comic satire.

The Grecian drama had a strong tendency to corrupt the ancient records of the country. For the Athenians were so tenacious of their national glory, that they deemed it an outrage, if any dramatic piece was represented, which derived not its subject matter from Grecian history or fable; and they would not permit the use of any tradition, which could cast an unfavourable reflection on the honour of their country. So, when Phrynicus exhibited a tragic drama "On the overthrow of Miletus by the Persian arms," he incurred infamy and a heavy fine. Consequently, the poets were obliged to have recourse to the annals of fiction, and to call to their aid historical facts, which they more or less blended with fiction, to meet the exigencies of the scenes. For examples of this corruption, we need go no farther than the two plays of Œdipus. The author of the Hippolytus has plainly been guided by popular bias; and the same poet, in his Medea, has allowed truth to fall a sacrifice, by selling Medea to Corinth. Many stories also, founded on nothing better than fruitful invention, have drawn to them a degree of historical dignity from even the independent genius of Pindar.

The ancient comedian lay under a disadvantage, from which our modern dramatist is exempt. He was unable to give expression to the features of the face, which so much contribute to enliven the interest, and draw forth the applause, of a spectator of the present day. This disadvantage was caused by the use of the mask, which exhibited no variety. From the absence of this our stage derives a decided superiority; our audience, an additional enjoyment;—since we feel an interest in the actor before us, from knowing who he is, and being able to discern each variation of feature, each minutest action, and contrast him, in these respects, with another known actor in that, or a similar character;—to compare, for instance, the action of a Kemble with that of a Garrick, in Hamlet.

The mildness of the Grecian climate permitted a succession of plays for several days at a time, under the open air;—and such was the enthusiasm extended to these scenes, that, on one occasion, when intelligence arrived at Athens, that the army had met a signal defeat before Syracuse, no sensation was created in the populace, so absorbed was their attention in a play of Hegemon, then in performance before them. Such devotion to theatricals gave rise to the warm admonitions of their great patriot and orator, Demosthenes, who expostulated against the practice of filling up their theatrical fund out of the resources set apart for war. They silenced such advice by passing a law, which denounced death to any one, who should thenceforth touch upon that topic of reformation.

THE ROMAN DRAMA.

The first dramatic entertainments at Rome were derived from Etruria,

and the actors in them were called *histriones*, from a Tuscan word. Their introduction was on occasion of a pestilence, in order to appease offended heaven, 391, U. C. These new exhibitions were called *ludi scenici*, from *σκία* or *σκηνὴ*, because they originally took place under a *shade* of branches of trees, or within a *tent*. Hence *scena* was afterwards applied to the *stage* in theatres. Previous to 391, no *ludi* were known, except those which were called *circenses*. The histriones merely danced to flute music, as their language was not generally intelligible to the Romans. In a short time, the youth of Rome began to imitate these actors, and introduced the *versus Fescennini*, so called from an Etrurian city;—they consisted in aspersions of wit and raillery, which they threw out at one another in uncouth verses; especially during the harvest festivals. To these succeeded *satira*, so called from *lanx satura*, i. e. a platter piled up with a portion of every kind of fruit in season, which was offered as *primitiæ*, to the gods. The *satiræ* were made up of a confused medley of verse composition, abounding with acrimony and repartee; exempt, however, from the obscenity which too often characterised the versus Fescennini. Lucius Livius Andronicus was the first who passed, from these, to the regular play, of which he afforded a specimen, 512. U. C., a year before the birth of Ennius.

ROMAN TRAGEDY.

The only specimens, extant, of Roman tragedy, are the pieces ascribed to Seneca. They are distinguished only by the depravity of style to which composition merged after the time of Augustus. They are replete with bombast and affectation; preserving no impress of Grecian art.

ROMAN COMEDY.

The Romans were a people eminently addicted to imitation. Their regular drama, as well as many other arts, they borrowed from Greece,—"Græcia capta ferum victorem cepit,"—and can claim no credit on the score of originality, as their best dramatists were little more than translators from the models which that country supplied. Comedy had attained its third age before it set foot on Roman ground. The first who produced a play at Rome was the freedman Lucius Livius Andronicus, 510, U. C. fifty-two years subsequent to the death of Menander, and about twenty after the first declaration of war against Carthage. The arrival, at this time, of an earnestly expected peace, was a favourable juncture for this kind of relaxation. Livius was succeeded, ten years afterwards, by Nævius; and fifteen years intervened from Nævius to the appearance of Plautus (see note on And. prol. 18.) on the stage: who was followed by Ennius, Statius Cæcilius of Milan, Terence, (three contemporaries,) Afranius, and, shortly afterwards, Pacuvius and Accius. Finally Lucilius arrived, who rather

pursued the system of the middle comedy, and exercised his satiric powers with much success, we are told, upon the writings of the latter two. The Romans made no use of the chorus;—they merely distinguished the Acts of their plays by a performance on flutes, or *tibiæ*. See page xviii.

FABULÆ.

The *fabulæ* are divided into two classes:—I. *Togatæ*, in which the dresses were Roman. II. *Palliatæ*, in which they were Grecian;—so called, because the *toga* and *pallium* were the national garbs of the Romans and Greeks respectively. Of the *togatæ* there are four divisions:—1. *Prætextatæ*, where the chief characters represented persons of high rank, and were therefore dressed in the prætexta. 2. *Tabernariæ*, the characters of which were taken from humble life. 3. *Atellanæ*, consisting of wit and raillery; so called from the place of their invention, Atella, in the Osci. The principal writers were Novius, Pomponius, Mummius, and Sylla. 4. *Pantomimi*, invented by Augustus, were representations in dumb show, in which *planipedes* was a name of the actors, because they wore nothing on the feet but a creeking sandal of wood or iron, called *scabilla*. Pylades and Bathyllus were celebrated actors in them. Of the *palliatæ* there are also four species:—1. *Tragediæ*. 2. *Comediæ*. 3. *Satiri*. 4. *Mimi*, in which there was both speaking and acting. Laberius and Publius Syrus were composers of them, in the time of Cæsar. From these the *pantomimi* were derived. Again, of *comediæ*, the following three kinds are specified:—1. *Trabiatæ*, invented by Melissus, a grammarian, in which, probably, the characters were of the equestrian order; from the trabea. 2. *Rhintonicæ*, invented by Rhinton. 3. μικταί, in which the comic and tragic styles were mixed.

In a Roman comedy there were four parts:—1. *Prologus*, or preface, which, strictly speaking, was not a part of the play itself. 2. *Protasis*, or the early part of the piece, in which the plot was explained. 3. *Epitasis*, or the actual intricacies of the plot, as the drama advanced. 4. *Catastrophé*, or the conclusion of the play; in which all the incidents are wound up, and the difficulties brought to a happy issue.

THEATRES.

The first theatres were of a temporary kind, made of wood, and erected anew year after year. The most splendid of this kind was built by M. Æmilius Scaurus, in his ædileship; it was so capacious as to accommodate 80,000 spectators. These structures were of semi-oval form, and open at top, until Lentulus Spinther introduced the use of canvass coverings. Cæsar, when dictator, covered in the whole forum: and Nero, by means of ropes, overspread the amphitheatre with canvass, which was painted to resemble the sky. The first theatre of stone was reared by Pompey in his second consulship: it contained 40,000.

The *cavea* of the theatre was the part where the spectators used to sit, and consisted of rows (*gradus*) of seats, placed one above the other, in a semi-circular form. Also, the rows of seats on the border of the orchestra, which were assigned to senators and foreign ambassadors, were within the cavea. Here were, besides, *præcinctiones*, or landings. In the great Roman theatres, there were, between the orchestra rows and the first præcinctio, fourteen rows reserved for the equestrian order and tribunes;—the rows, between the first and second præcinctio, were the seats of the plebeians;—above the second præcinctio were *porticos* made in the wall, and which encompassed the whole; here women were directed by Augustus to take their seats. The spaces between the orchestra rows and first præcinctio, and between this and the second præcinctio, were divided into *cunei* by *aditus*, or staircases, at right angles with the præcinctios and communicating with them. These divisions were in form like a wedge (cuneus), widening from the orchestra towards the back of the theatre, as they approached the porticos, which formed the widest semicircle. The aditus, leading from the first to the second præcinctio, were placed intermediately opposite the middle of each cuneus below. The *orchestra* was a level platform, so called from its being more anciently used for dancing (ὀρχεῖσθαι). Beyond this, and elevated five feet above it, was the *pulpitum*, from which actors recited their parts. The line, which separated the orchestra and the pulpitum, was part of the diameter of the semicircle of the theatre; for the theatre was larger than a semicircle.

Beyond the pulpitum was the *scena*, which was embellished with statues, columns, and various paintings, suited to each play. It was of two kinds, *versatilis*, which was turned round by machinery, and thus displayed different faces; and *ductilis*, which was drawn aside. For the concealment of the scenery, a curtain (*aulæa*) was provided. This, unlike our modern curtains, disclosed the scene by being drawn down, and intercepted the view by being drawn up. This was done by a machine called *exostra*. The *proscenium* was between the scena and pulpitum, and on it the actors appeared when they were not reciting. The place behind the scenes was called *postscænium*, and used for the same purposes as the corresponding part of our theatres.

In various parts of the cavea there were *cellæ* fixed, containing brazen vessels (*vasa ænea*), which, acted upon by the voice from the stage, conveyed a musical sweetness to the ear. Lucius Mummius brought several of these to Rome from the Corinthian theatre.

GAMES.

[illegible] formed in Rome at one or other of the following [illegible] ndence of the curule ædiles:—

[illegible] bele (μεγάλη μήτηρ). At these, the

Andrian (588. U. C.),—Hecyra (589. U. C.),—Heautontimorúmenos (591. U. C.), and Eunuch (593. U. C.),—were represented.

2. *Ludi Plebeii*, for the benefit of the Roman commons. At these the Phormio (593. U. C.) was exhibited.

3. *Ludi Funebres*, at the obsequies of some celebrated man. At these the Adelphi (594. U. C.) was acted.

4. *Ludi Apollinares*, in honour of Apollo.

Upon the subject of *tibiæ*, as noticed in the titles to the plays, the following is transcribed from Dr. M'Caul's Treatise on the Terentian Metres:—

In the interval between the acts, the people were entertained by the *tibicines*, as we learn from Plautus, Pseudol.: "Tibicen vos interea delectaverit."—It appears most probable, that the principal performer accompanied with gesticulations the music between the acts, and generally left the dialogue to other actors to recite. On this supposition too we may explain the meaning of the words "egit Ambivius," occurring in the ancient titles of some of the comedies of Terence. The explanation of the *tibiæ* has caused a great diversity of opinion between commentators. It is a most perplexed question, and it may be justly doubted, whether they are sufficiently correctly understood. It appears, however, to be agreed on, that the *tibicen* played on two *tibiæ* at once;—it is likewise generally believed, that that stopped by the right hand was called *dextra*, the other, *sinistra*;—that the *dextra* had a grave and deep sound, but that the *sinistra* was sharp-toned. Madame Dacier supposes that the selection of the species of *tibiæ* was not regulated by the character of the composition which they accompanied, but by the occasion on which the plays were represented. Having explained what is meant by tibiæ *dextræ et sinistræ*, it remains to consider *pares* et *impares*. The following notice is taken of them in the titles of the plays: 1. Andrian, "Tibiis paribus, dextris et sinistris." 2. Eunuch, "Tibiis duabus dextris." 3. Heautontimorumenos, "Acta primum, tibiis imparibus, deinde duabus dextris." 4. Adelphi, "Tibiis Sarranis." 5. Hecyra, "Tibiis paribus." 6. Phormio, "Tibiis imparibus." From these titles, at first sight it appears, that *duæ dextræ* were not *impares*. Let us then consider them as *pares*; and here a difficulty presents itself, arising from the difference of the titles of the Andrian and the Hecyra, for in the former we have the addition, *dextris et sinistris*. We must therefore conclude, either that *dextris et sinistris* is an unnecessary addition in the one case; or in the other, that the title is imperfect, and that the words *dextris et sinistris* are wanted to make it complete. The meaning of the expression *tibiis paribus, dextris et sinistris*, is then either that some parts of the play were accompanied by *tibiæ dextræ*, and others by *tibiæ sinistræ*; or that the play was at one representation accompanied by the former, at another by the latter. Thus *tibiæ pares* are either two *sinistræ* or two *dextræ*, and *tibiæ impares*, a right and a left-handed flute. But we likewise meet with "tibiis Sarranis," (perhaps so called from *Sarra* the old name of Tyre,) and this too is uncertain in its signification. If these *tibiæ* are to be distinguished, by the manner in which they were played, from the *duæ dextræ*, and the *impares*, it is plain that they must mean *duæ sinistræ*. Thus the *tibiæ pares* were of two kinds, either *Lydiæ* or *Sarranæ*; the former otherwise called *dextræ*, the latter *sinistræ*, whilst the *impares* were called *Phrygiæ*.

EXPLANATION

OF

SIGNS, ABBREVIATIONS, &c.

IN THE TEXT.

I. A consonant, or the first vowel of a word (if there be no consonant) being printed in Italic character, indicates *synæresis*, i. e. the contraction of two syllables into one; whereby the word is a syllable less in scansion than in ordinary pronunciation. Thus:—grandiuscula; in*t*roire; eo*r*um; ai*t* and *e*a, are respectively,—a tetrasyllabic; a trisyllabic; a dissyllabic; monosyllabics. Or it indicates *syncope;* as postu*l*o, sæcu*l*um, pronounced, postlo, sæclum.

II. A vowel, which is properly long or doubtful, being printed in the Italic character, indicates that it is to be shortened in scansion. Thus:—sat*i*s pericli, i. e. satĭs pericli; *u*xorem, i. e. ŭxorem.

III. A final letter before a vowel being a small capital, indicates that it is not to be elided. Thus:—duᴍ id, i. e. dŭm id; sᴇ ames, i. e. sĕ ames.

IV. When u is printed v, it is to be pronounced, in scansion, w; as "tvum" for "tuum;" which has the effect of shortening the word by one syllable.

V. *Nihil* and *mihi*, when monosyllables in scansion, are printed, *nil* and *mi*.

VI. The sign † intimates a proceleusmatic (⏑⏑⏑⏑) to begin immediately after it, or at some part of the word next following. Thus:—† sine invidia, i. e. sĭne ĭnvĭdĭa; † aspicio adolescentulam, i. e. aspĭcĭo ădŏlescentulam.

IN THE NOTES.

1. When a metre is mentioned, it is to be considered as acatalectic, unless the contrary be specified.

2. When a reference is given in mere figures, the play in which the note occurs, is intended; and when given in but one number, the scene present is intended.

3. The annotations of the Editor are generally distinguished by having the sign (¶) prefixed.

COMMENTATORS.

Al. ab Al.	Alexander ab Alexandro.	L. . . .	Lindenbrogius.
Anon. .	Anonymous.	La. . .	Latomus.
B. . . .	Bentley.	Lip. . .	Lipsius.
Ba. . .	Barlandus.	M. . .	Magnæus.
Ber. . .	Bergius.	Ma. . .	Marsus.
Bo. . .	Boethe.	Mal. . .	Malleolus.
Bœc. . .	Bœclerus.	Me. . .	Menenius.
C. . . .	Calpurnius.	Mi. . .	Minellius.
Can. . .	Canterus.	Mu. . .	Muretus.
Cas. . .	Casaubonus.	N. . .	Nannius.
Col. . .	Colman.	O. . . .	Ortelius.
D. . .	Donatus.	P. . .	Pareus.
Da. . .	Dacier.	Pal. . .	Palmerius.
Del. . .	Delrius.	Pe. . .	Petitus.
Dol. . .	Doletus.	Pi. . . .	Pignorius.
E. . . .	Eugraphius.	R. D. .	Ruhnkenii Dictata.
Er. . .	Erasmus.	Ri. . . .	Rivius.
Eri. . .	Ericius.	S. . . .	Schmiederus.
F. . . .	Faber.	Sal. . .	Salmasius.
Fab. . .	Fabricius.	Sc. . .	Scaliger.
Faer. . .	Faernus.	Scev. . .	Scevola.
Far. . .	Farnabius.	Sch. . .	Schioppius.
G. . . .	Guietus.	Swa. . .	Swaerdecroon.
G. F. . .	Georg. Fabricius.	W. . .	Westerhovius.
H. . . .	Hare.	Weitz. .	Weitzius.
Heg. . .	Hegendorphius.	Wi. . .	Willichius.
Ho. . . .	Hotmannus.	Z. . . .	Zeunius.

THE TERENTIAN METRES

are:—the IAMBIC, TROCHAIC, BACCHIAC, and CRETIC; the latter two being generally classed under the common name *Pæonic.*

[A verse is called *acatalectic,* when neither redundant nor deficient by an odd syllable, or part of a foot;—*catalectic,* when it is *deficient* in that way;—*hypercatalectic,* when it is *redundant,* in that way;—*brachycatalectic,* when *deficient* by an entire foot, or half a dipodia.]

IAMBICS.

The feet admissible are, the spondee (--), dactyl (-⏑⏑), anapæst (⏑⏑-), tribrach (⏑⏑⏑), proceleusmatic (⏑⏑⏑⏑), and iambus (⏑-). Any of these may occur in any place, with these restrictions: that in an *acatalectic* verse, an iambus must fill the last place; and that, in a verse not acatalectic, there must be at least one iambus.

Of IAMBICS ACATALECTIC are found the *tetrameter, trimeter, dimeter,* and *monometer.*—Of IAMBICS CATALECTIC are found the *tetrameter* and *dimeter.*—Of IAMBICS HYPERCATALECTIC, the *tetrameter* and *monometer.*—Of IAMBICS BRACHYCATALECTIC, the *tetrameter* and *dimeter.*

TROCHAICS.

The feet admissible are, the spondee, dactyl, anapæst, tribrach, and trochee (-⏑). Any of these may occur in any place with these restrictions: that at least one trochee must occur in every verse; and that, in the *tetrameter acatalectic,* the dactyl is excluded from the eighth foot.

Of TROCHAICS ACATALECTIC is found only the *tetrameter.*—Of TROCHAICS CATALECTIC are found the *tetrameter, dimeter,* and *monometer.*—Of TROCHAICS HYPERCATALECTIC are found the *tetrameter* and *monometer.*—Of TROCHAICS BRACHYCATALECTIC the *tetrameter* alone occurs.

BACCHIACS.

The feet admissible are, the pæons [1st. -⏑⏑⏑, 2nd. ⏑-⏑⏑, 3rd. ⏑⏑-⏑, and 4th. ⏑⏑⏑-,] the molossus (---), and the bacchee (⏑--). These may occur in any place of the tetrameter, with this restriction; that the molossus rarely occurs in any foot but the first. According to Hare, on And. iii. 2. 1. the molossus, choriambus (-⏑⏑-), and ionics (--⏑⏑ and ⏑⏑--) are lawful in all places.

CRETICS.

The admissible feet are the pæons, the molossus, and the cretic (-⏑-). The restriction is the same as in the Bacchiacs,

ANAPÆSTICS.

The anapæstic occurs but once, in the dimeter, And. iv. 1. 1.

Hocine est | credibil | e aut memo | rabile. | ◡◡– | –◡◡ | –◡◡ | –◡◡ | –

EXAMPLES.

The lines may be scanned either by *metres*, i. e. dipodiæ, consisting of two feet, or by single feet; the former is the preferable way, and is marked in the following examples by double lines, thus, ‖; while the single feet are shown by each dipodia being divided by a single line, thus |.

IAMBICS.

MONOMETER.
- *Acatalectic.*—Quid il | lud est. And. i. 5. 2.
- *Hypercatalectic.*—Discruci | or ani ‖ mi. Ad. iv. 4. 1. as per Hare.

DIMETER.
- *Acatalectic.*—Vere | bar quors ‖ um eva | deret. And. i. 2. 5.
- *Catalectic.*—Date: mox | ego huc ‖ rever | tar. And. iii. 2. 5.

TRIMETER. *Acatalectic* (senarian.)
- Et *i*d gra | tum fvi*ss* ‖ e adver | sum te habe ‖ o gra | tiam. And. i. 1. 15.
- I nunc | jam in ‖ tro, ne in | morâ ‖ cum opus sit | sies. And. ii. 5. 13.
- Ubi com | peri ex ‖ iis qui *e*i | fue ‖ re con | scii. Hea. i. 1. 69.
- Commea | re ad ‖ mulier | culam, ‖ quæ pau | lulo. Hea. iii. 1. 35.

TETRAMETER.
- *Acatalectic.*—Amor mi | sericor ‖ dia hu | jus nup ‖ tia | rum sol ‖ licita | tio. And. i. 5. 27.
- *Catalectic.*—†Quibus quidem | quam faci ‖ le potu | erat ‖ quies | ci, si hic ‖ quies | set. And. iv. 2. 8.
- *Hypercatalectic.*—Quin mihi | moles ‖ tum est. Per | gis her ‖ cle? Ve | rum di ‖ co quod | vide ‖ tur. Hea. iii. 3. 21.
- *Brachycatalectic* (septenarian).—Puer her | cle est. muli ‖ er, tu | ne apposu ‖ isti hunc? | Ubi il ‖ lic est?

TROCHAICS.

MONOMETER.
- *Catalectic.*—Occi | di. Eu. ii. 3. 1.
- *Hypercatalectic.*—Hominem. | Sta ili ‖ co. Hem. Ph. i. 4. 18.

DIMETER. *Catalectic.*—Quam hic fu | gam, aut fur ‖ tum pa | rat. Ph. i. 4. 14.

TETRAMETER.

Acatalectic.—Tvus pa | ter modò ‖ me pre | hendit: ‖ ait, ti | bi uxo ‖ rem dare | sese. And. ii. 2. 16.

Catalectic.—Ego istæc | moveo, aut ‖ curo? | non tu ‖ tvum ma | lum æquo ani ‖ mo fe | res. And. v. 4. 18.

Hypercatalectic.—Ne tu hoc | mihi post ‖ erius | dicas. ‖ Davi | factum ‖ consili | o aut do ‖ lis. And. iii. 2. 29.

Brachycatalectic.—Non ve | rentur: ‖ illic, u | bi nihil ‖ opus est, | ibi ve ‖ rentur. And. iv. 1. 14.

BACCHIACS.

Adhuc Ar | chilis, quæ ad | solent, quæ | que oportet
Signa esse ad | salutem, om | nia huic es | se video.
Nunc primum | fac istæc ut | lavet; post | deinde,
Quod jussi ei | dare bibe | re, et quantum im | peravi.
And. iii. 2. 1. &c.

CRETICS.

Tanta ve | cordia in | nata cui | quam ut siet,
Ut malis | gaudeant | atque ex in | commodis
Alteri | us sua ut | comparent | commoda? ah
Id est ve | rum? Immo id est | genus hominum | pessimum
Denegan | do modo | quis pudor | paullum adest:
Post ubi | tempu' pro | missa jam | perfici.
And iv. 1. 2. &c.

For a brief exposition of the system of the *comic license,* so called, which has been adopted to facilitate the scansion, the student may take a connected view of the remarks in the following places through the notes: An. pr. 15. —i. 1. 39.—ib. 66. fin.—ib. 68.—ib. 98.—i. 5. 54.—ii. 1. 20.—ib. 30.—ib. 33.—ii. 6. 12.—iii. 2. 21.—It will be observed. that these infringements of the rules applicable to epic verses, can in general be attributed to such easy and rapid flow of the language, as is natural in familiar dialogue, and to which the metres of the comic poets are peculiarly adapted.—The rules adduced in the present work are generally taken from Bishop Hare, but the same were practically acknowledged, previously by Faern, and since by Bentley.—Erasmus suggests a doubt whether the ancient comedy admits of measure at all. Quintilian seems to deny the existence of any metre in Terence, merely because of the deviation from senarians. "Adhuc sub judice lis est."

PRINCIPAL EDITIONS.

Mentelin. Argent. —. folio. *editio princeps.*
I. de Colonia. Venet. 1471. folio. *the first with a date.*
Riessinger. Romæ. —. 4to.
Schoeffher. Mogunt. —. folio.
Sweynheym. et Pannartz. Romæ. 1472. folio.
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Bothii. Berol. 1806. 8vo.
Schmiederi. Hal. Sax. 1819. 8vo.
Zeunii, Lond. 1820. 8vo. 2 vols.

THE ANDRIAN.

CHARACTERS.

Simo,	an elderly Athenian.
Sosia,	freedman of Simo.
Davus,	slave of Simo.
Pamphilus,	son of Simo, lover of Glycerium.
Charinus,	a young man, in love with Philumena, Chremes' daughter.
Byrrhia,	a slave of Charinus.
Chremes,	an old man, father of Philumena, and friend of Simo.
Crito,	a visitor at Athens.
Dromo,	a lorarius of Simo.
Mysis,	maid of Glycerium.
Lesbia,	a midwife.
Glycerium,	a courtezan; otherwise Pasibula, daughter of Chremes.

DERIVATION OF THE NAMES.

Simo, from *simus;* as flatness of the nose was indicative of irritability.
Sosia, from σώζειν, as being saved in war.
Davus, from *Davus*, or *Dacus;* as being a Dacian.
Pamphilus, from πᾶν and φίλος; as being warm in attachment.
Charinus, from χάρις, as being of benevolent disposition.
Byrrhia, from πυρρός, the colour of his hair.
Chremes, from χρέμπτεσθαι; as this is a habit of old persons.
Crito, from κριτής; as putting an end to the dispute.
Dromo, from δρόμος; as being an underling, used often as messenger.
Mysis, from *Mysia;* as being a Mysian.
Lesbia, from *Lesbos;* as being a Lesbian.
Glycerium, from γλυκερός, as being an object of tender affection.

ARGUMENT.

Chremes of Attica had two daughters, Pasibula and Philumena. Pasibula, when very young, had been left by her father, then departing for Asia, to the charge of her uncle Phania at Athens; Phania, to avoid the tumults of war, followed his brother Chremes; but, being shipwrecked off Andros, he and Pasibula were taken in by an Andrian, who, on Phania's death, brought up the child under the name of Glycerium along with his own daughter Chrysis; whence Glycerium and Chrysis were believed to be sisters. To Chremes' other daughter, Philumena, Charinus, a young Athenian, became deeply attached, and sought her in marriage. Her father, however, had promised his friend Simo to give her to his son Pamphilus. Now Pamphilus was ill prepared for this, since he was carrying on an intrigue with Glycerium.—Glycerium had with Chrysis migrated lately from Andros to Athens, in consequence of the latter having been neglected by her relatives, after her father's death.—Simo, having accidentally ascertained his son's passion, under circumstances so opposed to his wishes, is highly incensed; and Chremes, hearing of Pamphilus' conduct, retracts his promise of Philumena; but Simo, in order to sound his son's intentions, pretends that the nuptials are in preparation. Thus Charinus and Pamphilus are thrown into confusion; the former dreading that his beloved Philumena will be given to another; the latter, that he will be forced to marry her contrary to his inclination. Meanwhile Davus carries on cunning deceptions against Simo, endeavouring to extricate Pamphilus. Just as matters are drawing to a crisis, Crito, of Andros, comes to Athens, to claim the property of Chrysis, who had lately died:—he discloses the mystery of Glycerium, and proves her to be no other than Pasibula. Chremes, therefore, gives her at once as wife to Pamphilus, and bestows Philumena on Charinus.—It is from Chrysis, who was of *Andros*, that the play seems to have derived its name. Comp. Act. i. sc. 1. 42—46.

Performed at the Ludi Megalenses, U.C. 587, in the ædileship of M. Fulvius and M. Glabrio;—M. Claudius Marcellus and C. Sulpicius Galba being consuls.—*Tibiis paribus, dextris et sinistris.*

ARGUMENT

BY

SULPICIUS APOLLINARIS.*

Sororem falso creditam meretriculæ,
Genere Andriæ, Glycerium vitiat Pamphilus:
Gravidaque facta, dat fidem, uxorem sibi
Fore hanc: nam aliam pater ei desponderat,
Gnatam Chremetis: atque, ut amorem comperit,
Simulat futuras nuptias; cupiens, suus
Quid haberet animi filius, cognoscere.
Davi süasu non repugnat Pamphilus:
Sed ex Glycerio natum ut vidit puerulum
Chremes, recusat nuptias, generum abdicat.
Mox filiam Glycerium insperato agnitam
Dat Pamphilo hanc, aliam Charino, conjugem.

* A very learned grammarian, who flourished about 250 years subsequent to the age of Terence, and is frequently cited by Gellius. He instructed the emperor Pertinax in Roman Literature, and is supposed to have written the arguments prefixed to these plays.

PROLOGUS.

Poeta, quum primùm animum ad scribendum appulit,
Id sibi negotî credidit solum dari,
Populo ut placerent, quas fecisset fabulas.
Verum aliter evenire multo intelligit.
Nam in prologis scribendis operam abutitur,
Non qui argumentum narret, sed qui malevoli
Veteris poetæ maledictis respondeat.
Nunc, quam rem vitio dent, quæso, animum advertite.
Menander fecit Andriam et Perinthiam.

1. Iambic Trimeters. *Poeta*, &c.] The poet, instead of opening the plot to his audience (the natural province of a prologue), is obliged to meet the aspersions of the jealous Luscius Lavinius, or Lanuvinus, whose plays met with complete failure. Dacier thinks, from this line, that the Andrian was not the first of Terence's pieces; though certainly the first of those now extant.

3. *Populo*] Pareus gives a point, in his text, after *populo*, and removes the stop at *dari*, i. e. *by* the people, or the ædiles appointed by the people, who preside at the recital of comedies, which had to be examined previously to exhibition. *quas fecisset fabulas.*] The figure syllepsis. D. ¶ Rather Grecian zeugma, whereby the antecedent to the relative is omitted, while the consequent is expressed; generally vice versa in English,—the *plays* which (plays) he had composed. The relative in full construction is of less frequent occurrence; see Ph. i. 2. 38. The suppressed antecedent is *fabulæ*, the subject to *placerent*. The same phrase occurs Ph. pr. 4 and 12.—*fecisset*] Whence also *poetæ*, ἀπὸ τοῦ ποιεῖν, i. e. from making. D. ¶ Thus *drama* from δράω. Spenser: "The god of shepherds, Tityrus, is dead, who taught me, homely, as I can, to make."

5. *abutitur.*] ¶ This verb occurs in the sense here assigned, Plaut. Trinum. iii. 2. 26. "Qui abusus sum tantam rem patriam." *Abutor* with the accusative is common in comic writers; καταχράομαι admits both the accusative and dative.

6. *qui*] ¶ Either an adverb; or the relative for *quippe qui*, equivalent to *ut*.—*malevoli*] κακοθύμου.

7. *Veteris*] He draws the contrast between the old age of Luscius and his own youth. D. *Vetus* means here qui jam diu *est*, not *fuit; vetus*, as wine, not as Ennius. D. [on Ph. pr. 1.] *poetæ*] Neither here nor in any other place does he name Lavinius, as it was prohibited by law to defame any one personally on the stage. Mu. *respondeat*] A judicial term; Græce, ἀπολογήσασθαι, to defend and plead one's cause. The opposite was ἐγκαλεῖν, to cite to justice. Me.

8. *quam rem—animum advertite.*] Account for such construction by resolving the compound verb:—*ad quam rem* (i. e. *ad* eam rem *quam rem* vitio dent) *animum vertite*. So, Cæs. B. G. 1. 24. "Postquam id animum advertit;" and Id. ib. 83. "Cæsar equitum partem flumen transjicit;" i. e. partem trans flumen jacit.

9. This and the five following lines are premised as an explanation of the nature of the charge against our poet, expressed, lines 15, 16.—*fecit*] For Terence *writes*; but Menander, the author of the plot, *made*. D. *Andriam et Perinthiam.*] Whence C.

Qui utramvis recte norit, ambas noverit.
Non ita dissimili sunt argu*m*ento; sed tamen
Dissimili oratione sunt factæ, ac stilo.
Quæ convenere, in Andriam ex Perinthia
Fatetur transtulisse, atque usum pro suis.
Id *i*sti vituperant factum; atque in eo disputant,
Contaminari non decere fabulas.
Faciunt næ intelligendo, ut nihil intelligant:
Qui, cum hunc accusant, Nævium, Plautum, Ennium,

Cæsar called Terence *dimidiatus Menander*. Wi. Because out of two plays of Menander he made but one.

10. *utramvis*] i. e. *harum*. The first scene of Menander's Perinthian is almost verbatim that of his Andrian. D.

11. *ita*] For *valde, admodum*. Nepos in Pelop. 2. "Non ita magnis copiis." Liv. iv. 12. "Haud ita multum frumenti." R. D. ¶ Our use of *so* is sometimes similar. *argumentò;*] That this word was sometimes a trisyllabic, by elision of *u*, is evident from Plautus, who twice so contracts it in the prologue to his first play. H. *sed*] B. would read *et*, on account of the metre, and for elegance. ¶ But H.'s remark satisfies us on the point of the metre; and the adversative here seems more natural: for line 12 is a palliative of *Non ita dis. s. arg.* which has the air of a censure on Menander.

12. *oratione—ac stilo.*] *Oratio* is in the sense, *stilus* in the words. D. The Greeks call *oratio* διάνοια; *stilus*, λέξις. R. D. ¶ I prefer *oratio* to mean diction in general; and *stilus*, a feature and ornament of it. Cic. Orat. iii. 49. "Cum exercitatione, tum stilo—formanda nobis oratio est."

13. *Quæ convenere,* &c.] In the first scene of the Perinthian, an old man holds conversation with his wife, as in Terence's Andrian Simo does with his freedman; but in Menander's Andrian, the old man is alone. D. ¶ Terence confesses that, though his Andrian is formed on the model of Menander's Andrian, he yet transposed into it passages from that poet's Perinthian. Thus one play is made out of two, and the Greek originals in a measure *contaminantur*, the charge brought against our poet. *ex Perinthia*] Read *hic* after *Perinthia*, that Terence, not Menander, may be understood. B. ¶ *Poeta*, with which the prologue opens, is here implied to *fatetur*.

14. *usum*] i. e. usum esse.

15. *isti*] The former syllable in iste, istic, istuc, ille, illic, illuc, ipse, &c., as we pronounce them rapidly, is most commonly shortened by the ancient comic writers. H. ¶ Let it be observed, once for all, that in the comic senarian an amphibrach (◡ - ◡) is often put for a tribrach (◡◡◡) and a bacchee (◡ - -) for an anapæst (◡◡ -). The second syllable, though long, was often pronounced rapidly at the beginning of a verse; as was natural in a place where no emphasis was laid. So below, i. 1. 15, 16, 39. This liberty was rarely taken, when the vowel, though long by position, was not in its natural quantity short; or in any foot but the first. *isti*] In using *isti*, he has insultingly changed the number, meaning only one. Bar. By this pronoun hatred and contempt are usually intended, as in line 21: but *ille* is oftener used in an opposite sense. R. D. *vituperant*] Ψέγουσι, from *vitium* and *paro*. *disputant*] *Disputare* with the ancients is not so much to strive in words, as to discuss dispassionately, or converse upon. R. D. ¶ Its vulgar acceptation, however, appears more congenial to the sense of the passage before us.

16. *Contaminari*] *Contamino* primarily means to touch or mix by handling; from *tago* (ancient form for *tango*), whence *tagimen*, and by syncope *tamen* and *tamino*. See Heaut. prol. 17. R. D. *decere*] Al. *debere*. L. ¶ *Decere* is impersonal, and *fabulas* is subject to *contaminari*.

17. *Faciunt næ,* &c.] Oxymoron. Menander: φρονεῖν μάταιόν ἐστι καὶ οὐδὲν φρονεῖν. R. D. ¶ On this figure, see Hea. ii. 3. 82. E and B read *ne* with a mark of interrogation; while D and H prefer it without interrogation, and rendered *nimis; multum*. In the two passages (Cic. Cat. ii. 3. and Ter. Ad. iv. 2. 1.) which D. quotes in favor of this, *ne* admits the import *profecto*, with equal probability. The interpretation "*nimis* intelligendo" seems forced, and I can find no decisive parallel. The particle appears to me no other than the Greek νή.

18. *Qui, cum,* &c.] An argument from example and authority. D. *Nævium, Plau-*

Accusant; quos hic noster auctores habet:
Quorum æmulari exoptat negligentiam,
Potius quàm istorum obscuram diligentiam.
Dehinc ut quiescant porro, moneo, et desinant
Maledicere, malefacta ne noscant sua.
Favete, adeste æquo animo, et rem cognoscite;
Ut pernoscatis, ecquid spei sit relliquum:
Posthac quas faciet de integro comœdias,
Spectandæ, an exigendæ sint vobis prius.

tum, Ennium,] ¶ *Nævius*, a comic and tragic poet of Campania, who first imitated the regular dramas of Livius Andronicus. He served in the first Punic war.—M. Accius, born at Sarsina in Umbria, was surnamed *Plautus* from splay feet, a defect common in his country; he raised himself from the grade of a corn-grinder to that of the celebrated comic poet, and flourished about B. C. 200. to him the Latin language owed the polish and improvement, which relieved the rude style of Ennius; though his repute sensibly declined in the refinement of the Augustan age.—*Ennius*, born at Rudii in Calabria, B. C. 237, was contemporary of Nævius, and became illustrious by his Annals of the Roman republic, and some dramatic and satiric pieces. Admiration of the vivid energy and fire of his expressions is calculated to withdraw the eye of scrutiny from the defects of diction, attributable to the age in which he lived.

19. *auctores*] Those who prescribe any course or action by their own example. Hor. Sat. i. 4. 122. "Habes auctorem quo facias hoc." R. D. ¶ Or, by giving advice.

20. *exoptat*] Put in its proper signification for *eligit*. Cic. Off. i. 32. "Quæ majori parti pulcherrima videntur ea maxime exoptant." R. D.

21. *obscuram*] *Ignobilem*. H. ¶ Or, obscure, embarrassing.

22. *Dehinc*] ¶ See Eun. prol. 14.

24. *adeste*] ¶ *Adsum* is common in the judicial sense, 'to be an advocate;' as also 'to stand by, to succour,' on any occasion. Æn. iv. 578. "Adsis o, placidusque juves." *rem cognoscite;*] A judge while examining into a matter at issue, is properly said *rem cognoscere*. R. D. ¶ Comp. Hea. pr. 28. 35.

25. *relliquum:*] ¶ Some consider this the genitive plural conforming to *comœdiarum*, in which case *relliquum, posthac, de integro* would be tautology. Donatus makes it adverbial—τὸ λοιπὸν—which is also forced. The full structure is: "quid *negotium* spei sit relliquum (i. e. relinquatur) *de comœdiis* quas com." &c. See note on line 3 above.

27. *Spectandæ,*] In conformity to Grecian usage; as there were at Athens particular censors, who gave judgment on comic performances. L. *exigendæ*] i. e. *excludendæ;* as Hec. prol. "qui exactas feci," &c. Pareus interprets this *examinandæ*, sc. by the censors. Far. This was done by the spectators beating with their feet; whence the propriety of the term *explodere*, frequently used in this sense. R. D. *prius*] ¶ Scil. quàm spectentur.

ACTUS I.—SCENA 1.

SIMO, SOSIA.

SI. Vos istæc intro auferte : abite. Sosia,
Adesdum : paucis te volo. SO. Dictum puta :
Nempe ut curentur recte hæc. SI. Imò aliud. SO. Quid est,
Quod tibi mea ars efficere hoc possit amplius?
SI. Nihil istac opus est arte ad hanc rem, quam paro :
Sed iis, quas semper in te intellexi sitas,
Fide et taciturnitate. SO. Expecto quid velis.

THIS play opens with Simo making a confidant of his freedman. He first comments on the good dispositions of his son;—mentions the consequent promise of Chremes to give his daughter Philumena to Pamphilus,—his own accidental discovery of Pamphilus' disgraceful amour,—and how Chremes had, in consequence of such rumours, retracted his promise of Philumena:—thence broaches his design of making a mock show of nuptials, to have an opportunity of ascertaining his son's mind, and of reprimanding him, in case he should refuse to marry,—requires Sosia's assistance, and enjoins secrecy.—This scene is justly admired for the cleverness with which it conveys to the audience the subject matter of the piece, without the irksomeness of a prologue for that purpose, or the postponement of scenical action.

1. IAMBIC TRIMETERS.—*istæc*] scil. *obsonia*, or *olera*, as is evident from *curentur*, properly a culinary expression. Plaut. Merc. iii. 3. 21. "obsonium curamus." R. D. Not *obsonia*, (for Davus below says "paululum obsoni,") but tapestry, beams, or other apparatus for counterfeiting the nuptials. FAR. *auferte : abite.*] Simo thus obtains a private interview with Sosia, without awakening suspicion in the others. We use *aufero*, where we feel disgust; *fero* where we treat the subject with some deference. D.

2. *Adesdum :*] *Ades*, the imperative, and *dum*, an instance of parelcon. D. ¶ The addition of *dum* may express earnestness, or impatience to have the request gratified, as in manedum, ehodum, &c. *paucis te volo.*] i. e. paucis *verbis* te *alloqui* volo. R. D. ¶ Make *te* the object of *volo ;* 'I want you (i. e. your attention) to a few words.' See note on *nolit* below, i. 2. 1. *Dictum puta :*] i. e. I understand what you mean, although you say nothing; therefore you may suppose that you have said it. R. D.

3. *curentur recte*] Be properly cooked. D. ¶ But why discard here the more extensive import of *curo ;* to look after, to provide for?—*Imo aliud.*] Ellipsis of *volo.* D.

4. *ars*] From ἀρετὴ, virtue. D. ¶ Or from ἄρς, ἄρτος, obsolete, from ἄρω, *necto.* However, the most prevalent meaning of *ars* seems to be, the means or instruments, whether artificial or otherwise, whereby any object, good or bad, is acquired. Consistently with this idea, *ars* is thought to differ from *scientia*, in being the *means* or *process* through which the latter is arrived at. *efficere*] *Facere* is to be engaged in a work; *efficere* implies its completion. D.

5. *paro :*] ¶ I am designing, plotting contemplating. Thus, Hor. Od. i. 37. 8. "funus imperio parabat." Id. Sat. ii. 3. 13. "Invidiam placare paras, virtute relicta?" Ph. i. 4. 14. "furtum parat?"

6. *Sed iis,*] i. e. artibus opus est.

7. *Fide et taciturnitate.*] ¶ *Fides* in any one is a quality, in himself or something connected with himself, which induces others to confide in, or believe him. Whence it was particularly accounted an attribute of the heathen gods, and one to which frequent appeal was made. *Fides* can also be ascribed to inanimate objects, such as actions, words, manners, &c., according as they are calculated to inspire a certain confidence or belief. So, "multa

Sɪ. Ego postquam te emi, a parvulo ut semper tibi
Apud me justa et clemens fuerit servitus,
Scis: feci, e servo ut esses libertus mihi,
Propterea quod servibas liberaliter.
Quod habui summum pretium, persolvi tibi.
So. In memoria habeo. Sɪ. Haud muto factum. So. Gaudeo,
Si tibi quid feci, aut facio, quod placet, Simo:
Et id gratum fvisse adversum te, habeo gratiam.
Sed hoc mî molestum est: nam istæc commemoratio

fidem promissa levant;" and below, v. 2. 16. "in verbis fides." Liv. vi. 13. "Manifesta fides, publica ope Volscos hostes adjutos, an evident (*indication whereby we may believe*, or,) *proof* that the Volscian foemen," &c. A man's *taciturnitas* is subsidiary to his *fides*.

8. *Ego postquam*, &c.] In commendation of the character which Sosia holds in the play; lest any thing tending to a son's disparagement should seem to be confided to a slave of empty character. D. *a parvulo*] ¶ *Græce*, τυτθὸς: Il. Λ. 223. Τόνγε ἔθρεψε δόμοις ἔνι τυτθὸν ἐόντα. Donatus connects *a parvulo scis*. In some texts the comma appears after *parvulo*.

9. *justa et clemens*] *Justa*, in which nothing is ordered which is not warranted by the right of a master; *clemens*, in which much even of that right is not exercised. D. *servitus*,] Put for *dominatus*. D. The state and condition of slave, which was *justa et clemens* to Sosia.

10. *e servo ut esses libertus*] In the Fragments of Menander is given the following from his Andrian: Ἐγώ σε δοῦλον ὄντ' ἔθηκ' ἐλεύθερον. W. *e servo*] i. e. when you had been previously a slave. Æn. x. 221. "Numen habere maris, nymphasque e navibus esse." Manil. iv. 719. "ex exule consul." R. D. *mihi*,] That Sosia might not fear his son, to whom he owed not the gift of liberty. D. and E.

11. *servibas*] The imperfect tense; to show that he could yet serve him again and again. Æn. vi. 114. "Atque omnes pelagique minas cœlique ferebat Invalidus,"—implying that he, although weak, could yet endure. D. *liberaliter*.] You were not driven to your duty, like other slaves, from fear. Whatever becomes a free man is called *liberale*; whence *liberales artes* are those which are suitable to persons of respectable birth. At this day, because generosity is most becoming to such a man, we are beginning to use *liberalis* for *largus*. R. D. ¶ So Eu. iii. 2. 20. "liberali facie," an appearance more like that of a free man than of a slave.

12. *Quod habui*] *Habui*, i. e. *potui*, εἶχον. Mu. ¶ The meaning might be: that which I *considered* as the highest reward; a meaning which *habeo* very often bears. Cic. Nat. Deor. iii. 22. "Quem Ægyptii nefas habent nominare." *summum pretium*,] Dio Prusæus, περὶ δουλείας: φασὶ τὴν ἐλευθερίαν μέγιστον τῶν ἀγαθῶν. L. *persolvi*] ¶ He modestly calls it (not a benefit conferred, but) a reward paid, as being due to Sosia "quod servibat liberaliter."

13. *In memoria habeo.*] ¶ i. e. I am grateful for it. *Haud muto factum.*] For the ancients, if they regretted anything, used to say *infectum velle*. It would be unsuitable for Simo to allude here to the law sanctioning the degradation of ungrateful freedmen, to their former slavery. *Multo* is also read; i. e. condemn, disapprove. D. ¶ I agree with E. in not seeing how allusion to the law would ill become Simo. Bentley reads "muto. *S*. Factum gaudeo."—*Nollem*, in the same sense as *muto* here, occurs Ph. v. 3. 13. "datum est argentum?—Nollem datum;" and Ad. ii. 1. 11. "nollem factum."

15. *id gratum*] *Id* (as here) *hoc* (as in the next line), *is* and *hic*, are often short, even though a consonant follows. H. See prol. 15. *adversum te*,] *Contra* always indicates a design of injuring; *adversus* does not always mark opposition, and sometimes implies even good will. R. D. ¶ This remark on *contra* does not hold good, when, for instance, it means *opposite to*, *towards*, *in the presence of*, *in reply to*. Liv. iii. 26. "contra eum locum, ubi." Plin. viii. 7. "Elephanti tanta narratur clementia contra minus validos, ut," &c. Charisius says that *contra* refers more to place, *adversus* to the mind, but that they are used indiscriminately.

16. *nam istæc commemoratio*] Demos.

Quasi exprobratio est immemoris beneficî.
Quin tu uno verbo dic, quid est, quod me velis.
SI. Ita faciam. Hoc primum in hac re prædico tibi;
Quas credis esse has, non sunt veræ nuptiæ.
SO. Cur simulas igitur? SI. Rem omnem a principio audies:
Eò pacto et gnati vitam, èt consilium meum,
Cognosces, et quid facere in hac re te velim.
Nam is postquam excessit ex ephebis, Sosia,
Liberius vivendi fvit potestas, (nam antea

De Coron. τὸ τὰς ἰδίας εὐεργεσίας ἀναμιμνήσκειν μικροῦ δεῖν ὅμοιον ἔστι τῷ ὀνειδίζειν. Compare Sallust, in the address of Micipsa. L.

17. *immemoris benefici.*] Some refer *immemoris* to *benefici*, in the passive sense, *not remembered*. Bentley and others read *immemori*. The case which the verb *exprobrare* governs is attached to the verbal noun *exprobratio*, as is frequent with the ancients. Further, *benefici*, not *beneficii*; for the ancients always wrote the genitive of substantives in *ius* and *ium* with single *i*. Bentley on And. ii. 1. 10. was the first who satisfactorily proved this. Such orthography was dropped at the close of Augustus' reign: whence Ovid has familiarized to us the use of the double *i*. R. D. ¶ I have been unable to find any instance of the dative after *exprobratio*, except that in Liv. xxiii. 35; and, we constantly meet verbal nouns followed by the genitive, no reference being had to the case which the primitive verb governs. Eu. iv. 4. 4.

18. *uno verbo.*] In one ἀξίωμα, one sentence; which is, *has bene ut assimules nuptias*. D. ¶ In a word, at once, without circumlocution. See Eu. i. 2. 95. and Ib. iii. 5. 20.

19. *Ita faciam.*] i. e. uno verbo dicam. D.

20. *Quas credis esse has,*] Syllepsis. D. ¶ "A general notion of syllepsis is presented under the following statement:—When words are employed to express such conceptions, as are usually conveyed, or are expected to be conveyed, by words of other grammatical properties; the construction may turn, not on the expressed words, but on those that are suggested by, and couched under them." Phillips, Latin Exercises, chap. vii. c. The following examples are there given:—"Bocchus, cum peditibus, postremam aciem invadunt.—Pars in carcerem acti.—Postridie (i. e. in postero die) ejus diei.—Ubi (i. e. in qua parte) terrarum.—Eo (i. e. ad eum gradum) dignitatis. —Tædet (i. e. tædium habet) me vitæ." D.'s remarks on this line, and on prol. 3. above (which see), seem inconsistent with this idea of syllepsis. There is here zeugma of *hæ* to *nuptiæ*. "*These* nuptials are not real, which you suppose these *nuptials* to be." *quas*] i. e. *quales*, as Eu. ii. 2. 42. "quid videtur hoc tibi mancipium?" R. D.

22. The old man having premised "quas credis," &c., here prepares for his narration, of which he makes three divisions. E. ¶ 1. His son's manner of life (23—128). 2. His own design (127—141). 3. What part he wishes Sosia to act 140—end). *gnati vitam.*] He divides his son's life into two parts, the former good, and the present bad, portion of it. D.

24. *is*] i. e. Pamphilus; refer *is* to *gnati*. —*excessit ex ephebis,*] Xen. ἐξελθεῖν ἐξ ἐφήβων. Plaut. Merc. prol. "Extemplo ex ephebis postquam excesserit." L. Passed his twentieth year; which is to be understood from the habits of the Athenians, among whom ephebi were youths of eighteen years, and were numbered with those who performed duty in arms within the Attic confines, till the age of twenty; when, no longer ephebi, they served outside of Attica. R. D. ¶ The gradations of age (ἡλίκια) with the Romans were: infantia (νηπιότης), pueritia (παιδία), adolescentia (ἐφηβία, νεότης, ἥβη), juventa, ætas senioris, senectus (γῆρας).

25. *Liberius.*] For *liberius* read *libera*; adding *ac* at the end of preceding verse. From *nam* to *cohibebant* is parenthetic. B. *Liberius* is not the comparative degree; for he could not have lived *liberè* before, when age, &c. *prohibebant*. Therefore *aliquando* is understood. D. ¶ Bentley censures this remark: "neget idem solem meridie lucere." But in justice to Donatus, be it remembered that many of the annotations ascribed to that admirable scholar, are probably spurious. Understand liberius *æquo* (more licentiously than suitable, or, rather licentiously). Comp. Hor. Sat.

Quî scire posses, aut ingenium noscere,
Dum ætas, metus, magister, prohibebant? So. Ita est.)
Si. Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant, aut equos
Alere, aut canes ad venandum, aut ad philosophos;
Horum ille nihil egregie præter cætera
Studebat; et tamen omnia hæc mediocriter.
Gaudebam. So. Non injuriâ: nam id arbitror
Apprime in vita esse utile, Ut ne quid nimis.

i. 3. 51. "truculentior atque Plus æquo liber," which explains itself. Hare pronounces, in scansion, either *lib'riu'* or *liberyu'*.

26. *Quî scire posses,*] *Scimus*, what we are sure of; *noscimus*, what we consider as yet uncertain. D. ¶ *Scire* is to know, or be convinced of a circumstance as a matter of fact; *noscere*, to be acquainted with, to have an apprehension of, a definite object, whether animate or inanimate. See Crombie's Gymnasium, Vol. 1. page 94, and below v. 4. 31.

27. *Dum ætas,*] B. would insert *eum* after *Dum*, and proposes *cohibebant*, as required by Terentian idiom. *prohibebant*] Expressive of the discipline under which youths were governed. *Magister* is the person appointed over the *ephebi*, under whom they used to be exercised, and inured to rigid tutorage. R. D.—*Ita est.*] ¶ Ita *res est, ut dixisti.*

28. *Quod.*] ¶ See Eu. i. 1. 19. *plerique omnes*] Archaism for *plerique*. So the Greeks say πάμπολλα, and the Latins *plus satis*. D. *plerique omnes*] *almost all:* Ph. i. 3. 20. "plerique ingenio sumus omnes." Cæs. B. G. i. 30. "Plerisque omnibus Gallis brevitas nostra contemptui est." R. D. πλείονες δὴ πάντες. See Hea. iv. 7. 2. P. ¶ The view of the two latter I prefer. 'The-majority-of all young men;' 'most-of young-men collectively;' just as if *omnes adolescentuli* were one general term, concerning which Simo qualifies his remark by *plerique*. *Omnes adolescentuli* is equivalent to *adolescentia*, or *adolescens ætas;* to either of which *pleraque* might be prefixed without perplexity; not to adduce Ph. i. 3. 20. *adolescentuli,*] The diminutive; as expressive of the indulgence to be given to them, in consideration of their youth. D.

29. *aut equos Alere,*] ¶ *Alere* is used as a substantive, and *ad* implied from the preceding; thus equivalent to *ad alendum* (sc. animum adjungant). It is a Greek idiom, which would be expressed: πρὸς τὸ τρέφειν ἵππους.

30. *canes ad venandum,*] i. e. canes venaticos, as servum ad limina, i. e. atriensem; leones ad fræna, i. e. frænatos. Comp. Hor. Ep. ad Pis. 161. Far. ¶ Construe "aut equos alere, aut canes-ad-venandum *alere*." *ad venandum,*] In hunting, no less than in other exercises the nobler Athenian youths used to engage, as preparatory to the duties of war. L. *ad philosophos,*] ¶ Scil. animum adjungant.

31. *nihil egregie præter cætera*] What is selected *ex grege* is called *egregium;* but here *egregie* means *very, too much*. D. ¶ Pamphilus *selected* no one pursuit from the plurality, as preferring it: but, nevertheless, he became conversant with all, *mediocriter*. Thus, the primitive meaning of *egregie* noticed by D. is peculiarly applicable here.

32. *Studebat;*] This verb with the accusative occurs likewise, Hec. ii. 2. 20. Cic. 6. Phil. 7. "unum sentitis omnes, unum studetis." R. D.

33. *Gaudebam.*] Not merely *laudabam;* but he felt *joy*, as being a father. D. *Non injuria:*] i. e. *juste;* for the opposite of *jus* is *injuria*. E. *nam id arbitror*] To assist the metre, we should read *nam id ego arb.* B. ¶ I suppose B. considered *injuria* the nominative; but, it being the ablative, the insertion of *ego* is unnecessary. See v. 1. 8.

34. *Ut ne quid nimis.*] sc. agas. D. ¶ Thus *ut agas* is for *agere*, and *ne quid* for *nihil*. However, it appears to me more elegant to consider *ut* as a connective, exactly similar to the pleonastic use of ὅτι after words of saying (See Schleusner, Lexicon to Greek Test. in ὅτι,) to which our language fails to afford an analogous idiom. e. g.—Matt. ii. 23. ὅπως πληρωθῇ ὃ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται. Then *ne* would be connected with *agas*, giving to it the imperative force.—*Ut ne,* &c.] A golden proverb, repeatedly employed by the

Si. Sic vita erat: facilè omnes perferre ac pati,
Cum quibus erat cunque unà; his sese dedere:
Eorum obsequi studiis: adversus nemini:
Nunquam præponens se illis: ita facillime
† Sine invidia laudem invenias, et amicos pares.
So. Sapienter vitam instituit: namque hoc tempore
Obsequium amicos, veritas odium, parit.
Si. Interea mulier quædam, abhinc triennium,
Ex Andro commigravit huc viciniæ,

best authors. Alphæus: τὸ μηδὲν γὰρ ἄγαν ἀγάν με τέρπει. Menan. ἡ δὲ μεσότης ἐν πᾶσιν ἀσφαλέστερον, &c. L. ¶ Horace alludes to it by "auream mediocritatem;" and Ovid, probably, by "medio tutissimus ibis." The origin of the proverb is generally ascribed to Pittacus, of Mitylene, one of the seven Wise. The French say, "rien de trop."

35. *facile omnes*] Insinuated by Simo as an excuse for the bad company into which his son had fallen. D. Often by Cicero, and others, is such a combination used as, perfero, patior; patior et fero; perpetior et perfero; Cæs. B. G. vii. 30. "ut omnia, quæ imperarentur, sibi patienda et perferenda existimarent." The infinitives, perferre, pati, dedere, obsequi, are put for the imperfects; as below, verse 70. R. D. Bentley punctuates thus: "facile—pati: Cum—una, his," &c.

36. *quibus erat cunque*] Tmesis, for *quibuscunque*. R. D.—*sese dedere:*] This implies more than *consentire*, since the conquered *se dedunt* into the power of their enemies. Here it means resignation to the power of superiors, and concession to all generally. D.

37. *obsequi*] ἐφέπεσθαι. Da.—*Adversus, &c.*] The words *adversus—illis* are to be considered as interpolated. B.

38. *illis:*] Al. *aliis.*

39. *Sine invidia laudem invenias.*] Sall. B. J. 6. "Et cum omnes gloria anteiret, omnibus tamen carus esse." In *invenias* the second person is put for the third: Æn. iv. 401. "Migrantes cernas." D. *Invenire* is elegantly put for acquirere, consequi, adipisci; as εὑρίσκειν. So Hea. iv. 7. 13. R. D. *invidia*] *In*, whether alone or in composition, is very often shortened. Observe: *in* and *con* are lengthened where *s* or *f* follows, but can be shortened before all other consonants. Comic writers, little careful on the subject of position, if the vowels were but short or doubtful, shortened the syllables at pleasure. H.

41. *Obsequium amicos,*] A sentime adapted, no doubt, to the ears of a confus multitude, but unworthy of an honourab assemblage. Ma. and D. ¶ Not so; f Sosia makes the remark in reference to particular class of persons, and to a par cular time *(hoc tempore)*, plainly intimati that the reverse ought to exist; that obs quiousness should procure disgust; pla dealing, friends.

42. *Quædam,*] Not as if Simo we ignorant of the name; but an artful su pression of it, to excite expectation in t hearer. Virg. Æn. ii. 57. "Ecce, man juvenem interea post terga revinctum This is a digression; for Simo had pı posed to unfold his son's life. D. *Quæd* marks contempt. R. D. ¶ Rather, intimati that she was then unknown at Athen and therefore a person who would be desi nated by some such expression as *qu dam.*

43. *Andro*] ¶ Andros, an island in t Ægean. It had a harbour and temple Bacchus with a fountain, whose waters, the middle of January, tasted like wi Called from one of its kings. Ascaniu being a captive of the Pelasgians, gave it his ransom, whence it was named also Aı andros (i. e. substituted for a man.) N *Andro*, one of the most fertile and delight of the Grecian isles, abounding in spring whence *Hydrusia*, an ancient name of *huc viciniæ,*] All our copies corruptly re *huic*. B. Elegantly for *in proxima vicini* R. D. "Some adverbs, especially of tim place, and quantity, take a genitive aft them; which really depends on the su stantive included in the meaning of t adverb;—every adverb being but an abbı viation for a noun with its governing prep sition." Phillips, Latin Exercises, cha vii. *d.* ¶ See note on line 20 above. T construction here is, "huc (i. e. ad ha partem) viciniæ." So in Ph. i. 2. 45. "h viciniæ." i. e. "in hac parte viciniæ."

Inopiâ et cognatorum negligentiâ
Coacta, egregiâ formâ, atque ætate integrâ.
So. Hei vereor, ne quid Andria apportet mali.
Si. Primum hæc pudice vitam, parce, ac duriter
Agebat, lanâ ac telâ victum quæritans.
Sed postquam amans accessit, pretium pollicens,
Unus et item alter, ita ut ingenium est omnium
Hominum a labore proclive ad libidinem,
Accepit conditionem; dein quæstum occipit.

44. *Inopia*] The dispositions of Pamphilus being now praised, it remains that the probity be attributed to Glycerium, which her future character of matron would seem to require;—her present situation can be excused only by defending and praising Chrysis with whom she lived. D. Menander in his Ἀδελφοί: οὐδεὶς γὰρ ὁμολογεῖ Αὑτῷ προσήκειν τὸν βοηθείας τινὸς Δεόμενον. αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ. W. The Attic laws ordered the nearest and richest relative either to marry a kinswoman in distress, or to portion her out. R. D. ¶ Chrysis had no *cognatus* to do this. See Ph. i. 2. 75.

45. *integrâ*] ¶ Arrived at maturity, and not yet impaired or beginning to decline.

46. *vereor, ne*] He fears from his knowledge of the young man, and the age and beauty of the girl. E. "A Roman expressed his fear of what *would* happen, by *vereor ne*;—of what *would not* happen by *vereor ut*." Phillips, Latin Exercises, note 30.

47. *hæc*] ¶ i. e. Chrysis. *Hic* alludes to the person last mentioned, or nearer; *ille* to the first mentioned, or more remote. *duriter*] *Dure* refers to cruelty, *duriter* to toil; we act *dure* towards others, *duriter* towards ourselves. D. ¶ *Duriter* is the opposite of *molliter*, and seems to express a privation in those comforts of life, which are subservient to *mollities*, softness, ease, or effeminancy. Generally in all senses of *durus*, its opposite is expressed by *mollis*: Cic. Nat. Deor. i. 34. "utrumque omnino durum; sed usu mollienda nobis verba." Hor. Sat. ii. 3. 22. "Quid sculptum infabre, quid fusum durius esset." Æn. vi. 848. "Excudent alii spirantia mollius æra." Æn. ii. 7. "duri miles Ulissei." Geor. i. 57. "Molles sua thura Sabæi."

48. *lana ac tela*] ¶ By spinning and weaving, which were, of old, respectable occupations. *Lana* is a Greek word, λᾶνος, Doric for λῆνος. *Tela*, ἱστός, qu. *texela* (as *maxilla mala*; *axilla ala*) from *texo*. So *tutela* from *tutor*, *medela* from *medeor*. *victum*] ¶ τροφήν. The word applies to whatever is necessary to uphold life, as food, raiment, &c. *quæritans*] *Quæro* and *quærito* express great toil and care. Virg. Æn. viii. 409. "Cui tolerare colo vitam tenuique Minerva." R. D. ¶ Frequentative verbs have the force of assiduity and frequency; *quæritans*, assiduously, industriously, making out, &c.

49. *amans*] The *amator* can pretend; the *amans* is sincere. D.

50. *Unus et item alter,*] ¶ D. and E. take *alter* to mean *a third* (i. e. a *second*, exclusively, after the *one*); for Simo says afterwards: "nam hi tres tum simul amabant." They adduce Virg. Ec. viii. 39. "Alter ab undecimo tum jam me ceperat annus." Now in such instances as this, I conceive, *unus et* is inferred before *alter*: for *alter* can never mean, *second*, *third*, &c.; unless preceded by a word of numerical force: in which case we translate it as a numeral, only because it means *another* more than the number last specified; thus when preceded by *unus*, it is equivalent to *secundus*. If we had "*post primum* or *post unum* unus et item alter," we might render *alter* by, *third* inclusive, i.e. *second* after the first. Therefore take the expression, with R. D., to imply simply a *plurality* of suitors, coming *one after another*, our vulgar phrase for *another after one*, or *after one, another*.—*ita ut ingenium*] Another excuse for Chrysis, that her previous course of life may be ascribed to herself,—her subsequent frailties to human nature. D. Juv. Sat. xiv. "dociles imitandis Turpibus et pravis omnes sumus." L.

51. *proclive*] ¶ *Proclivitas* (ἐπιῤῥέπεια) is such an inclined position from which an object, placed in it, would seem ready to fall. Perhaps the *proclivitas* of a hill is presented by a view downwards from the brow, and the *acclivitas* by a view upward from its base.

52. *conditionem*;] *Conditio* is an agreement, containing in it a certain law: hence

Qui tum illam amabant, forte, ita ut fit, filium
Perduxere illuc, secum ut unà esset, meum.
Egomet continuò mecum: 'Certe captus est:
Habet.' Observabam manè illorum servulos
Venientes aut abeuntes: rogitabam, "Heus puer,
Dic, sodes, quis heri Chrysidem habuit?" nam Andriæ
Illi id erat nomen. So. Teneo. Si. Phædrum, aut Cliniam,
Dicebant, aut, Niceratum: nam hi tres tum simul
Amabant. "Eho, quid Pamphilus?" "Quid? symbolam
Dedit, cœnavit." gaudebam. Item alio die
Quærebam: comperiebam nihil ad Pamphilum
Quicquam attinere. enimvero spectatum satis

applied to the covenant subsisting between parties betrothed or married; or even as to clandestine amours; Cic. pro Clœl. 15. "hinc licet conditiones quotidie legas." R. D. *quæstum*] scil. *corporis*. P.

53. *ita ut fit*,] ¶ *So as is going on* every day, as is usual or natural; κατὰ τὸ εἰωθὸς.

54. *Perduxere*] For Pamphilus went with reluctance. This corresponds with "his sese dedere," &c. above. D. Donatus takes *esset* to be from *edo*.

55. *Egomet continuo mecum*:] i. e. cogitabam. Well *mecum*, marking his care not to publish his surmises. D. *captus est*:] He is laid hold of, is caught in the snare: metaphor from wild beasts and hunting. D.

56. *habet*.] See Servius on Æn. xii. 296. L. An expression borrowed from the arena. For when the Retiarius had involved his antagonist, the Mirmillo, in his net (*rete*), the spectators cried out, "Captus est." When, having so entangled him, he dealt the blow, they cried "Habet," scil. *vulnus*. Hence applied to one who has been treacherously used, or concerning whom all is over. R. D. *illorum*] scil. *amantium*.

57. *rogitabam*] See note line 48 above.

58. *sodes*.] Qu. *si audes*; as *sis* qu. *si vis*. It is a term of exhorting. The derivation σῶος ζῇς is absurd. D. *Chrysidem—Andriæ illi*] He opportunely introduces the name of the stranger; and the force of *illi* is as if he said, Who was called the Andrian. According to Attic usage, he designates a foreign woman from the name of her country, and at the same time attracts attention to the name of the comedy. D.

59. *Illi*] "Various Latin pronouns are so employed, from time to time, that the force is best expressed by one or other of our articles." Phillips, Latin Exercises, note 28. ¶ So Cic. Arch. 10. "Quam mult scriptores rerum suarum magnus ille Ale ander secum habuisse dicitur!" It is oft used in the sense of 'the celebrated,' 't well known.' Æn. i. 1. "Ille ego, q quondam," &c. Ovid. Met. xii. 608. "Il igitur tantorum victor, Achille, Vinc ris," &c. Hor. Epist. ii. 1. 232. "grat Alexandro regi Magno fuit ille Chœrilus *Teneo*] ¶ sc. *mente*, for *intelligo*. So *acc pio* (sc. *aure*) for *audio*. Virg. Georg. 340. "primæ lucem pecudes hausere *hausere* (sc. *oculis*) for *viderunt*. The elli sis is supplied Id. Æn. iv. 661. "Hauri hunc oculis ignem crudelis ab alto."

61. *symbolam*] *Symbola*, from συμβάλλε to contribute, is a sum of money given each guest for an entertainment to be pr vided at the common expense. A gue who contributes nothing is called *asymbol* as Ph. ii. 2. 25. But *symbolus* is a ri usually presented by each to him who pr pares the banquet, as a pledge that he w be present. R. D. ¶ A banquet of th kind was called ἔρανος, or δεῖπνον ἀπὸ συμβολ and the guests ἐρανισταί.

62. *Item alio die*] To arrive at certaint

63. *nihil ad Pamphilum Quicquam at nere*.] *Quicquam* is redundant, Hec. iii. 43. Thus to *nemo*, by pleonasm, is add *quisquam* or *unus*. See Drakenb. on Li iii. 12. "neminem unum." R. D. ¶ I co sider *nihil* to be subject to *attinere*, a *quicquam* to be used adverbially, *in a respect*; as, τί προσήκειν, i.e. κατά τι.

64. *enimvero*] In the beginning of sentence, this word has the force of a serting very positively. An. i. 3. 1. a Liv. i. 51. "Enimvero manifesta res vis R. D. *spectatum*] scil. *Pamphilum*, not e *emplum*. D. δοκιμασθέντα. P. *Spectare*

Putabam, et magnum exemplum continentiæ.
Nam qui cum ingeniis conflictatur ejus*m*odi,
Neque commovetur animus ea re tamen,
Scias posse habere jam ipsum svæ vitæ modum.
Cum id mihi placebat, tum uno ore omnes omnia
Bona dicere, et laudare fortunas meas,
Qui gnatum haberem tali ingenio præditum.
Quid verbis opus est? hac famâ impulsus Chremes
Ultro ad me venit, unicam gnatam suam
Cum dote summâ filio uxorem ut daret.
Placuit; despondi. hic nuptiis dictus est dies.

to learn, or, to be satisfied by experiments. An. v. 1. 1. According to Servius on Æn. viii. 151. the phrase is borrowed from the proving of metal by fire. Thus Ovid: "ut fulvum spectatur in ignibus aurum, Tempore sic duro est experiunda fides." R. D. ¶ Hor. Epist. i. 1. 2. "Spectatum satis;" where see Dr. M'Caul.

66. *qui*] *Qui*, scil. *animus*; or else *homo* is understood. D. ¶ If *homo* be implied to *qui*, *Neque* in next line must be resolved into *et non*: '*and* whose mind is *not* shaken.' This construction, though otherwise not to be preferred, harmonizes better with line 68: for thus *hominem* (the antecedent to *qui*) is subject to *posse*; whereas, if we take *animus* with *qui*, the subject of *posse* and antecedent to *qui* must be *animum*, to which we must refer *ipsum* and *suæ*, rather inelegantly. *ingeniis ejusmodi*,] ¶ i. e. *men* whose dispositions are of that kind. *conflictatur*] Here the word refers to the combat to be maintained by those who are in the society of depraved men, in order to keep clear of the contagion. R. D. i. e. *atteritur*; *conflictatio* is the mutual touching and collision of bodies. D. *conflictatur*] Usually applied in reference to state of health: Plin. "Conflictari iniqua valetudine," &c. Fab. *ejusmodi*.] *Ejus*, *hujus*, and *cujus*, whether separate or joined to *modi*, usually shorten the first in Terence. Here, therefore, pronounce *ejusmodi* as a proceleusmatic, thus: ĕiŭmŏdĭ, *ei* being a dipthong. H. ¶ I curtail such words, by one syllable, in scansion, rather than shorten two long syllables. Thus, I make *ejusmodi* a cretic (- ᴗ -) instead of a fourth pæon (ᴗ ᴗ ᴗ -).

67. *ea re*] scil. conflictatione. *tamen*,] ¶ i. e. notwithstanding the temptation of bad society.

68. *Scias*] A monosyllabic; as elsewhere *ea*, *eam*, *eum*, *eas*, *eos*, *iis*; *meus*, *mea*; *tuus*, *tua*; *fuit*; and in general two vowels coming together, which do not make a dipthong, are contracted into one syllable by comic writers. Bo. *modum*.] *Moderationem*. Cic. Marcell. 1. "tantum in summa potestate rerum omnium modum." R. D.

69. *uno ore*] Equivalent to "uno animo," in Hec. ii. 1. 4. *Unus* means *par* or *idem*: Virg. Æn. xi. 132. "unoque omnes eadem ore fremebant." R. D. ¶ With the voice, as it were, of one man; as if the voices of the many were so like as to have the effect of an unison.—*omnia Bona*] *Omina Bona*, proposed by conjecture, is discarded by Duker, on Liv. xxix. 1. *omnia bona dicere* is *gratulari*. The phrase is borrowed from sacred rites, at which all, to avoid ill omen, spoke propitious words. Donatus says that this was a customary way of praising virtuous young men. R. D.

70. *fortunas*] More emphatical than *fortunam*. Comp. Virg. Æn. i. 606. "qui te tanti talem genuere parentes?" Æn. iii. 480. "o felix nati pietate!" D. The blessing of good children was ascribed to fortune; Sall. Cat. 25. "viro atque liberis satis fortunata." E. *Fortunæ* applies not to riches, but to condition and lot in life. An. iii. 5. 5. Hea. iii. 1. 54. R. D.

72. *Quid verbis opus est*] ¶ Why should I enlarge in giving testimonies of the excellent character which my son bore?—when proof sufficient is presented in the *fact* that Chremes, &c. *Ultro*, *unicam*, and *dote summa* are emphatical.

73. *Ultro ad me venit*,] Correctness of life best commended a man as a son-in-law, in ancient times, when divorces were frequent. See iii. 3. 39. Hea. v. 1. 63. R. D.

75. *Placuit; despondi*] Briefly intimating that the proposal, though Chremes had

So. Quid obstat, cur non veræ fiant? Si. Audies.
Fere in diebus paucis, quibus hæc acta sunt,
Chrysis vicina hæc moritur. So. O factum bene!
Beâsti: metui a Chryside. Si. Ibi tum filius
Cum illis, qui amabant Chrysidem, unà aderat frequens;
Curabat unà funus; tristis interim,
Nonnunquam conlacrymabat. Placuit tum id mihi.
Sic cogitabam: 'Hic, parvæ consuetudinis
Causâ, mortem hujus tam fert familiariter:
Quid, si ipse amasset? quid mihi hic faciet patri?'
Hæc ego putabam esse omnia humani ingenî,
Mansuetique animi officia. Quid multis moror?

volunteered to make it, was most welcome to him. A man *spondet* with respect to his daughter; *despondet*, with respect to his son. Whence they are called *sponsa* and *sponsus*. D. ¶ But *despondet* is applied also to the giving of a daughter in marriage: Ovid. Met. ix. 714. "Cum pater, Iphi, tibi flavam despondet Ianthem." A father *despondet*, as says Varro, because he gives his daughter *de sponte* suâ. *dictus*] Whether 'appointed;' or 'consecrated,' 'set apart;' as Æn. vi. 138. "Junoni infernæ dictus sacer." D. *Dicere diem* is to appoint a certain day. Cæs. B. G. v. 57. "Eis certum diem conveniendi dicit." R. D.

76. *Quid obstat,*] ¶ B. reads *quid igitur obstat*, on account of the metre, *veræ* being expunged as unmeaning. I see no objection to the text as before us. *Veræ* is contrasted with *simulatæ*. When the nuptials, *to all appearance*, *fiunt*, Sosia asks, "Cur non *veræ* fiant."

77. *in diebus paucis,*] i. e. "in diebus paucis, *in* quibus hæc," &c. or "in diebus paucis *post dies in* quibus hæc," &c. 'a few days after these things were done.'

78. *vicina hæc*] For he had said above, "commigravit huc viciniæ." D. *O factum bene!*] *Male factum* was applied in cases of misfortune. R. D. ¶ Donatus remarks that comic poets, when obliged to introduce a death, make some uninteresting or infamous character the victim; thus little compassion, and often pleasure, is excited.

79. *Beasti*] ¶ μακάριον πεποίηκας.—Voltaire: "Tu me rends à moi-même;" an expression natural on hearing good news. *metui a Chryside.*] I say, *metuo illum*, if a person is likely *himself* to injure me; and *timeo ab illo*, if I be in danger on his account, though not from him wilfully. D.

Ibi] In the sense of *tum*, as below, ii. 3. 5. and line 104 of this scene. Thus we meet *jam nunc*, and *itaque ergo*, in Livy. R. D. ¶ But the presence of *aderat* inclines me to translate it, *there*, i. e. at the house of Chrysis, and to connect it with *aderat*. Comp. 91, "mulieres, quæ ibi aderant."

81. *Curabat unà funus;*] So is used κομίζειν. R. D. For *curare funus*, were used *funus facere* and *funeri operam dare*. Dol. *Funus*, from *funalia*, as the procession usually took place by night, because sacred rites occupied the day. D. ¶ *Funalia* were cords, smeared with pitch, tallow, or wax, and served as torches;—φόνος is another derivation for *funus*.—*interim*] In the interval between the decease and the procession.

82. *conlacrymabat.*] Mingled his tears with those of the others.

83. *parvæ consuetudinis*] i. e. conviviality; as the father had said, that Pamphilus merely "symbolam dedit, cœnavit." D. ¶ Hurd (Discourse on Poetical Imitation) compares the reasoning of Simo here, to that of the Duke in *Twelfth Night*, on hearing of the grief of Olivia for her brother.

84. *familiariter:*] He grieves *as a relation would*. L. Thus line 109, "flens quam familiariter." R. D.

85. *hic*] ¶ Emphatical:—how dutifully must such a son as this behave to me his father, when, on account of a slight acquaintance, he evinces so great sympathy?

86. *putabam*] ¶ *Puto* originally means *to prune;* and, when referring to the mind, strictly imports, to weigh a subject so as to prune away, as it were, the erroneous ideas, retaining the good alone.

87. *officia.*] i. e. effects. Terence has used the word thus elsewhere; nor am I sure that other authors afford examples. Da.

Egomet quoque ejus causâ in funus prodeo,
Nil suspicans etiam mali. So. Hem, quid est? Si. Scies.
Effertur: imus. Interea inter mulieres,
Quæ ibi aderant, forte unam † aspicio adolescentulam,
Formâ,—So. Bonâ fortasse. Si. et vultu, Sosia,
Adeo modesto, adeo venusto, ut nil supra.
Quia tum mi lamentari præter cæteras
Visa est: et quia erat formâ præter cæteras
Honestâ et liberali, accedo ad pedisequas:
Quæ sit, rogo. Sororem esse aiunt Chrysidis:
Percussit illico animum: Attat! hoc illud est,

¶ The word here seems to have no unusual meaning. The *disposition* and the *mind* are put for the person who possesses them, whose proper *offices*, therefore, such acts are.—*Quid multis moror?*] i. e. quid multis *verbis te* moror? R. D.

89. *Nil.*] *Nihil* and *mihi*, in Terence, are most usually monosyllabics. These and *satis* are very rarely divided in such a manner, that the latter syllable may be the first of a foot. H. *etiam*] For *etiamnum*, or *adhuc*: as below, iii. 2. 23. Hec. iv. 3. 8. Virg. Æn. vi. 485. "etiam currus, etiam arma tenentem." R. D. ¶ Compare Hec. v. 1. 19. *Hem, quid est?*] B. reads *quid id est*, to avoid the trochee *Hem, quid*, which displeases.

90. *Effertur.*] 'Εκφέρεται. Virgil Georg. iv. 255. more fully: "Tum corpora luce carentum Exportant tectis, et tristia funera ducunt." D. *imus*] A funeral term, less frequent than *exequias ire*. Comp. Phorm. v. 8. 37. R. D. This was the form of words used in the *funera indictiva*:—"L. Titius vixit. L. Titio exequias ire cui commodum est. hem tempus est. ollus ecfertur." L. on Phorm. v. 8. 37. ¶ *Funera indictiva* were those to which there was a general invitation proclaimed by a herald. To *exequias*, supply 'ad.' *inter mulieres,*] Young women followed the funerals of relatives; but females under sixty years of age were forbidden to attend those of strangers, by a law of Solon. So far, then, Terence keeps Athenian habits in view; but not where he makes Simo *follow* the procession; for the same law enacted that men should precede, women follow, the corpse. R. D. This law of Solon was transcribed into the Roman Tables. Pr.

91. *unam*] ¶ *one in particular.* Eu. iii. 1. 22.

92. *Forma.*] *Forma*, the whole person;—*vultus*, the face. R. D. ¶ Terence happily brings in Simo extolling one whom he is hereafter to take as his daughter-in-law. *Bona*] This word should be spoken by Simo; for why should Sosia augur of the girl's appearance, as being *bona*, rather than *mediocris?* Therefore *Fortasse*, put absolutely, implies a cold and hesitating assent on the part of Sosia. B. ¶ But Sosia judges favourably, from the *unam* in his master's description, and also, probably, from his pronunciation.

93. *supra.*] *addi, esse, queat.* R. D.

94. *Quia tum.*] Al. *Quæ tum.* Bentley would read "Quæ cum." *lamentari*] *Flere* is to weep and cry aloud: *plorare*, to weep, only; *ejulare*, to weep and cry with a shrill voice,—more properly applied to female sorrow; *lamentari*, to dwell upon calamity in piteous accents. La.

96. *Honestâ*] i. e. *Pulchrâ.* Virg. Georg. ii. 393. "circum caput egit honestum." Thus *honor* for *pulchritudo*, Virg. Æn. i. 591. "Et lætos oculis afflârat honores." R. D. ¶ So, *inhonestus* for deformis. Eu. ii. 3. 65. *pedisequas:*] ¶ See Hea. ii. 3. 4.

98. *Percussit*] Cic. Deiot. vi. "Hac suspicione sum percussus." *Percussus* and *perculsus* are applied properly to the body, metaphorically to the mind; but in their application to the mind, *percello* is rather used where the mind is carried away, and suddenly overpowered; *percutio*, where it is slightly acted upon. R. D. See Eu. ii. 3. 87. *Attat!*] Expressive of a clue or new light given to a mystery. It sometimes implies fear; sometimes it is merely adversative. *Attat*, on the authority of Plautus, can lengthen the latter vowel, though *h* following is not a consonant. H.

Hinc illæ lacrymæ; hæc illa est misericordia.
So. Quam timeo, quorsum evadas. Si. Funus interim
Procedit: sequimur: ad sepulcrum venimus:
In ignem posita est: fletur. Interea hæc soror,
Quam dixi, ad flammam accessit imprudentius,
Satis cum periclo. Ibi tum exanimatus Pamphilus
Bene dissimulatum amorem et celatum indicat.
Accurrit: mediam mulierem complectitur:
'Mea Glycerium,' inquit, 'quid agis? cur te is perditum?'
Tum illa, ut consuetum facilè amorem cerneres,
Rejecit se in eum flens quàm familiariter.

99. *Hinc*] From this cause. D. ¶ namely love for this "sister of Chrysis." *Hinc*] read *Hæc*, archaism for *Hæ*. B. *illæ lacrymæ;*] For above, 82, he says, "Nonnunquam conlacrymabat," which he there attributes to "parva consuetudo;" but now, ascertaining that this handsome girl is no other than sister to Chrysis, he begins to suspect the true cause of his son's sympathy.

100. *quorsum evadas*] ¶ i. e. in quem finem evadas quoad hunc sermonem. Liv. xxvii. 23. "Pestilentia magis in longos morbos, quam in perniciales, evasit." Adelph. iii. 5. 63. Hec. i. 2. 118. and Eu. iii. 3. 11.

101. *Procedit:*] The consul was said *procedere*, when, on the first day of his consulate, he was escorted to the Capitol. *Incedere* has the same force. R. D. ¶ Æn. i. 50. "Ast ego, quæ divum incedo regina." *sepulcrum*] *Sepelire* is applied to the burning of the body, and every process of removing it. See Drak. on Liv. viii. 24. R. D. ¶ *Sepulcrum* is *the place of burial*, whether after, or before the interment; from *sepelio*. Donatus mentions other derivations; *sine pulchritudine*, and *sine pulsu*.

102. *In ignem posita est.*] Of old, the bodies were burned, and the ashes deposited in an urn, the earth, or a stone chest. This method some consider to be derived from Hercules. The most ancient generations performed the interment without burning. Me. Read *imposita est*. L. and B. ¶ *In ignem ponere* does not appear inconsistent with the grammatical canon, that where *rest* is intimated, *in* takes the ablative; for *ponere* here may imply the *raising* the body *up to* the fire. From remarks which I have made, I am inclined to propose the following distinction:—*In* after *ponere*, meaning *to place*, when the subject is *laid on* something level to, or below itself, takes the ablative; but the accusative may be used, when the subject is raised above its own level to be so laid, for then motion-towards is implied. Accordingly we meet; "Artus in litore ponunt." "posuitque collum in pulvere Teucro." "positum castris simulacrum." On the other hand, Ovid. Met. viii. 452. "Stipitem in flammam ponere." Gell. iii. 15. "coronis suis in caput patris positis." Liv. i. 18. "dextra in caput Numæ imposita." Cic. Tusc. Quæst. i. 34. "Metellum multi filii in rogum imposuere." On the origin of burning, and its object, see Potter, Archæol.

103. *Quam dixi,*] i. e. whom I have mentioned as being the sister of Chrysis. D. *Imprudentius*] See note on *Liberius*, 25.

104. *Satis*] If a consonant follows, it is read *Sati'* or *Sat*. H. *Ibi*] See note of R. D. on *ibi*, 79. *exanimatus*] *metu* is often added. R. D. ¶ From *ex* and *animâ*,—*breathless* with fright.

105. *Bene*] ¶ This might imply that he had done *well* (acted wisely) in concealing so discreditable an affair.

107. *Mea*] The word of a lover. D. *te is perditum?*] This form is more usual with comic writers, and those who, like Sallust, study antiquity of style, than with a Cicero, or a Cæsar. R. D. ¶ *Perditum* is the active supine, governing the accusative *te*, and depending on the verb *is*.

108. *cerneres,*] The ancients employ the second person singular, especially of the imperfect, when they mean to assert something of all generally. R. D. ¶ Our phrase is "*one* might see," similar to the French use of *on*. Compare Il. Δ. 429. οὐδέ κε φαίης Τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν. See Hea. ii. 3. 66. A general or proverbial sentiment, too, was often expressed, in a figure, by the second person. Eu. iv. 6. 23.

109. *quam familiariter.*] *Quam* means *valde*, and is often joined with a positive de-

So. Quid ais? Si. Redeo inde iratus, atque ægre ferens.
Nec satis ad objurgandum causæ. Diceret,
Quid feci? quid commerui, aut peccavi, pater?
Quæ sese in ignem injicere voluit, prohibui,
Servavi. Honesta oratio est. So. Recte putas:
Nam si illum objurges, vitæ qui auxilium tulit,
Quid facias illi, qui dederit damnum aut malum?
Si. Venit Chremes postridie ad me, clamitans,
Indignum facinus; comperisse, Pamphilum
Pro uxore habere hanc peregrinam. Ego illud sedulo
Negare factum: ille instat factum. Denique
Ita tum discedo ab illo, ut qui se filiam
Neget daturum. So. Non tu ibi gnatum? Si. Ne hæc quidem

gree. R. D. ¶ I would account for the phrase by ellipsis:—*tam* familiariter quam *potuit*. Thus *quam familiariter* is equivalent to *familiarissime;* while *quam familiarissime* would perhaps be more agreeable to common usage. Such expressions as the latter, then, we may consider as augmentations of the superlative, which, however classical, are unnecessary. This is common with the Greeks: thus, πρῶτος (the superlative of πρό, πρότερος) has itself a superlative, πρώτιστος. Al. *(quam familiariter !)*

110. *Quid ais?*] These words imply, sometimes surprise, sometimes censure. R. D. ¶ So also, quid narras? elsewhere. *iratus, atque ægre ferens,* &c.] ¶ 'angry and bearing impatiently,' that my surmise (see line 98) should be confirmed by so positive proofs; 'nor yet was there a sufficient degree of pretext for rebuking him,' which might have been some comfort to me.

111. *Diceret,*] Understand *enim*. D.

112. *Quid feci? quid commerui,*] *Feci* alludes to a supposed *facinus*, as the verb is applied even to a murderer; *commerui* to a less wicked action; *peccavi* to a trifling delinquency. *Commerui* is the opposite of *promerui*, which is taken in a good sense. D.

114. *Honesta*] ¶ Presented with such an appearance of integrity, that one cannot gainsay it.

115. *objurges,*] This word is generally applied to reproof given to friends and relations. La.

116. *Quid facias illi,*] Τί ἂν ποιήσοις ἐκείνῳ, ὃς ἄρα δέδωκεν ἢ ζημίαν, ἢ κακόν; Priscian. 18. L. ¶ How would you treat him? So, Hor. Sat. i. 1. 63. "Quid facias illi?" *damnum aut malum?*] *damnum*, to a man's property; *malum*, to his person. D. *Damnum dare* is to *inflict* loss; damnum *facere*, to *suffer* it. R. D. ¶ *Damnum* (either from *demptum*, or δαπάνη) is a diminution of property caused by others; *jactura*, that caused by one's self; *detrimentum* (from *detero)* that caused by the *rubbing away*, as it were, and gradual consumption of the thing itself by use.

117. *postridie.*] ¶ i. e. postero die¶ the second syllable is long. *clamitans*] See note on *quæritans*, 48, above.

118. *Indignum facinus;*] ¶ sc. esse. These words are by some made parenthetic, as an ejaculation of Simo, vexed that Chremes had come to the knowledge of it. Others omit the stop at *facinus*.

119. *hanc peregrinam.*] *Hanc*, contemptuously;—*peregrina* was a common name for women of loose character. D. ¶ Such, being ashamed to practise vice in their own country, generally went abroad. *sedulo*] Lest he should appear to have credited the statement on too slight grounds. E.

120. *Negare factum:*] ¶ sc. esse; as also *instat factum* esse.

121. *discedo*] ¶ Aptly; for a person *discedit*, when, upon a decision being made, he gains or loses. So Cic. Orat. 64. "Eorum, qui affuerunt, judicio discessit probatus." Hor. Epist. i. 10. 37. "Sed postquam victor violens discessit ab hoste." Where see Dr. M'Caul.

122. *Non tu ibi gnatum?*] Aposiopesis, or ellipsis:—understand *invasisti, objurgasti*, or *adortus es*. D. ¶ The force of *ibi* is:—Did you not rebuke him *then*, when matters were come to extremity, and Chremes was withdrawing his consent to the

† Satis vehemens causa ad objurgandum. So. Quî, cedo?
Si. Tute ipse his rebus finem præscripsti, pater.
Prope adest, quum alieno more vivendum est mihi:
Sine nunc meo me vivere interea modo.
So. Qui igitur relictus est objurgandi locus?
Si. Si propter amorem uxorem nolit ducere,
Ea primum ab illo animadvertenda injuria est.
Et nunc id operam do, ut per falsas nuptias
Vera objurgandi causa sit, si deneget.
Simul, sceleratus Davus si quid consilî
Habet, ut consumat nunc, cum nihil obsint doli:
Quem ego credo manibus pedibusque obnixe omnia
Facturum; magis id adeo, mihi ut incommodet,

match? *Ne hæc quidem*] ¶ Simo says that *even* the circumstance of Chremes retracting (by reason of Pamphilus' misdemeanour) was not a sufficiently strong pretext.

124. *Tute ipse*] ¶ If I were to rebuke him, he would say, 'You yourself,' &c. *his rebus*] Whenever the Latins use *hæ res*, they speak of *love*. So the Greeks *ταῦτα πόλλα*. Da. ¶ You, by desiring me to marry, have marked the limit to the pleasures which-I-am-now-pursuing (*his*).

125. *Prope adest,*] sc. *tempus*; a frequent omission. R. D. The time of my nuptials is at hand: the extreme limit of my liberty is fast approaching; and pleasures are the more eagerly to be followed, as they draw nearer to their close. D. *alieno more.*] i. e. alterius arbitrio. Thus Heaut. i. 2. 29. R. D.

126. *meo—modo.*] Heaut. ii. 4. 21. Compare Virgil, Æn. iv. 340. "Me si fata meis paterentur ducere vitam Auspiciis." R. D.

127. *Qui igitur relictus,*] Al. *Quis igitur relicuus.* ¶ I have heard this line explained: "What a fine opportunity, then, of rebuking, has been let slip!" But this is refuted by the next two lines, which convey Simo's answer to the question. Translate: 'Pray, then, what opportunity is there left for rebuking him?' *relictus est—locus.*] *Locum relinquere* sometimes implies to give opportunity, facility, or credence, to. For *locum relinquere*, applied to opportunity or facility, we meet *locum dare. locum relictum facere.* Dol.

129. *ab illo animadvertenda injuria*] *Injuria ab illo* is an *offence* committed *by him.* The preposition *ab* often serves for paraphrasing the genitive. Below, iii. 1. 3. Liv. xxvii. 5. "fides a consule," (i. e. consulis). Valerius Flaccus v. 243. "ab auro fulgor," (i. e. auri). R. D. If he had said *injuria ejus*, it would be doubtful whether Pamphilus was intended as the *agent* or the *sufferer*. D. ¶ He means that "that offence (namely, propter amorem uxorem nolle ducere) is the first and only one in Pamphilus, which he can take notice of as such," and consequently, that, if that offence does not appear, *nullus* relictus est objurgandi locus.

130. *Et nunc id operam do,*] Simo now arrives at his second topic (namely, "et consilium meum cognosces," line 22). He thinks, moreover, that he has cause for anger, not that his son is in love (for that is natural to his age), but, if he refuse to marry. E. *id*] i. e. propter id. D. ¶ 'And now I strive for this,' viz. that "per falsas," &c.

131. *Vera*] There is antithesis between *vera* and *falsas*. D.

133. *cum nihil obsint doli.*] ¶ While all stratagems intended to interrupt the nuptials (which are but feigned) are indifferent to me; and whether such stratagems succeed or not, "hujus periclo fit: ego in portu navigo;" as he says, iii. 1. 22.

134. *manibus pedibusque*] Il. 5. ὅσσον δύναται χερσίν τε ποσίν τε καὶ σθένει. Il. 2. πανσυδίῃ. Far. A proverbial expression, meaning, 'with all his might.' See iv. 1. 53. R. D

135. *id*] i. e. propter id. D. *id adeo,*] Al. *id ideo.* Ba. *Adeo* means *vero*, or *certe*. Cic. 6. Ver. 64. "Id adeo ex ipso senatus-consulto cognosceres." Sall. Jug. 65. "Id adeo mature posse evenire, si ipse consul," &c. But *adeo*, in this acceptation, never begins a sentence. *mihi ut incommo-*

Quam ut obsequatur gnato. So. Quapropter? Si. Rogas?
Mala mens, malus animus: quem quidem ego si sensero—
Sed quid opu' est verbis? sin eveniat, quod volo,
In Pamphilo ut nil sit moræ; restat Chremes,
Qui mi exorandus est, et spero confore.
Nunc tvum est officium, has bene ut assimules nuptias
Perterrefacias Davum: observes filium,
Quid agat, quid cum illo consilii captet. So. Sat est:
Curabo: eamus jam nunc intro. Si. I præ; sequar.

ACTUS I.—SCENA 2.

SIMO, DAVUS.

S. Non dubium est, quin uxorem nolit filius:

det.] It is natural for slaves to hate their masters: whence the old saying, "so many slaves, so many enemies." L.

136. *Quapropter?*] ¶ What reason could be have for wishing you ill?

137. *Mala mens, malus animus:*] *Mens*, the disposition of nature; *animus*, the design, and intention. The sense is,—from bad dispositions arise bad designs. R. D. *mala mens*] ¶ sc. inest ei, or, in causa est. *si sensero*] ¶ If I shall perceive (see next scene, 25. where the aposiopesis is supplied)—he shall suffer.

139. *In Pamphilo ut nil sit moræ*] ¶ Such phrases are often in a transposed form, as *Pamphilus ut non sit in mora*. Thus, iii. 1. 9. "ne in mora illi sis." ii. 5. 9. "Neque istic, neque alibi tibi erit usquam in me mora." Simo means: If, as is my wish, Pamphilus consent to marry Chremes' daughter.

140. *Qui mi exorandus est,*] *Expurgandus* is also read. In which case, read *Cui* for *Qui*. D. The meaning would then be; To whom Pamphilus is to be justified (with respect to his intrigue) by me. The ancient style for, restat ut Chremetem exorem. See Hea. ii. 3. 117. *confore*] i. e. that it can be accomplished. Donatus erroneously deduces this word from *confit*. R. D.

141. *Nunc tuum*] ¶ The third of Simo's topics: "et quid facere in hac re te velim." above, 22. *tuum est*] Either pronounce *tuum*, or make *est* short, as is common in Plautus and Terence. H. *assimules*] This is the *one word* for which Sosia asked, line 18. "Quin tu uno verbo," &c. D. This is rather refined. See note on 18.

142. *Perterrefacias*] *ut* is implied, 'That you terrify Davus.' by pretending that the marriage is to take place.

143. *Sat est*] ¶ I understand it all,—verbum sapienti.

144. *I præ,*] for *Præi. sequar.*] A better reading than *sequor;* for, as B. observes, Simo remains for some time longer on the stage.

Simo expostulates with Davus on the expediency of his son's marriage, and entreats him to bring Pamphilus to a sense of his duty, pretending that the nuptials are to take place that very day. Davus feigns not to understand him; whereupon Simo, irritated, inveighs against, and charges him, with threats, not to practise deceit to oppose his wishes.

1. IAMBIC TRIMETERS.—*Non dubium,* &c.] This positive language prepares us for Simo's subsequent astonishment, when Pamphilus, by Davus' advice, consents to marry. From this conviction, too, he takes no step as yet to induce Chremes to give his daughter. D. The first three lines are a soliloquy after Sosia has retired. *nolit*] Whenever *volo* and *nolo* have an accusative, it depends on an infinitive understood. Here *ducere* is to be supplied. R. D. ¶ I am nearly confident that *volo* and *nolo* may

Ita Davum modò timere sensi, ubi nuptias
Futuras esse audivit. Sed ipse exit foras.
D. Mirabar, hoc si sic abiret: et heri semper lenitas
Verebar quorsum evaderet.
Qui, postquam audierat non datum iri filio uxorem suo,
Nunquam cuiquam nostrûm verbum fecit, neque id ægre tulit.
S. At nunc faciet; neque, ut opinor, sine tuo magno malo.
D. Id voluit, nos sic nec opinantes duci falso gaudio,
Sperantes jam, amoto metu, inter oscitantes opprimi;
Ne esset spatium cogitandi ad disturbandas nuptias:

take an accusative, as transitive verbs. Virg. Æn. vii. 340. "Arma velit, poscatque simul, rapiatque juventus:" where *velit* seems equivalent to *cupiat*, and transitive, as well as *poscat* and *rapiat*. According to R. D. we would be obliged to mutilate the beautiful symmetry of the line thus: "Arma *capere* velit, poscatque *arma* simul," &c.—Id. Ecl. ii. 58. "Eheu, quid volui misero mihi! what have I designed!" Hor. Sat. i. 9. 5. "cupio omnia quæ vis." Id. Epist. i. 12. 19. "Quid velit et possit rerum concordia discors."—Hec. ii. 1. 2. "Utin' omnes mulieres eadem æque studeant, nolintque omnia?"

2. *Ita.*] For *adeo:* iv. 4. 22. Ba. ¶ 'To such a degree—so evidently;' introducing a reason for what precedes. *Ita*, thus explained, may be an adjunct either of *sensi* or *timere*. Another way is:—'I perceived just now that Davus feared *so;*' namely, that my son would refuse to marry. But I cannot find an instance of *ita* used for *hoc*, where a separate clause, containing an infinitive, does not follow; except when joined with *aio*, or *dico*. As, for example: Cic. Fam. xiii. 25. "Ita Lyso scripsit ad me, sibi meam commendationem maximo adjumento fuisse." Comp. Eu. iii. 3. 3. *modo*] before he had entered into conversation with Sosia. D.

4. AN IAMBIC TETRAMETER.—*si sic abiret:*] In the same way, a person is said *auferre* what passes unrevenged, Ad. iii. 4. 8. R. D. We may interpret *abiret* by *evanesceret,—sedaretur.* Dol. ¶ I was wondering if this storm would thus blow off, which threatened to interrupt Pamphilus' intrigue, in case Simo should be exasperated from Chremes' refusal; and I doubted whether the lenity and moderation, displayed by him, were not counterfeited. *semper lenitas*] According to D. and others, for *perpetua lenitas*, by hyphen, as Virg. Æn. i. 202. "neque enim ignari sumus ante malorum;" but join *semper* with *verebar*. R. D.

5. AN IAMBIC DIMETER.—*quorsum evaderet.*] See i. 1. 100.

6. AN IAMBIC TETRAMETER.—

7. TROCHAIC TETRAMETERS CATALECTIC.—*verbum*] Not even so much as a word, much less did he quarrel. D. Similarly below, ii. 4. 7.—Hare remarks that Terence intermixes tetrameter Trochaics cat. with tetrameter Iambics acat. as being of the same kind; for the only difference is that the Iambics have a syllable more at the beginning.

8. *faciet;*] sc. *verbum;* the third person used for the first. D. *sine tuo magno malo.*] i. e. your master will threaten, but you will despise his threats, and draw upon you his vengeance. D.

9. IAMBIC TETRAMETERS.—*Id voluit,*] ¶ i. e. This was his design in pretending *lenitas*, namely, to beguile us into a hope that he dwelt not on the disappointment from Chremes' denial, but was now submitting, and giving up thoughts of his darling project. *nec opinantes.*] The ancients say *nec opinans*, and *nec opinus*, for *inopinans*, using *nec* for *non;* as Heaut. i. 2. 12. See Drak. on Livy, iv. 27. R. D. *duci*] 'to be deceived.' So, iv. 1. 20. R. D.

10. *Sperantes jam,*] See note v. 4. 34. below. *inter oscitantes*] *Oscitatio* is ease and security of mind, from *os* and *cieo*, i. e. commoveo. D. *oscitans* is aptly applied to a sluggard, as we may fancy such a person to be prone to *yawning*. Bentley reads "interea oscitantes." *opprimi.*] A person *opprimitur*, to whom something sudden and unexpected happens. Liv. xxxvii. 4. "eo ipso quod nihil subtimerent, opprimi incautos posse." R. D.

11. *Ne esset*] If the *e* of *Ne* be elided, the line is a Trochaic tetrameter catalectic. H. Bentley reads "Ut ne esset," to avoid the Trochaic.

Astute! S. Carnifex, quæ loquitur? D. Herus est, neque provideram.
S. Dave. D. Hem, quid est? S. Ehodum ad me. D. Quid hic vult? S. Quid ais? D. Qua de re? S. Rogas?
Meum gnatum rumor est amare. D. Id populus curat, scilicet!
S. Hocine agis, an non? D. Ego vero istuc. S. Sed nunc ea me exquirere,
Iniqui patris est. Nam, quod antehac fecit, nihil ad me attinet.
Dum tempus ad eam rem tulit, sini, animum ut expleret suum.
Nunc hic dies aliam vitam affert, alios mores postulat.
Dehinc postulo, sive æquum est, te oro, Dave, ut redeat jam in viam.
D. Hoc quid sit? S. Omnes, qui amant, graviter sibi dari uxorem ferunt.
D. Ita aiunt. S. Tum si quis magistrum cepit ad eam rem improbum,

12. *Astute!*] ¶ *Astutus*, ἄστειος, πανοῦργος, from ἄστυ, because men living in a city are more cunning and artful than rustics. *Carnifex,*] Either, torturing his master, or, himself worthy *caro fieri*, i. e. to be tortured. Lucilius: "Carcer, vix carcere dignus." D. *provideram.*] i. e. porro videram. One copy has *prævideram*. B. ¶ i. e. had seen him before he saw me. Compare Hor. Epist. i. 7. 69. "denique quod non Providisset eum."

13. *Hem,*] As if he turned his whole body round in speaking. D. *Ehodum*] Commanding the attention of him with whom he wishes to speak; *dum* is added by way of parelcon. D. *vult?*] See note on *nolit*, line 1. above. *Rogas?*] Expressing indignation. D.

14. *rumor est*] ¶ He admirably dissembles to the slave the certainty at which he had arrived on the matter. *Id populus curat,*] This remark is suggested by the word *rumor*, which signifies a report of wide circulation. Da.

15. *Hocine agis an non?*] i. e. Is it a care to you, what the people may say? The slave answers in the affirmative, Ego vero istuc. E. i. e. Are you effecting that my son should intrigue thus? *agis* for *facis*. Dol. Are you attending to what I say, or not? Thus below ii. 5. 4. Heaut. iii. 2. 4. *Alias res agere* is, to be inattentive. R. D. ¶ Adopt the last. See Ph. i. 2. 12. I do not see how Doletus can reconcile *ego vero istuc* with his interpretation. Simo, in fact, is irritated by Davus' sarcasm, *Id populus.—Hocine—istuc.*] In the best writers *hic* is for *meus*; *iste* for *tuus*. Thus, Simo asks, Are you minding *what I say (hoc* i. e. meum)?—Davus replies: Assuredly I mind *what you say (istuc* i. e. tuum). Da.

16. *antehac*] For *ante hæc*. D.

17. *tulit,*] i. e. *se* præbuit; because he said above, "tute his rebus finem præscripsisti, pater." D. Thus, ii. 6. 12. We must connect *tempus* with *ad eam rem*. R. D. *sini,*] The ancients often used the inflections of the present and preterite indiscriminately, as *impelli*, *negligi*, *evadi*, &c. See Vossius, Analog. iii. 20. R. D. *animum ut expleret*] ¶ Those *explent animum*, who obey the passions of the mind; anger, love, &c. So, iv. 1. 17. and Hec. v. 1. 28.

18. *Nunc hic*, &c.] In other words (Heaut. iv. i. 53.) "Non licet hominem esse sæpe ita ut vult, si res non sinit." *aliam vitam*, &c.] Ἄλλος βίος, ἄλλη δίαιτα. L. Bentley reads *hic* and *defert*.

19. *sive æquum est.*] ἐπανόρθωσις. D. *Sive* for *vel si*; i. 5. 59. R. D. *ut redeat jam in viam.*] i. e. may amend his conduct, abandoning his present discreditable life. *Via* is put for *vera, recta via*; as ὁδός in Eurip. Med. 765. *Errare via*, *decedere de via*, &c. have the contrary meaning. R. D. *Recta via* occurs ii. 6. 13.—iii. 4. 21. *jam*] i. e. tandem. R. D. ¶ It is found united with *tandem*: Æn. vi. 61.

20. *Hoc quid sit?*] Understand *quæris*. D. Donatus, then, seems to have attributed *hoc quid sit* to Simo. Z. ¶ Understand *miror*.

21. *Ita aiunt*] i. e. so it is universally believed. Heaut. i. 2. 37. D. The words of one who assents reluctantly, as below, ii. 1.

Ipsum animum ægrotum ad deteriorem partem plerumque applicat.
D. Non hercle intelligo. S. Non? hem. D. Non: Davus sum,
non Œdipus.
S. Nempe ergo aperte vis, quæ restant, me loqui? D. Sanè
quidem.
S. Si sensero hodie quicquam in his te nuptiis
Fallaciæ conari, quo fiant minùs;
Aut velle in ea re ostendi, quam sis callidus;
Verberibus cæsum te, Dave, in pistrinum dedam usque ad necem,

21. In like sense "ita prædicant," v. 3. 4. R. D. *magistrum*] a person under whose advice and counsel we act, is *magister*. Seneca, Thyest. 311. "sæpe in magistrum scelera rediere sua." R. D. ¶ Cic. pro Verr. v. 21. "Qui dux isti quondam et magister ad despoliandum Dianæ templum fuit." Donatus on Ph. i. 2. 21. explains it by παιδαγώγος. Similarly Demipho to his slave, Ph. ii. 1. 4. "O facinus audax! O Geta Monitor!" There seems to be an allusion to the *magister* in the Attic discipline. See i. 1. 27. *ad eam rem*] i. e. amorem. D. See Dacier, above, i. 1. 124. Simo applies *improbum magistrum* to Davus.

22. *ægrotum.*] The ancients called love, and other passions of the mind, diseases. The distinction made by D. in referring *æger* to the mind, and *ægrotus* to the body, is futile. Terence applies *ægrotum* to the mind elsewhere also. R. D. *ad deteriorem partem*] ¶ Hor. Sat. ii. 2. 5. "Acclinis falsis animus meliora recusat."

23. *hem.*] Indicating anger. D. *Davus sum, non Œdipus.*] The phrase will be much more elegant, if what the Gloss has be correct:—"*Davus*, ἄφρων, ἄπειρος." Comp. Eurip. Hipp. 346. Οὐ μάντις τἀφανῆ γνῶναι σαφῶς. W. ¶ I am a simple Davus, that can understand plain talk very well; but I have not the sagacity of an Œdipus, to fathom the enigma which you have propounded. Œdipus, having slain Laius king of Thebes, ignorant that he was his father, was attracted to his native country by the fame of the Sphinx, an hideous monster, which proposed enigmas to the inhabitants, and devoured them, if unable to explain them. An oracle told, that as soon as an enigma should be solved, the Sphinx would destroy herself. And Creon, the king, promised his throne and sister Jocasta to any one who would discover the solution. The question now was: What animal walks in the morning on four feet, at noon on two, and in the evening on three? Œdipus declared the animal to be *man*, won the prize, and married Jocasta, afterwards proved to be his mother. Thus, as D. remarks, Davus means perhaps to insult his master by comparing him to the Sphinx.

24. *Nempe ergo*, &c.] ¶ S. In other words, you wish me to speak out plainly. D. I do. S. Well then, what I meant by the enigma "Tum si quis," &c. is this:—that *you* are the *magister improbus*, and that if I shall perceive, &c.

25. IAMBIC TRIMETERS.—*hodie*] Not so much referring to time, as implying a threat. Æn. ii. 670. "Nunquam omnes hodie moriemur inulti." D. ¶ So Horace to Davus (Sat. ii. 7. 21.) "Non dices hodie, quorsum hæc tam putida tendant, Furcifer?" Where commentators have taken great pains to give *hodie* a specific meaning relative to time.

27. *ostendi,*] One copy has *ostendere*. B.

28. IAMBIC TETRAMETERS.—*Verberibus cæsum*] Lysias, Apol. Ἐρατόσθ. p. 93. Μαστιγωθεῖσαν εἰς μύλωνα ἐμπεσεῖν. L. ¶ On the Greek idiom here, see note i. 5. 21. *pistrinum*] Apuleius describes the truly wretched condition of persons working in these mills. Pi. ¶ *Pistrinum* (from *pinso*, πτίσσω, to pound as in a mortar) was a place where grain and legumes were pounded. This was done by pestles previous to the invention of mills. The *molæ* (μύλαι) usually consisted of two stones, of which the upper revolving on the lower, which was fixed, pulverized what was placed between. They were of three kinds, according to the means of putting them into motion:—*asinariæ* or *jumentariæ*, turned by asses or horses; *manuariæ* or *trusatiles*, hand-mills; and *aquariæ*, water-mills.—*dedam*] *Dedere*, to give *once for all*, and thus distinguished from *dare*. D. ¶ Accordingly next line, he says (as is necessarily implied) that he will never take him out.

Eâ lege atque omine, ut, si te inde exemerim, ego pro te molam.
Quid? hoc intellextine? an nondum etiamne hoc quidem? D. Imo callide:
Ita aperte ipsam rem modò locutus, nil circvitione usus es.
S. Ubivis facilius passus sim, quam in hac re, me deludier.
D. Bona verba quæso. S. Irrides? nil me fallis. sed dico tibi,
Ne temere facias; neque tu haud dicas, tibi non prædictum: cave.

ACTUS I.—SCENA 3.

DAVUS.

Enimvero, Dave, nil loci est segnitiæ neque socordiæ,
Quantum intellexi modò senis sententiam de nuptiis:
Quæ, si non astu providentur, me aut herum pessumdabunt.

29. *omine,*] i. e. præsagio. The master says, that, if he take him thence, his so doing will be a *presage* or *sign* that he himself must take his place at the mill. R. D. ¶ *Omen* was properly an augury from the human mouth (qu. *oremen*) and applied to any thing supposed to forbode what was to happen.

30. *etiamne*] *Etiam* is redundant. D. ¶ I take *etiamne* to express surprise, as it does also amplification. Thus: Plaut. Amphitr. ii. 2. "Obsecro te, etiamne hoc negabis, te auream pateram mihi dedisse?" A striking instance of its use in amplification occurs Cic. 3. Verr. 98. Compare Phorm. ii. 1. 8. "Etiamne id lex coegit?" Ib. v. 2. 9. "Etiamne id dubium est?"

31. *nil.*] ¶ i. e. *secundum* nihil, as 33. "nihil me fallis," *οὐδέν με λανθάνεις*, i. e. *καθ' οὐδέν.* *circuitione*] Pronounce *circwityone*. H. Read *circum itione*, for some copies have *circumitione*, and on account of the idiom usual with Plautus and Terence. B.

32. *Ubivis*] i. e. in quavis re. *facilius*] ¶ more contentedly, more willingly. So, Virg. "Facilis jactura sepulchri;" light, easy to be endured. *deludier* :] This paragogè of *er* is frequent in our author.

33. *Bona verba quæso.*] i. e. speak better words;—do not imagine that I am deceiving you. Derived from sacred rites, in which *bona verba dicere* means, to abstain from words of ill omen. R. D. *nil me fallis.*] You do not escape my notice. Liv. xli. 2. "nec quidquam eos, quæ terra marique agerentur, fallebat." R. D. *dico tibi,*] A solemn warning. So, Eun. ii. 3. 45. "tibi dico, Chærea." R. D.

34. *neque tu haud dicas,*] Often, with the Latins as with the Greeks, two negatives, instead of affirming, deny. Eun. v. 9. 47. "nec magis ex usu tuo Nemo est." Plaut. Epid. v. 1. 56. "neque ille haud objiciet mihi." R. D. ¶ '*Nor* do *not* you say,' would be bad English, except in the colloquial dialect of some parts of Ireland. On the corresponding Greek idiom, see Hea. i. 1. 12.

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1. IAMBIC TETRAMETERS.—*Enimvero*] To express indignation and sorrow. Cic. 1. Verr. 26. "tum alius ex alia parte: enimvero ferendum hoc non est." R. D. *segnitiæ neque socordiæ,*] By *segnitia*, advantages already attained are lost; by *socordia*, those wanting and requisite are not discovered. E. *segnitia* implies absence of action; *socordia*, of reflection. D.

2. *Quantum*] for *in quantum*. D.

3. *astu*] See note i. 2. 12. *providentur,*] Similarly *cautus* and *providens* are often joined, as Liv. iv. 24. The metaphor, as D. observes, is taken from the pilot, who takes precautions for his ship against the approaching squall; this allusion is confirmed by *pessumdabunt*. Cic. 4. Cat. 2. "incumbite ad reip. salutem, circumspicite omnes procellas, quæ impendent nisi providetis." R. D. *Provideo* is, to see an approaching event, before it happens; and thence means, to guard against it. Ba. *herum*] i. e. Pamphilum. *pessumdabunt.*] Gloss. *καταβυθίζω*, to sink, to drown. L. Like venum, victum, pastum dare. For *pessum*

Nec, quid agam, certum est; Pamphilumne adjutem, an auscultem seni.
Si illum relinquo, ejus vitæ timeo: sin opitulor, hujus minas,
Cui verba dare difficile est. Primum jam de amore hoc comperit:
Me infensus servat, ne quam faciam nuptiis fallaciam.
Si senserit, perii; aut, si lubitum fuerit, causam ceperit:
Quo jure, qua me injuriâ, præcipitem in pistrinum dabit.
Ad hæc mala hoc mi accedit etiam: hæc Andria,
Sive ista uxor, sive amica est, gravida e Pamphilo est:
Audireque eorum est operæ pretium audaciam:
Nam inceptio est amentium, haud amantium:

is the supine of the obsolete *petior*, to be trodden under foot, subdued. Plaut. Rud. ii. 3. 64. "cum navi scilicet abisse pessum in altum." R. D.

4. *certum*] determined, resolved. So, ii. 1. 11. See Drak. on Liv. ii. 45. R. D. ¶ Æn. iv. 554. "Æneas celsa in puppi, jam certus eundi." *Pamphilumne adjutem*,] Deliberative sentences have always some sound, conveying a suspicion of the way in which the matter will terminate; as Davus here shows his leaning to the side of Pamphilus. Observe, he says, verba dare *difficile* est, not *impossibile*. D.

5. *illum*, &c.] ¶ He applies *illum* and *ejus* to Pamphilus; *hujus* to Simo, as he had but just now seen Simo, who was therefore *nearer* to him, in a measure, than was Pamphilus. *ejus vitæ timeo—hujus minas;*] ¶ I am apprehensive—*for* his life—*of* this man's threats. *sin opitulor*,] ¶ Hor. Sat. ii. 2. 64. "Hac urget lupus, hac canis angit." at si *illum* opitulor.

6. *Cui verba*, &c.] For Simo said above "nil me fallis." D. *verba dare*, to deceive; to give mere *words*, when a person is looking for *deeds*. R. D. *primum*] Often with the best writers *primum* occurs, though not followed by *deinde, postea*, &c.: and we often find one of them following, when *primum* does not precede. Gronov. on Liv. xxxiv. 19. gives examples. R. D. ¶ The *deinde* may be implied before *me infensus*. Donatus seems to explain *primum jam*, 'now for the first time,' anastrophe for *jam primum*.

7. *servat*,] For *observat*. Dol. *faciam nuptiis*] Al. *in nuptiis*, which B. approves, as removing the homœoteleuton in *faciam, fallaciam*.

8. *Si senserit*,] ¶ Lines 25, 26, of last scene supply the object to "senserit." *aut, si*] B. reads *aut quam*; i. e. "or *if* he shall find a pretext, which it shall please" him to find—any one which he may fancy. ¶ Under the present reading, *si* must be understood to *ceperit*, to connect it with *senserit*; and *si lubitum fuerit* must be parenthetic. See Hea. v. 2. 28.

9. Zeunius' reading of this line is: "Quo jure, quaque injuria præcipitem me in pistrinum dabit;" which is objectionable on account of the metre. Bentley has: "Qua jure, qua me injuria præcipitem in pistrinum dabit." (*qua—qua* for *tum—tum*) though he confesses that all copies agree in exhibiting the vulgar lection. ¶ I have adopted the line as given by Hare, and I think that *quo* and *qua* are for *aliquo* and *aliqua*. Examples of *quis* used for *aliquis* are frequent, as: Cic. Senec. 12. "Sive natura, sive quis Deus." Id. Att. vi. 1. "credo Scaptium iniquius de me quid ad Brutum scripsisse."

10. IAMBIC TRIMETERS.—

11. *Sive ista*] Bentley reads *Si ista*, to aid the metre. So Plaut. Curcul. i. 1. 4. "Si media nox est, sive est media vespera." Also *si—si* can be put for *sive—sive*. Gell. ii. 28. "si deo, si deæ." R. D. *Sive ista uxor*,] Either Sīve īsta ŭxor (of this *u* short we meet several instances in Terence) or, Sīve īsta ūxor, which I prefer. *Sive* may shorten the first, like *ac, aut, haud, e, ex, huic, hunc*, and, before a consonant, *ut, et, ad, in:* to which add *inde, unde, nempe, autem, eccum*. H.

12. *operæ pretium*] ¶ 'the recompense of trouble,' τοῦ ἔργου μισθός—πλείστου ἄξιον, for which our idiom gives, 'worth while.' Sometimes *pretium* is omitted: Ennius quoted by Pers. Sat. vi. 9. "Lunai portum operæ cognoscere cives;" sometimes *operæ*: Tacit. Ann. i. 57. "Germanico pretium fuit convertere agmen." Juv. Sat. vi. 47[illegible] "Est curæ pretium."

13. *amentium, haud amantium:*] Th

Quicquid peperisset, decreverunt tollere.
Et fingunt quandam inter se nunc fallaciam,
Civem Atticam esse hanc. Fuit olim quidam senex,
Mercator: navem is fregit apud Andrum insulam:
Is obiit mortem: ibi tum hanc ejectam Chrysidis
Patrem recepisse, orbam, parvam: fabulæ!
Mihi quidem non fit verisimile: atque ipsis commentum placet.
Sed Mysis ab ea egreditur: at ego hinc me ad forum, ut
Conveniam Pamphilum, ne de hac re pater imprudentem opprimat.

agnomination is, in verbs παρόμοιον, in nouns παρονομασία. D. ¶ 'Of dotards, not of the doting.' Thus, Æsch. Ctes. οὐ γὰρ τρόπον, ἀλλὰ τὸν τόπον μόνον μετήλλαξε. 'Not disposition, but position merely.'

14. *tollere.*] *Tollere* and *suscipere* for *educare*; derived from the customs of the Greeks and Romans, who were empowered to bring up, expose, or slay, their own children. When born, they were laid on the earth, Ops being invoked to receive them with complacency. The infant thus placed, the parent, if he wished to rear it up, *tollebat*; if not, *relinquebat*. R. D. ¶ Perhaps, by the way, "Plura quidem tollenda relinquendis," in Hor. Sat. i. 10. 51, means 'more things to be adopted than to be abandoned.' And thus, the "erat quod tollere velles" of Sat. i. 4. 11. would require an interpretation contrary to that usually assigned to it: (see M'Caul. on Sat. i. 4. 11.) It probably alludes to this ancient custom. Compare Sat. ii. 5. 45. "Si cui præterea male filius in re Præclara *sublatus* aletur."

16. *Civem*] The point of this is, that, if she were an Attic citizen, Pamphilus could be compelled by Athenian law to marry her. R. D. *Atticam*] Not *Atheniensem*, for, as Eustathius says, the men were called Ἀθηναῖοι, the women Ἀττικαί. So, a brave man they called ἀνδρεῖον, a brave woman ἀνδρικήν. N. *Fuit olim*, &c.] ¶ Ἀνακόλουθον; for *fuit*, *fregit*, and *obiit* should, strictly, be infinitives, and their subjects in the accusative, in the same construction with *Civem—esse*. Accordingly the infinitive is resumed in "ibi tum hanc," &c. *Civem—parvam* contains the *fallaciam* (as Davus supposed it) which Pamphilus and Glycerium "fingunt inter se."

17. *navem is fregit*] For *naufragium fecit*. Dol. ¶ Hence *naufragium* from *frango*, as ναυαγία from ἄγνυμι. Observe, though the second syllable is long in ναυαγία, it is short in *naufragium*.

18. *obiit mortem:*] Festus says that *obire mortem* is used from the custom, among the ancients, of saying *ob Romam*, *ob Trojam*, &c. for *ad*; and similarly *ad vadimonium obiisse*, and *obviam* for *ad viam*. Dol. ¶ Literally *met*, *underwent*, death. *Obeo* is often put absolutely: Hor. Od. iii. 9. 24. "Tecum vivere amem, tecum obeam libens."

19. *ejectam—recepisse,*] Æn. iv. 374. "Ejectum litore, egentem Excepi;" and below, v. 4. 20. R. D. ¶ Excipere, κομιζέσθαι. Iliad, i. 594. Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

20. AN IAMBIC TETRAMETER.—*Mihi quidem hercle non*] B. omits *hercle*. Some MSS. have *atqui* for *atque*: B. proposes "at." *atque*] for *et tamen*, Cic. Att. vi. 1. "atque hoc tempore ipse impingit mihi epistolam." See Cortius on Sall. Jug. 4. R. D. *ipsis*] i. e. Glycerium and Pamphilus. *ipsis—placet.*] Alluding to the proverb αὐτοῖς ἀρέσκει, used when the speaker disapproves of a matter, or is not interested in it. Ri.

21. AN IAMBIC TRIMETER.—To avoid a trimeter among tetrameters, we might read thus:—"Sed Mysis ab ea egreditur. At ego hinc me ad forum quantum queo, ut"—as Eun. v. 2. 5. H. *ab ea*] i. e. from her house. So, Heaut. ii. 2. 6. Phorm. v. 1. 5. "a fratre quæ egressa est meo." Cic. Mil. 19. "devertit Clodius ad se," i. e. to his villa. R. D. ¶ *Apud me* and *chez moi* sometimes mean, at my house. *me ad forum,*] Scil. *conferam*. Davus hopes to meet him at the forum; for those who were disengaged used to resort thither to converse and hear news. R. D.

22. AN IAMBIC TETRAMETER.—*imprudentem*] While he expects no evil. R. D. *opprimat,*] See note on i. 2. 10. above.

ACTUS I.—SCENA 4.

MYSIS.

Audivi, Archilis, jamdudum; Lesbiam adduci jubes.
Sane pol illa temulenta est mulier et temeraria,
Nec satis digna, cui committas primo partu mulierem.
Tamen eam adducam. Importunitatem spectate aniculæ;
Quia compotrix ejus est. Di, date facultatem, obsecro,
Huic pariundi, atque illi in aliis potius peccandi locum.
Sed quidnam Pamphilum exanimatum video? vereor quid siet.
Opperiar, ut sciam, num quidnam hæc turba tristitiæ afferat.

ACTUS I.—SCENA 5.

PAMPHILUS, MYSIS.

P. Hocine est humanum factum aut inceptum? hocine est officium patris?

1. TROCHAIC TETRAMETERS CATALECTIC.—*jamdudum*] Whether join this with *audivi*, or with *jubes?* Some understand it for *jamprimum;* as Virg. Æn. ii. 103. "jamdudum sumite pœnas." D. ¶ *Jam primum* must be a mistake for *quam primum;* —if taken thus, it must be joined with *adduci*. Rhunken makes it relate to a time not long past: Eun. iv. 6. 5. "ego jamdudum hic adsum." Cic. Amicit. 22. "ea quam jamdudum tractamus stabilitas amicitiæ." *Lesbiam*] i. e. obstetricem.

2. *pol*] For *per Pollionem;* the same as *ædepol*. This oath was used both by men and women; none but women said *me Castor;* none but men, *me Hercule*. R. D.—*temulenta*] *Temetum* was an ancient name for *vinum*. E. Because, tentat mentem, i. e. labefactat. Virg. Ge. ii. 93. "Tentatura pedes olim vincturaque linguam." D. (on Eu. iv. 3. 13.) *Temetum* is pure wine, τό μέθυ, οἶνος ἄκρατος. FAR. (ib.) The poet humourously calls this Lesbian *temulentam;* alluding to the wine of Methymnæ. MA.

3. *comimttas*] For, *committimus* with respect to important matters, and where life is concerned. D. *Commendamus* cognitis, *committimus* ignotis. D. (on Eu. v. 2. 47.) *Permittimus* to power, *committimus* to faith. P. (on An. i. 5. 62.) See note on 62, next scene.

4. *adducam.*] B. reads *adduci?* i. e. Tamen eam adduci *jubes?*—*Importunitatem*] ¶ From addressing Archilis, she here turns to the spectators. *Importunitatem*] This might mean, according to Adrianus, *the detestable conduct* of the old woman, who wishes Lesbia to be called, for no other reason than because she is her *compotrix*. Or it means, generally, heedlessness in regard to place, time, and persons. BA.

5. *Quia compotrix ejus est.*] Aposiopesis. Understand, Lesbiam adduci jubet. BA.—*Di, date*] These deities were, Jupiter adultus, Hymenæus, Juno adulta, Venus, Suadela, and Diana lucina. FAR.

6. *illi*] Lesbiæ obstetrici, as *huic* means Glycerium. *in aliis*] Either *mulieribus*, or *rebus*. D. *peccandi*] In consequence of her *temulentia* and *temeritas*.

7. IAMBIC TETRAMETERS. — *quidnam*] ¶ i. e. propter quidnam.—*exanimatum*] See note on i. 1. 104.—*quid siet.*] *Propter* quid sit *exanimatus;* or, quid sit *negotii*. D.

8. *Opperiar,*] περιμενῶ.—*num quidnam*] Al. *nunc quidnam*. Understand *num quidnam* as *an quidpiam*. R. D. *turba*] B. suggests *turbæ tristitia*, as Mysis had not yet seen any *turba*. *Turba* is *trouble*, as in the expressions, turbas facere, dare. R. D.

PAMPHILUS is in the utmost distress concerning the nuptials; and, though appearing at first to vacillate, promises Mysis that he will be faithful to Glycerium, even in opposition to his father.

1. AN IAMBIC TETRAMETER. — Read, "Hocine est factu humanum aut inceptu." B.

M. Quid illud est?
P. Proh deum atque hominum fidem! quid est, si non hoc contumelia est?
Uxorem decrêrat dare sese mi hodie: nonne oportuit
Præscisse me ante? nonne prius communicatum oportuit?
M. Miseram me! quod verbum audio?
P. Quid Chremes? qui denegârat se commissurum mihi
Gnatam suam uxorem; id mutavit, quia me immutatum videt.
Itane obstinate operam dat, ut me a Glycerio miserum abstrahat?
Quod si fit, pereo funditus.
Adeone hominem esse invenustum aut infelicem quemquam, ut ego sum?
Proh deum atque hominum fidem!

2. AN IAMBIC MONOMETER.—In Z.'s text this and the next line are one.

3. IAMBIC TETRAMETERS.—*Proh deum —fidem.*] Scil. *obtestor.* R. D. See note on *fides*, i. 1. 7. *quid est, si non hoc*] Cic. 1 Ver. 10. "Quid est quæso, Metelle, judicium corrumpere, si hoc non est?" D. *contumelia*] ¶ Comp. Ph. ii. 3. 1.

4. *Uxorem decrêrat*] He finds fault, that his father should desire him to marry on so short a notice; not, that the desire was an unfair one. F. *Si* is understood to *decrêrat;* as Æn. vi. 31. "Partem opere in tanto, sineret dolor, Icare, haberes." R. D. ¶ He repeats, with a spirit of indignation, the words used by his father; hence the use of the pluperfect. An exact parallel occurs in Hor. Sat. ii. 6. 48. where see M'Caul.

5. *Præscisse me ante?*] Marriage engagements made by the parents, without the participation of the parties themselves, were considered imperfect: although the consent of the latter was not so much required, as that they might have no just cause for refusing. Ho. Either *præ* or *ante* is redundant. D. ¶ Pamphilus at the moment he speaks foreknows it, *præscit;* his complaint is, that he had not foreknown it sooner; *præscisse ante. Scio* what has already happened; *præscio*, what is yet to happen.

6. AN IAMBIC DIMETER.—*verbum*] ¶ For *sermonem.* See Eun. i. 2. 95.

7. A TROCHAIC TETRAMETER CATALECTIC.—*Quid Chremes?*] This has the force of connexion and transition to a new subject. R. D. ¶ What *has* Chremes *done?* —what shall I say of him?

8. IAMBIC TETRAMETERS.—*id mutavit.*] Chremes had not yet changed his mind, (though he does Act. 3. Sc. 3.) but Pamphilus collects from his father's words that he had. FAR. *quia*] This instead of *quoniam* is supported by some copies; I prefer to take *mutavit* absolutely, as above i. 1. 13. and to change *id* to *is*, that the opposition may be more pointed. B. *immutatum*] Constant in love to Glycerium. Several compounds with *in* are sometimes affirmative, sometimes negative; as *incertus, inquisitus, inpressus*, and *immutatus.* R. D. ¶ *Immutor* is affirmative, below 41.

9. *abstrahat?*] Used here with great force and propriety. Æn. ii. 434. "Iphitus et Pelias mecum divellimur inde." D.

10. AN IAMBIC DIMETER.—*funditus.*] ¶ ἐκ θεμελίων, ἄρδην. Hor. Od. i. 16. 20. "Urbes funditus perirent." So "plucked up by the roots."

11. A TROCHAIC TETRAMETER.—*Adeone hominem*] Understand *mirandum, incredibile est*, or some such. So iv. 3. 1. and v. 2. 29. Muretus on this place explains *invenustum*, one unfortunate in love, unfavoured by Venus; but take it generally for *infelix.* A fortunate person is called *venustatis plenus*, Hec. v. 4. 8. A metaphor from the dice, on which the highest throw was called *venus;* the lowest, *canis.* R. D.

12. A TROCHAIC DIMETER CATALECTIC.—*Proh deum*, &c.] ¶ Under strong mental emotion, attestations of this kind are very natural. They serve to fill up the chasms, as it were, in a distracted train of ideas, and an uninterrupted flow of words in some degree relieves the speaker.

Nullone ego Chremetis pacto affinitatem effugere potero?
Quot modis contemtus, spretus? facta, transacta omnia; hem!
Repudiatus repetor. quamobrem? nisi si id est, quod suspicor:
Aliquid monstri alunt: ea quoniam nemini obtrudi potest,
Itur ad me. M. Oratio hæc me miseram exanimavit metu.
P. Nam quid ego dicam de patre? ah!
Tantamne rem tam negligenter agere? præteriens modò
Mi apud forum, Uxor tibi ducenda est, Pamphile, hodie, inquit, para;
Abi domum. Id mi visu' est dicere, Abi cito, et suspende te.
Obstipui: cense'n' me verbum potuisse ullum proloqui? aut
Ullam causam, ineptam saltem, falsam, iniquam? obmutui.
Quod, si ego rescîssem id prius, quid facerem, si quis nunc me roget;

13. A TROCHAIC TETRAMETER.—*effugere*] To get completely clear of. D.

14. TROCHAIC TETRAMETERS CATALECTIC.—*contemtus,*] Chremes or Pamphilus? D. Better apply it to Pamphilus, who adds "repudiatus repetor." E. *Spretus* is a stronger word than *contemtus*. R. D. *facta, transacta omnia;*] A judicial phrase, signifying that nothing which bears on the case has been overlooked, that all points are made up. Cic. 3. Cat. 6. "quod faciendum primum fuit factum atque transactum est." R. D.

15. *Repudiatus repetor.*] So Eun. "exclusit, revocat." D.—*nisi si*] Elegantly for *nisi*. So Ad. iv. 3. 3. R. D.

16. *Aliquid monstri alunt:*] *Aliquod monstrum* woud be less insulting. Eun. "taces, monstrum hominis?" D. Pamphilus suspected that the bride, who was to be forced upon him, had some personal deformity. R. D. ¶ Comp. Virg. Æn. iv. 569. "varium et mutabile semper Femina." This change of gender does not always convey disparagement: Byron, "She walks the waters like a thing of life."

17. *Oratio*] Sometimes used by the ancients in the sense of, *a few words*. D.

18. AN IAMBIC DIMETER.—*Nam*] Intimating transition, as i. 1. 24. R. D.

19. IAMBIC TETRAMETERS.—*tam negligenter*] So negligently on the part of my father, that I should not have been sooner made acquainted with it. *præteriens modo*] His father erred:—in the opportunity (præteriens); in the time (modo); in the place (apud forum); in the harshness of his words (ducenda est hodie). D.

20. *apud*] The last syllable of *apud*, even where a consonant follows, is generally shortened. H.—*ducenda*] This part of the verb implies peremptory necessity. Æn. xi. 230. "aut pacem Trojano ab rege petendam." Sall. "Agendum et obvium eundum est." D. *para;*] sc. the things necessary for the nuptials. *Parare* and its compounds are put absolutely. R. D.

21. TROCHAIC TETRAMETERS CATALECTIC.—*Abi*] In *abi* and other imperatives (as, *cave*, *vide*, *mane*, *roga*, &c.) which are of more frequent use in dialogue, the last syllable is generally short in Terence. H. *Abi cito, et suspende te.*] *Cito* refers to *hodie*; *suspende te* to "uxor tibi ducenda est." D. ¶ The Greeks would say, τρέχων ἀπαγξόν σε. Arist. Nub. 779. τὴν ἐμὴν καλεῖσθ' ἀπαγξαίμην τρέχων. Horace observes the Greek idiom, Sat. i. 1. 78. "ne te compilent fugientes, rob you and run away." So above, i. 2. 28. "Verberibus cæsum te in pistrinum dedam," for "verberibus cædam et in p. dedam;" also Ph. ii. 2. 20.

22. *Obstipui:*] In Terence and Virgil, this was written *obstipui*, i. e. *stipiti similis steti*. BA. Comp. Hea. v. 1. 4.

23. *Ullam*] ¶ i. e. censes me potuisse proloqui *ullam*, &c. *falsam*] More deceptive than if it were *inepta*. D.

24. *rescissem*] He who learns any thing secret or unexpected is said *rescire*. MA. *quid facerem,*] For *fecissem*. Sall. Jug. 59. "neque diutius Numidæ resistere potuissent, in pedites magnam cladem in congressu facerent." See Gronov. on Liv. xxxiv. 11. R. D. ¶ The answer to this question he gives himself; "Aliquid," &c.

Aliquid facerem, ut hoc ne facerem, sed nunc quid primum exsequar?
Tot me impediunt curæ, quæ meum animum diverse trahunt:
Amor, misericordia hujus, nuptiarum sollicitatio;
Tum patris pudor, qui me tam leni passus est animo usque adhuc,
Quæ meo cunque animo lubitum est, facere: eine ego ut adverser? hei mihi!
Incertum est, quid agam. M. Misera timeo, hoc incertum quorsum accidat.
Sed nunc peropu' est, aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui.
Dum in dubio est animus, paulo momento huc vel illuc impellitur.
P. Quis hic loquitur? Mysis? salve. M. O salve, Pamphile. P. Quid agit? M. Rogas?
Laborat e dolore; atque ex hoc misera sollicita est, diem

25. *Aliquid*] This would be his answer. Comp. Eu. iii. 3. 5. *ut hoc ne facerem.*] ¶ That I should not have to marry Chremes' daughter; or, that I should not be silent, for 23. he says, "obmutui." *primum exsequar?*] He deliberates on two resolutions; whether he shall obey his father, or follow the dictates of love. E.

26. *meum animum diverse trahunt:*] Æn. xii. 487. "Diversæque vocant animum in contraria curæ." R. D. ¶ Hom. Il. ἐν δέ οἱ ἦτορ—διάνδιχα μερμήριξεν.

27. IAMBIC TETRAMETERS.—*Amor,*] In these plays any dissyllabic, whose first syllable is short, may shorten the last, though a consonant follows, as: *amor*, *color*, *pater*, *senex*, *soror*, *puer*, *domum*, *fidem*, *enim*, *quidem*, *tamen*, *simul*, *foris*, *egon'*, *itan'*, *viden'*, *haben'*, *amat*, *rogat*, *dabit*, *jubet*, *studet*, *student*, *habent*, *potest*, &c. H. *hujus*] i. e. erga hanc; as, next line, "pudor patris." Liv. iv. 46. "verecundia ordinis." R. D. *sollicitatio;*] *Sollicitudo* is inherent in the mind; *sollicitatio* is occasioned by something external. D.

28. *qui me tam*, &c.] This explains the cause of the "pudor patris." D.

29. *adverser?*] He here seems inclined to make up his mind to obey his father; but thoughts of love again reduce him to *uncertainty*. D. Hor. Sat. ii. 5. 18. "utne tegam spurco Damæ latus?" Supply, postulas, patiar, decet, &c. ut.—This ellipsis is very frequent, where a question is put with emotion of any kind, as pity, despair, anger, revenge; iii. 5. 12. Eu. iv. 7. 1. Ph. ii. 1. 74.

30. *Incertum est,*] i. e. incertum est *mihi;* —it is undetermined by me—so i. 3. 4. "quid agam certum est," i. e. *mihi;* equivalent to "quid ego agam, habeo," iii. 2. 18. *hoc incertum*] ¶ This word *incertum*, uttered by Pamphilus. Mysis says this aside. *Misera timeo.*] For, misere timeo. Thus: Eurip. Phœn. 783. Σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται, where ἡδὺς is for ἡδέως. On this use of adjective for adverb, see Matth. G. G. sec. 426. *quorsum accidat.*] i. e. evadat; for *cadere* and *accidere* imply some *event*, good or bad. Cic. Att. iii. 24. "verebar quorsum id casurum esset." R. D.

31. *Sed nunc peropu' est,*] This is consistent with female cunning and adroitness. D. *ipsa,*] i. e. my mistress. *adversum hunc*] i. e. apud hunc; as i. 1. 15. D. ¶ By *hunc* she means Pamphilus.

32. *in dubio est animus,*] See Hea. ii. 3. 40. *paulo momento*] A metaphor from the balance, whose equilibrium is destroyed by the addition of a very small weight to either side. *Momentum* is qu. *movimentum* from *moveo*. Compare Ovid. Met. x. 375. "Sic animus vario labefactus vulnere nutat, Huc levis atque illuc; momentaque sumit utroque." *Paulo* is of the adjective *paulus*. Ad. v. 4. 22. "paulo sumtu." See Heins. on Ovid. Met. viii. 637. R. D.

33. *Quid agit?*] In the style of love and familiarity, he omits her name. Virg. Æn. iv. 479. "Quæ mihi reddat eum, vel eo me solvat amantem." D. i. e. quomodo valet? Hec. iii. 2. 10. R. D. ¶ Lucian, Merc. and Maia: τί πράττει ἡ παῖς.

34. *Laborat*] *Laborare* may be applied

Quia olim in hunc sunt constitutæ nuptiæ. tum autem hoc timet,
Ne deseras se. P. Hem, egone istuc conari queam?
Ego propter me illam decipi miseram sinam?
Quæ mihi suum animum atque omnem vitam credidit?
Quam ego animo egregie caram pro uxore habuerim,
Bene et pudice ejus doctum atque eductum, sinam,
Coactum egestate ingenium immutarier?
Non faciam. M. Haud vereor, si in te solo sit situm;
Sed vim ut queas ferre. P. Adeon' me ignavum putas?
Adeon' porro ingratum, aut inhumanum, aut ferum?
Ut neque me consuetudo, neque amor, neque pudor
Commoveat, neque commoneat, ut servem fidem?
M. Unum hoc scio, hanc meritam esse, ut memor esses sui.

either to the body or the mind. DOL. *sollicita est, diem*] ¶ Westerhovius reads *sollicita est die*, correctly: for *ex hoc* properly refers to time. *Ob hoc* is *on this account*. See M'Caul on Hor. Sat. i. 4. 126.

35. *constitutæ*] She does not add *a patre:* but speaks tauntingly, as if they were fixed by Pamphilus. D. *in hunc*] ¶ This was the day fixed between Simo and Chremes (see i. 1. 75.); Chremes had, in the interim, retracted; but Pamphilus and probably Glycerium (from Simo's late conduct,) suspect that he had again given his consent.

36. IAMBIC TRIMETERS.—*conari*] ¶ Mysis says, *ne deseras;* Pamphilus replies:—What! (hem)—so far from deserting her, do you imagine I could even *attempt* such baseness? (istuc)—*conari queam?*] sc. facere. Ph. i. 2. 2. R. D. Where see note.

37. *propter*] By means of. Eu. v. 6. 29. Hec. v. 3. 35. R. D. ¶ Comp. Ph. iii. 1. 5.

38. *animum*] ¶ love, affection. Hor. Od. i. 16. 26. "dum mihi Fias recantatis amica Opprobriis, animumque reddas."

39. *ego animo*] al. *autem*. *Autem* is elegantly used, when, in enumerating reasons, the most weighty comes to be touched upon. Bo. *egregie*] See i. 1. 31.

40. *Bene et pudice*] For she was brought up by Chrysis, who, at first, "pudice vitam, parce ac duriter agebat." D. *eductum,*] For *educatum*. Hea. ii. 1. 14.; and Plaut. Curcul. iv. 2. 32. "bene ego istam eduxi meæ domi ac pudice." R. D.

41. *Coactum egestate*] Because Chrysis had been "inopia et cognatorum negligentia coacta." D.

42. *Non faciam.*] ¶ Non faciam *id*, scil. "sinere—ingenium immutarier." See ii. 3. 10. *Haud vereor,*] She stimulates resentment in him against his father. D.

43. *Sed vim ut queas ferre.*] *Vereor* is understood; *ut*, for *ne non:*—*sed* vereor ne non *(ut) queas vim* patris *ferre*. D. *ignavum*] One who cannot bear an attack, who is irresolute. D.

44. *Adeone porro ingratum,*] *Porro* is here expletive; otherwise an adverb of time. D. ¶ It seems to have the force of *εἶτα*; 'nay further,' not to talk of *ignavia*, 'do you think me so thankless!' Cic. 2. Verr. 3. "Sic porro nostros homines diligunt. *Besides this*, they are partial to," &c. Ph. v. 8. 36. "Quid mihi nunc affers, quamobrem exspectem, aut sperem porro non fore? wherefore I should look out, or, *what is still more*, hope," &c. *Adeone*, &c.] Read, "Adeone porro ingratum, inhumanum, ferum?" lest the accent on *Adeone* repeated be varied; and the rapidity, arising from omission of copulatives, is required by the context. B.

45. *Ut neque me consuetudo,*] 'Απόδοσις to what went before. *Consuetudo* responds to *ferum;* *amor* to *inhumanum;* and *pudor* to *ingratum*. D. Such change of order, whereby the first and last in one clause respond, respectively, to the last and first in the other clause, is called *hiasmus*. R. D. *consuetudo*] ¶ Habitual intimacy. So i. 1. 83. "parvæ consuetudinis."

46. *Commoveat,*] ¶ *Commoveat* might refer to *consuetudo* and *amor;* *commoneat* to *pudor* only. *ut servem fidem?*] Exquisitely, instead of, ut contemnam patrem. D.

47. *Unum hoc scio,*] As if she said,—I

P. Memor essem? o Mysis, Mysis, etiam nunc mihi
Scripta illa dicta sunt in animo Chrysidis
De Glycerio. jam ferme moriens me vocat:
Accessi: vos semotæ: nos soli: incipit:
"Mi Pamphile, hujus formam atque ætatem vides;
"Nec clam te est, quam illi nunc utræque inutiles,
"Et ad † pudicitiam et ad rem tutandam sient.
"Quod te ego per dextram hanc oro, et ingenium tuum,
"Per tuam fidem, perque hujus solitudinem
"Te obtestor, ne abs te hanc segreges, neu deseras:
"Si te in germani fratris dilexi loco,
"Sive hæc te solum semper fecit maximi,

know not what you intend to do, but of one thing I am certain. D.

48. *Memor essem?*] ¶ 'Be mindful of her?' Repeating the words of Mysis, with surprise, at her entertaining a doubt of at least his *remembrance* being faithful.

49. *dicta sunt in animo*] That the ambiguity of the genitive may be obviated, place *dicta* after *animo*. B. *Scripta—sunt in animo*] So fixed in my mind that I can never forget them. Cic. Orat. v. 87. "ut non infundere in aures orationem, sed in animo videantur inscribere." R. D.

50. *ferme moriens*] These words were the more important, as they were her last. D. ¶ 'almost dying;' i. e. a short time before she died.

51. *Accessi: vos semotæ: nos soli:*] Favourite figures of Terence, *asyndeton* (omission of copulatives) and *ellipsis*. *Semotæ*, scil. estis; *soli*, scil. remansimus; *incipit*, scil. dicere. Eun. "egone illam, quæ illum, quæ me?" D.

53. *inutiles*,] ¶ Not merely, *of no use*, but—*ruinous*. *Inutilis* has frequently a stronger import than the mere negative of *utilis*. Hor. Sat. i. 4. 124. "An hoc inhonestum et inutile factu." Id. Od. iii. 24. 48. "aurum et inutile, Summi materiem mali." West. reads, "illi utræque res nunc utiles." If *utiles* be read:—*quam—utiles*,] i. e. parum utiles. Below, iv. 5. 16. "quam id mihi sit facile atque utile," i. e. difficile et inutile. Liv. viii. 33. "quam conveniens," i. e. minus conveniens. R. D.

54. *pudicitiam*] In pronouncing polysyllabics, the voice is hurried on through the former syllables, hastening to that on which the accent falls. Hence the second syllable of *pudicitia* is short both here and in Plaut. Epid. iii. 3. 24. H. *rem*] ¶ Property; Hor. Sat. ii. 5. 8. "Et genus, et virtus, nisi cum re, vilior alga est."

55. *Quod te ego*] *Quod* is generally explained, propter quod, quamobrem; but it is better to say merely that *in quo*, *qua in re*, and *quod* serve for transition in this and similar cases. See Burman on Virg. Æn. ii. 141. R. D. *dextram*] The symbol of faith with all nations. Sall. Jug. 10. "per hanc dextram, per regni fidem moneo obtestorque." R. D. The ancients used to swear and request by those things which they most highly valued. The right hand was sacred to faith; the ear to memory; the forehead to the genius; the fingers to Minerva; the knees to pity. P. *ingenium*] B. reads *genium*. Hor. Epist. i. 7. 94. "Quod te per genium dextramque deosque penates." R. D.

56. *solitudinem*] *Solitudo* is used in reference to those who have no relatives or friends. R. D. Comp. Eu. i. 2. 67.

57. *obtestor*,] *Obtestamur* when we adjure the person whom we petition; *oramus* in the name of those on whose account we petition. D. *segreges*,] referring to "fidem," *neu deseras*:] referring to *solitudinem*. Do not marry any other, or, if you should, yet do not cease to love *her*. D.

58. *Si te*] Æn. iv. 315. "si bene de te merui." She urged also the claim of the girl herself: "Sive hæc te," &c. E. *germani fratris*] ¶ αὐτοκασιγνήτου.

59. *maximi*,] ¶ sc. pretii. So, parvi pendere, magni habere, pili ducere, i. e. *pretii;* to esteem as of small *value*—of great *value*—*of the value* of a hair. Understand *negotium*, or some such word, to govern the genitive in these phrases.

"Seu tibi morigera fuit in rebus omnibus.
"Te isti verum do amicum, tutorem, patrem.
"Bona nostra hæc tibi permitto, et tuæ mando fidei."
Hanc mi in manum dat. mors continuò ipsam occupat.
Accepi. Acceptam servabo. M. Ita spero quidem.
P. Sed cur tu abis ab illa? M. Obstetricem arcesso. P. Propera. atque audi'n'?
Verbum unum cave de nuptiis, ne ad morbum hoc etiam. M. Teneo.

ACTUS II.—SCENA I.

CHARINUS, BYRRHIA, PAMPHILUS.

C. Quid ais, Byrrhia? daturne illa Pamphilo hodie nuptum? B. Sic est.
C. Qui scis? B. Apud forum modò e Davo audivi. C. Væ misero mihi!

60. *morigera*] Subservient to your ways. E. Virg. Æn. iv. 317. "fuit aut tibi quicquam Dulce meum." D.

61. *verum*] Al. *virum*, i. e. husband.—*amicum, tutorem, patrem.*] *Amicum* refers to "neu deseras;" *tutorem* to her being an orphan; *patrem*, to her youth and to "ad pudicitiam." D.

62. *Bona nostra hæc*] Corresponding to "ad rem tutandam;"—*hæc*, as if pointing to the possessions around her. D. ¶ I prefer the view taken by a friend of mine, and interpret *bona hæc* as meaning Glycerium, "our riches"—"our all." And accordingly, next line, "*Hanc* mi in manum dat," (tuæ *mando* fidei). See note iv. 5. 4.—*permitto,*] See i. 4. 3.

63. *in manum dat.*] Commends her most particularly to me. But D. thinks that there is reference to the Roman custom of solemnizing marriage by giving the hand. R. D. ¶ *In manum dat* seems equivalent to *mandat*; and *mando* is in preceding line. In fact, *mando* is qu. *in manum*, or *manu*, *dare*.—*occupat.*] ¶ Overwhelms her, in the midst of speech.

65. IAMBIC TETRAMETERS CATALECTIC.—We owe these two excellent tetrameters to Mat. Bergius Brunsvicensis, who published a very elegant edition, 1574. H. The Text of Zeunius is:—

'P. Sed cur tu abis ab illa? M. Obstetricem arcesso. P. Propera.
'Atque audin'? verbum unum cave de nuptiis,
'Ne ad morbum hoc etiam. M. Teneo.'

tu abis ab illa?] Sandby expunges *abis*. Z. *arcesso.*] *Accerso*, contrary to analogy, crept into use, no doubt, on the decline of Latinity. Therefore read *arcesso*, from *arceo* or *arcio*; as incesso from incio; capesso from capio; facesso from facio. R. D.

66. *verbum unum cave*] ¶ Scil. ne dicas. *de nuptiis,*] Not that Glycerium was ignorant of their supposed proximity; but he did not wish her to know that his father had this day enjoined him to marry. D. *ne ad morbum*] i. e. accedat. D.

Charinus finds that Pamphilus is expected to marry Philumena. He entreats him to postpone the nuptials; whereupon Pamphilus disclaims them.

1. A TROCHAIC TETRAMETER.—*illa*] Æn. iv. 421. "solam nam perfidus *ille* Te colere, arcanos etiam tibi credere sensus." D. *datur—nuptum?*] *Nuptum* is the supine of *nubere*. Drak. on Liv. i. 48. shows that *nuptum dare, collocare*, is more correct than *nuptui dare, collocare*. R. D.

2. A TROCHAIC TETRAMETER CATALECTIC.—*Qui scis?*] It is natural for those

Ut animus in spe atque in timore usque antehac attentus fuit;
Ita, postquam ademta spes est, lassus, curâ confectus, stupet.
B. Quæso, edepol, Charine, quoniam non potest id fieri, quod vis,
Id velis, quod possit. C. Nil volo aliud, nisi Philumenam. B. Ah!
Quanto satiu' est, te id dare operam, qui istum amorem ex animo amoveas,
Quam id loqui, quo magis libido frustra incendatur tua?
C. Facilè omnes, quum valemus, recta consilia ægrotis damus.
Tu si hic sis, aliter sentias. B. Age, age, ut lubet. C. Sed Pamphilum
Video. omnia experiri certum est prius quam pereo. B. Quid hic agit?

who are in fear, to be slow in hearing what is contrary to their wishes. E. *Apud forum*] For his better assurance he tells him the place, time, and person. D. *Væ misero*] *mihi!*] What I before doubted, is now a certainty. E. On this connexion of the dative, see iv. 4. 4.

3. IAMBIC TETRAMETERS.—*in spe atque in timore*] Achil. Tatius, 5. τὴν ψύχην εἶχον ἐπὶ τρυτάνης ἐλπίδος καὶ φόβου. Virg. Æn. i. 222. "Spemque metumque inter dubii." L. *usque*] Seldom found without a preposition. D. *attentus*] Occupied incessantly between hope and fear. R. D.

4. *lassus,*] Like a bow on stretch, and suddenly relaxed. FAR. *confectus,*] Exhausted, emaciated. Cic. Attic. iii. 8. "meus me mœror quotidianus lacerat et conficit." Donatus on Eu. v. 4. 6. says that the word is properly applied to a gladiator, who *conficit* his adversary, when he has so wounded him as to leave him beyond recovery. Cic. Cat, ii. 11. "gladiatori illi confecto, saucio." R. D. *stupet*] *Stupere* means to be so agitated as to seem without perception, and ignorant what to do. Ovid. Trist. i. 3. 11. "Non aliter stupui quam qui, Jovis ignibus ictus, Vivit et est vitæ nescius ipse suæ." R. D.

5. A TROCHAIC TETRAMETER.—*quoniam*] The royal copy has *quando*, which better corresponds to iv. 5. 10. "ut quimus, quando ut volumus non licet." Faernus reads, "quoniam non potest id fieri quod vis." correctly. B. ¶ The only change which I have made here in Zeunius' text is, "quod vis," for "quod velis." Lindenb. contemplated the reading: "quoniam fieri quodvis non potest, Velis id." *quoniam non potest,* &c.] Augustine more than once quotes this Terentian proverb. See L. ad loc. Allied to the adage, δεῖ τὸ παρὸν εὖ τίθεσθαι. ANON.

6. A TROCHAIC TETRAMETER CATALECTIC.—

7. A TROCHAIC TETRAMETER.—¶ Of this and the following line, three are made in some editions. I have given this line in the form approved by B. and H. *animo amoveas*] Donatus apprizes us of the reading, *corde ejicias;* which is preferable, as *ejicere* is stronger than *amovere*, and *corde* is more consistent with the style of our author. See Eu. ii. 2. 16. Hec. iii. 2. 12. B.

8. IAMBIC TETRAMETERS.—*incendatur*] Be excited, stimulated. Hea. ii. 3. 126. R. D.

9. *Facile omnes.*] Thales being asked what was most difficult, said: ἑαυτὸν γνῶναι. —what was most easy: ἄλλῳ ὑποτίθεσθαι. FAR. Menander: Ὑγιὴς νοσοῦντι ῥᾷστα πᾶς τις νουθετεῖ. W. ¶ Compare Soph. Trach. 726. Τοιαῦτα δ'ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ Κοινωνός, ἀλλ' ᾧ μηδέν ἐστ' οἴκοις βαρύ. on which Wakefield quotes this passage.

10. *hic*] The pronoun. He points to himself while pronouncing it. D. Bentley better explains it,—if you were in my place, *hic* being the adverb. R. D. *sentias.*] The sense requires *censeas:* compare Ad. v. 8. 5. B. *Age, age,*] Against these arguments of Charinus he has no reply, and thus expresses his reluctant acquiescence. D. Al. *Agis asellum;* a truly despicable reading. P.

11. *omnia experiri*] To overlook nothing; to leave nothing unattempted. So, Eu. iv. 7. 19. "omnia prius experiri, quam armis, sapientem decet. See Cort. on Sall. Cat. 26. A similar expression is *omnia facere*. R. D. *certum est*] ¶ Scil. mihi. It is my resolution. See i. 3. 4.

C. Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum.
Credo, impetrabo, ut aliquot saltem nuptiis prodat dies;
Interea fiet aliquid, spero. B. Id aliquid nihil est. C. Byrrhia,
Quid tibi videtur? adeone ad eum? B. Quidni? si nihil impetres,
Ut te arbitretur sibi paratum mœchum, si illam duxerit?
C. Abi'n' hinc in malam rem cum suspicione istac, scelus?
P. Charinum video. salve. C. O salve, Pamphile:
Ad te advenio, spem, salutem, auxilium, consilium expetens.
P. Neque pol consilii locum habeo, neque auxilii copiam.
Sed istuc quidnam est? C. Hodie uxorem ducis? P. Aiunt. C. Pamphile,
Si id facis, hodie postremum me vides. P. Quid ita? C. Hei mihi!
Vereor dicere: huic dic, quæso, Byrrhia. B. Ego dicam. P. Quid est?

12. *Ipsum*] As being the author and principal person. D.

13. *saltem*] ¶ At least. Used in case of despair, when, the evil inevitable, the person wishes it under the most tolerable form. Or, when a request is made which cannot reasonably be refused. Eu. i. 2. 102. *prodat*] ¶ Extend some days further to the nuptials, i. e. to the interval before the time appointed; or, as we would say, postpone them for some days.

14. *aliquid,*] ¶ This taking up the word of another has the effect of sarcasm.

15. *adeone ad eum?*] The preposition in the verb's composition is often repeated; thus both expressions are usual, *adire aliquem* and *adire ad aliquem*. R. D. *Quidni? si nihil impetres,*] One copy has "Quid nisi? ut nihil impetres;" two have "Quid nisi? nihil ut impetres." Therefore, correct "quid ni? nihil ut impetres." *Ut*, then, means, etsi, quamvis. B.—Why should you not go up to him? For if he will not give up his bride to you on the score of friendship; perhaps he may be deterred from marrying her, by the fear that you might seduce her afterwards. R. D. ¶ *Quid ni* might be ironical:—You should by no means go to him; for, you would not succeed with him, nothing would be gained but his jealousy and suspicion.

17. A TROCHAIC TETRAMETER CATALECTIC.—*Abi'n hinc in malam rem*] ¶ Al. *malam crucem.*—A form of imprecation frequent among the ancient comic writers, and often put interrogatively, though not so translated into English. *Abi'n'* for *abisne*. —*suspicione*] This word, as Hare observes, has the second syllable always long in Plautus and Terence.

18. AN IAMBIC TRIMETER.—*Charinum*] He elegantly makes Pamphilus speak first, to give Charinus confidence; as Virg. Æn. i. 325. "Heus, inquit, juvenes monstrate mearum," &c. D. *O salve,*] Bentley would put a point here, to give higher tone to the pronunciation of *Pamphile*.

19. TROCHAIC TETRAMETERS CATALECTIC.—*spem, salutem,*] Cic. Ligar. 10. "Tu da salutem, qui spem dedisti." *auxilium, consilium*] Place *auxilium* after *consilium*; for as *spes* is less than *salus*, so *consilium* than *auxilium*. B.

20. *consilii*] Read *consili*. For all the ancients wrote the genitives of substantives in *ius* and *ium*, like the vocatives, in single *i*. The double *i* was introduced at the close of the Augustine age. B. *neque*] I have observed in Plautus and Terence, that a short vowel, when the following word begins with a diphthong, is often not elided. But *neque* sometimes does not suffer synalœphe even before a single vowel. H.

21. AN IAMBIC TETRAMETER.—*Aiunt.*] Used concerning a matter which we wish false. D.

22. AN IAMBIC TRIMETER CATALECTIC. —*hodie postremum*] As I will be unable to survive the extinction of my hopes, or will go into voluntary exile. ANON. *Quid ita?*] ¶ Scil. *dicis?*

23. TROCHAIC TETRAMETERS CAT.—

B. Sponsam hic tuam amat. P. Næ iste haud mecum sentit. ehodum, dic mihi,
Num quidnam amplius tibi cum illa fvit, Charine? C. Ah, Pamphile,
Nil. P. Quam vellem! C. Nunc te per amicitiam et per amorem obsecro,
Principio, ut ne ducas. P. Dabo equidem operam. C. Sed si id non potes;
Aut tibi nuptiæ hæ sunt cordi—P. Cordi? C. saltem aliquot dies
Profer, dum proficiscor aliquo, ne videam. P. Audi nunc jam:
Ego, Charine, n*eu*tiquam officium liberi esse hominis puto,
Cum is nil promereat, postulare id gratiæ apponi sibi.
Nuptias effugere ego istas malo, quam tu adipiscier.
C. R*e*ddidisti animum. P. Nunc si quid potes aut tu, aut hic Byrrhia,
Facite, fingite, invenite, efficite, quî detur tibi:
Ego id agam, mihi quî ne detur. C. Sat habeo. P. Davum optime
Video, cuj*us* consilio fretus sum. C. At tu hercle haud quicquam mihi,
Nisi ea, quæ nil op*us* sunt scire. fugi'n' hinc? B. Ego vero, ac lubens.

Ego dicam.] ¶ There is emphasis on *ego*:—*I* am neither ashamed nor afraid;—as he evinces in his bold plainness of speech: "Sponsam hic," &c.

26. *Quam vellem!*] ¶ How I would wish it! that thence I might have a pretext for refusing her.

27. *Principio*, &c.] So Juno makes of Æolus, in the first place, the main request, Virg. Æn. i. 73. "Incute vim ventis, submersasque obrue puppes;"—in the next place the secondary one, "Aut age diversas, aut disjice corpora ponto." E. *potes*] Read *potest*, i. e. possibile est. B.

28. *hæ*] To avoid the homœoteleuton [or, similarity in termination] read *hæc* for *hæ*, as elsewhere. B. ¶ *Si*, as frequently, is implied here.

29. A TROCHAIC TRIMETER HYPERCAT. —*Profer*,] ¶ Scil. nuptiis;—as *prodat*, 13, above. *Audi nunc jam*:] He grows impatient, not enduring to hear him hint at exile. D.

30. IAMBIC TETRAMETERS.—*neutiquam*] The first syllable of *neutiquam*, here and elsewhere, is short. See Heaut. ii. 3. 116. and Hec. i. 2. 50. H. *liberi*] A *liber homo* is not only opposed to a slave, but means also one who maintains rank and good esteem among his fellow-citizens. B. ¶ See i. 1. 11.

32. TROCHAIC TETRAMETERS CAT.—— *malo, quam tu adipiscier.*] ¶ i. e. magis volo, quam tu *vis* adipisci.

33. *Reddidisti*] *Reddidist'* is an anapæst. For, the time added to a syllable by position, especially where a consonant is doubled, was not regarded by ancient comic writers. H. Bentley proposes *redduxti*; especially as *reddere animum* means, to restore affection, to return into favour. He also bids us read "tute aut hic." See i. 1. 79. *hic Byrrhia*] Byrrhia, whom you see present. R. D.

34. *Facite*, &c.] A thing *fit*, which is real; *fingitur*, which is false; *invenitur*, that it may not miscarry. D.

35. *optime*] For *opportune*; as iv. 2. 3. and Hec. ii. 2. 4. R. D.

36. *haud quicquam mihi*,] scil. affers, dicis, nuncias. D.

37. AN IAMBIC TETRAMETER.—*nisi ea*

ACTUS II.—SCENA 2.

DAVUS, CHARINUS, PAMPHILUS.

D. Di boni, boni quid porto! sed ubi inveniam Pamphilum?
Ut metum, in quo nunc est, adimam, atque expleam animum gaudio.
C. Lætus est, nescio quid. P. Nihil est: nondum hæc rescivit mala.
D. Quem ego nunc credo, si jam audierit sibi paratas nuptias—
C. Audi'n' tu illum? D. toto me oppido exanimatum quærere.
Sed ubi quæram? aut quo nunc primum intendam? C. Cessas alloqui?
D. Abeo. P. Dave: ades. resiste. D. Quis homo est, qui me? O Pamphile,
Te ipsum quæro: euge, Charine: ambo opportune. vos volo.

quæ, &c.] ¶ Alluding to Byrrhia's intelligence given at the opening of the scene.—*opus sunt scire.*] One copy has "opus est." Certainly either "opus est scire," or "opus sunt sciri," must be adopted. The latter is preferable. B. ¶ In "nihil opus sunt scire," *nihil* is for *non* (see ii. 6. 9.) and *scire* is a Græcism for *sciri*, as the active infinitive, in English, is used for the passive: "are not necessary to know," i. e. for a person to know. In such Greek construction ὥστε is implied to the infinitive. It would be superfluous to bring examples of *opus*, used as *necessarium*, and *necessaria*, singular and plural. *fugi'n' hinc?*] See above 17. *Ego vero*] Scil. fugio. *ac*] A strong affirmative particle, equivalent to *etiam*, *vel*, *et quidem*; Eu. iii. 5. 43. "illud feci, ac lubens." R. D. [on Eu. v. 3. 6.]

Davus acquaints the young men with his surmise that the nuptials are counterfeited on the part of Simo, and gives his reasons for thinking so.

1. TROCHAIC TETRAMETERS CAT.—*Di boni,*] ¶ No wonder that Davus is in ecstacy; who, as Simo said, was in such dread from the nuptials, which he now finds to be pretended. *porto*] Not only in body, but also in mind *portamus* both good and evil. D.

2. *Ut metum, in quo*] *In metu esse* is for *metuere*; as *in lætitia esse* for *lætari*; *in seditione esse* for *in seditione agitare*. R. D. ¶ So, iv. 2. 10. *in mœrore est* for *mœret*.

3. *nescio quid.*] Scil. propter; i. e. propter nescio quid. D. *Nihil est.*] Applied to things which are despised and disregarded. See Heaut. iv. 2. 9. R. D. *nondum hæc*] Pamphilus did not yet know, that Davus was aware of the impending nuptials. E.

4. *paratus*] *Apparari* is used in the same sense, iii. 2. 34. R. D.

6. *Quo—intendam?*] Scil. ire, or, cursum; which other writers add: Sall. Jug. 107. "quo ire intenderant, perventum." R. D. *alloqui?*] ¶ Scil. Davum.

7. *Abeo.*] I prefer *habeo*. B. He seems, as it were, to have stopped to reflect, and then to have chosen whither he should go. D. *Quis homo*] For *Quis*, as Hec. iii. 4. 17. "cui homini" for *cui*. R. D. ¶ *Quis* is an adjective, and therefore does not in itself mean *who* (which is a substantive). Its import is, *what?* and when put elliptically for *quis homo*, it means *what man?* or *who?*—*qui me?*] Scil. vult, or vocat.

8. *opportune.*] ¶ Scil. adestis.

P. Dave, perii. D. Quin tu hoc audi. P. Interii. D. Quid timeas scio.
P. Mea quidem hercle certe in dubio vita est. D. Et quid tu, scio.
P. Nuptiæ mi—D. Etsi scio—P. hodie. D. Obtundis, tametsi intelligo.
Id paves, ne ducas tu illam: tu autem, ut ducas. C. Rem tenes.
P. Istuc ipsum. D. Atque istuc ipsum nil pericli est: me vide.
P. Obsecro te, quamprimum hoc me libera miserum metu. D. Hem!
Libero. uxorem tibi non dat jam Chremes. P. Quî scis? D. Scio.
Tuus pater modò me prehendit: *ait*, tibi uxorem dare sese
Hodie: item alia multa, quæ nunc non est narrandi locus.
Continuò ad te properans percurro ad forum, ut dicam tibi hæc.
Ubi te non invenio, ibi ascendo in quendam excelsum locum.
Circumspicio: nusquam. forte ibi hujus video Byrrhiam;

9. *Dave, perii.*] It is natural for persons in grief to be impatient to declare their sufferings. D. *Quin*] Put for an adversative particle, signifying the same as *imo, potius.* See Drak. on Liv. ii. 29. R. D. *Dave perii—Interii.*] Although Donatus ascribes these words to Charinus; however, from the concurrence of copies, and the nature of the context, they are to be attributed to Pamphilus. For it is unmeaning, not only that the first expressions of love and fear should be given to Charinus; but also that Davus should accost a stranger sooner than his master's son. B.

10. *quidem hercle certe*] Terence has joined three affirmative particles, to strengthen the assertion. R. D. ¶ *certe* may mean *at least;* i. e. how wretched soever Charinus may be. *quid tu,*] Scil. timeas.

11. *Etsi scio.*] Al. *Et, si scio.* Al. *Et,id scio. Obtundis,*] You confuse me, by often reiterating the same thing; as Hea. v. 1. 6. Donatus derives the saying, from the exercise of the hammer on the blacksmith's anvil. R. D. Metaphor from a boxer. P.

12. *Id paves,*] *Ob* id. *ut ducas.*] *Ut* for *ne non.* D.

13. *Istuc ipsum.*] See ii. 1. 14. *me vide*] I am your guarantee; I take upon me the hazard of the affair. R. D. ¶ Rather, in the sense of our colloquial expression, *see here.* Davus is going to prove his assertion, "nil pericli est;" and by "me vide" wishes to command the attention of Pamphilus: but the anxiety of the latter interrupts him with "Obsecro," &c. which makes Davus impatient (*Hem!*) Compare "Hoc vide," Hea. ii. 3. 74. and Ph. iii. 3. 17.

14. *libera*] *Liberatio* implies perfect security. D. ¶ Release me.

15. *non dat jam*] If he had not said *jam.* Pamphilus might understand that Chremes would perhaps give her afterwards. For *jam* has the force of perpetuity. D. ¶ Accordingly, Charinus, line 34, in recalling this assertion of Davus, expresses *jam* by "prorsus." *Scio*] B. prefers *scies,* found in a margin.

16. A TROCHAIC TETRAMETER.—*prehendit:*] i. e. lays hold of my hand or dress and accosts me; or, simply, 'accosts me.' R. D.

17. TROCHAIC TETRAMETERS CAT.—*quæ nunc*] He refrains from relating in how menacing a manner the old man addressed him, and how urgent he is for the marriage; lest this might dishearten Charinus and Byrrhia, whom he wishes to cooperate with him, in obstructing the marriage. D.

18. *properans percurro*] To show the uninterruptedness of his speed. D.

19. *ibi*] ¶ apud forum.

20. *nusquam*] After *nusquam* I would insert *es.* B. *hujus*] Supply *servum;* which word is frequently omitted in ancient inscriptions. R. D. ¶ Observe the admirable brevity of Davus, in all this; yet setting off his own zeal.

Rogo: negat vidisse. mihi molestum. quid agam cogito.
Redeunti interea ex ipsa re mi incidit suspicio: Hem,
Paululum opsonî: ipsus tristis: de improviso nuptiæ:
Non cohærent. P. Quorsum nam istuc? D. Ego me continuò
ad Chremem.
Quum illò advenio, solitudo ante ostium. jam id gaudeo.
C. Recte dicis. P. Perge. D. Maneo. interea introire neminem
Video, exire neminem: matronam nullam. In ædibus
Nihil ornati, nil tumulti. accessi: intrò aspexi. P. Scio.
Magnum signum. D. Num videntur convenire hæc nuptiis?
P. Non, opinor, Dave. D. 'Opinor,' narras? non recte accipis;
Certa res est. etiam puerum inde abiens conveni Chremis,
Olera et pisciculos minutos ferre obolo in cœnam seni.
C. Liberatus sum hodie, Dave, tuâ operâ. D. Ac nullus quidem.

22. *suspicio:*] ¶ Scil. "uxorem non dare jam Chremetem." See 15. *Hem*] ¶ Davus was reflecting, thus muttering to himself as he went along: "Hem—cohærent."

23. *opsonii:*] *Opsonium* is whatever was taken, at a meal, in addition to bread and wine. The Persians used no *opsonium* but *nasturtium*. All *opsonia* are called ὄψά; but when simply ὄψον is used, *fish* alone is intended. Fab. *ipsus*] Anciently, for *ipse*. He means his master Simo; for slaves called their masters, absolutely, *ipsum*; among the Greeks, αὐτὸν. Also disciples, their master. Whence the saying of the Pythagoreans, αὐτὸς ἔφα. R. D.

24. *cohærent.*] Scil. hæc tria inter se. *nam*] ¶ Used as γάρ, elliptically; as is often the force of *for* at the beginning of an English sentence. We may supply here, e. g. 'I do not see the force of your argument, for,' &c. *Ego me*] ¶ Davus goes on to show, that this was not an idle surmise. *Ego me continuo ad Chremem.*] Scil. *confero* ad Chremetis ædes. *Chremes* is declined *Chremis* and *Chremetis*. R. D.

25. *id*] propter id. *gaudeo*] ¶ As this *solitudo* is an additional proof that the marriage is a mere farce.

26. *Recte dicis. perge.*] Donatus assigns these words to Pamphilus.

27. *matronam nullam.*] Of those who were called *pronubæ*. Da. Who should provide things necessary for the bride, as Chremes was a widower. Bo. Bentley would expunge the point at *nullam*, and read a point at *ædibus*. *nullam*] ¶ Scil. *adesse*.

28. *ornati*] *Ornati* and *tumulti* by archaism for *ornatûs* and *tumultûs*. The door posts and other parts of the house were decorated, on such occasions, with flowers and chaplets; there was a running to and fro, and noise within;—flute players were engaged, and the hymeneal was sung. R. D.

30. *accipis;*] i. e. intelligis, interpretaris. So *dare* is *docere*. Virg. Ecl. i. 19. R. D.

31. *conveni*] *Convenire aliquem* is to repair to a person, in order to converse with him; or even to converse with him by a casual meeting. Therefore the proposal of Bentley, to read *conspexi* here, is suitable. R. D. *Chremis,*] Al. *Chremi*. Such words are declined in two ways, as, Hea. v. 5. 21. *Archonidi* for *Archonidis;* and elsewhere, Ulyssi, Achilli, Isocrati, as genitives. R.D.

32. *pisciculos minutos*] He adds diminutive to diminutive, to increase the insignificance; as Cic. Quæst. Tusc. iii. 1. "parvulos dedit igniculos." R. D. *ferre*] for *ferentem.*—*ferre obolo*] i. e. at a small price; like the Greek ὀβόλου ἀγοράσαι. So, Hor. Sat. ii. 5. "nummo addicere." L. ¶ I understand, obolo *emptos.*—*obolo*] A small brass coin; so called, because it bore upon it the figure of an obelisk. The Attic drachma contained six of these. Scev.

33. *nullus*] For *non;* especially in comic writers, Enn. ii. 1. 10. "tametsi nullus moneas;" and Hec. i. 2. 4. "nullus dixeris." R. D. ¶ *nullus*, scil. liberatus es,—'you are no liberated person.' So, "nullus moneas," I conceive, for "nullus monitor sis;" and "nullus dixeris," for "nullus (i. e. non ullus) sis qui dicat," be not one to tell.

C. Quid ita? nempe huic prorsus illam non dat. D. Ridiculum caput!
Quasi necesse sit, si huic non dat, te illam uxorem ducere:
Nisi vides, nisi senis amicas oras, ambis. C. Bene mones;
Ibo; etsi hercle sæpe jam me spes hæc frustrata est. Vale.

ACTUS II.—SCENA 3.

PAMPHILUS, DAVUS.

P. Quid igitur sibi vult pater? cur simulat? D. Ego dicam tibi.
Si id succenseat nunc, quia non dat tibi uxorem Chremes,
Ipsus sibi esse injurius videatur; neque id injuriâ;
Prius quam tuum, ut sese habeat, animum ad nuptias perspexerit.
Sed si tu negâris ducere, ibi culpam in te transferet.
Tum illæ turbæ fient. P. Quid vis patiar? D. Pater est, Pamphile:

34. *nempe*] ¶ It is fair for me to draw the conclusion, "liberatus sum," from what you said, to wit (nempe) that Chremes does not give his daughter to Pamphilus. He alludes to Davus' words, line 15, where see note. *Huic* means Pamphilus; *illam*, Philumena. *caput!*] A part of the man for the whole, by synecdoche. D.

36. *Nisi vides—ambis*] ¶ Connect these words, in the sense, with "quasi necesse sit;"—as if it were necessary that you must succeed, merely from this fact, without (nisi) your exerting vigilance and activity. Another way is, to begin a new sentence at *Nisi*, and understand, after "ambis," *nihil efficies*, or something similar, to fill up the aposiopesis. Davus artfully stimulates Charinus to strain every nerve in his own behalf; as he knows that the success of Pamphilus' cause is wrapped up in that of Charinus. *vides*] Often in the sense of *providere, curam adhibere*. Hea. iv. 2. 3. R. D. *ambis*] *Ambire* is 'to go around;' properly applied, when candidates for offices of state *went round* through the people to ingratiate themselves and collect suffrages. Hence all *ambiunt*, who seek a thing with great eagerness. R. D. ¶ These verbs are in the indicative: 'as surely as you are not (or, *since you are not*) providing,' &c. you will not succeed.

Davus reasons with Pamphilus, and persuades him to pretend acquiescence and tell his father that he will marry Philumena.

1. TROCHAIC TETRAMETERS CATALECTIC.—*igitur*] For if the nuptials are pretended, what does he meditate? Indignation is contained in *sibi vult*. D.

2. *Id*] *propter* id. *succenseat*] *Succensere* properly is, to take ill the opinion passed by one who censures, and consequently to mutter after him a contrary opinion: thus put for *stomachari*. R. D.

3. *neque id injuria;*] ¶ neque id *esset cum* injuria. *Injuria* and *jus* are frequently put in the ablative for *injustum* and *justum*.

4. *ut sese habeat,*] ¶ πῶς ἔχει. *ut* for *quomodo*. The Latins frequently approach even closer to the Greek idiom; using *habere* for *habere se*. Liv. xxii. 39. "sic res habet." Comp. Ad. iii. 3. 11. *ad nuptias*] ¶ *quoad* nuptias.

5. *negâris ducere,*] ¶ See Hea. iii. 1. 78.

6. *illæ turbæ*] ¶ *Those* scenes of confusion and disaffection to be expected, where a father and son quarrel. *Quid vis patiar?*] ¶ Scil. *ut* patiar. What do you wish me to submit to? Do you mean that I must marry? Al. "Quid vis? patiar?" Al. "Quidvis patiar;" I will suffer what

Difficile est. tum hæc sola est mulier: dictum ac factum invenerit
Aliquam causam, quamobrem ejiciat oppido. P. Ejiciat? D. Citò.
P. Cedò igitur, quid faciam, Dave? D. Dic te ducturum. P. Hem! D. Quid est?
P. Egon' dicam? D. Cur non? P. Nunquam faciam. D. Ne nega.
P. Suadere noli. D. Ex ea re quid fiat, vide.
P. Ut ab illa excludar, huc concludar. D. Non ita est,
Nempe hoc sic esse opinor dicturum patrem:
Ducas volo hodie uxorem: tu, Ducam, inquies.
Cedò, quid jurgabit tecum? hîc reddes omnia,
Quæ nunc sunt certa ei, consilia, incerta ut sient,
Sine omni periclo. Nam hocce haud dubium est, quin Chremes
Tibi non det gnatam: nec tu ea causa minueris
Hæc quæ facis, ne is mutet suam sententiam.

you please, rather than agree to this. I will brook his fiercest indignation.

7. *Difficile est.*] ¶ Scil. open resistance and obstinacy against your father's will. *hæc sola est mulier:*] ¶ Both, without protectors, and a woman, so as to require them. He speaks of Glycerium. *dictum ac factum*] i. e. immediately, without noise. The copula is omitted, Hea. v. 1. 31. Derived from ἅμα ἔπος, ἅμα ἔργον. Others write "dicto citius." R. D. ¶ The phrase "dictum ac factum" is always disjoined from the remaining words, in a manner parenthetic. I would explain, "dictum ac factum *simul fiunt*; the word and the deed are simultaneous;" or, 'no sooner said than done.' Comp. Il. xix. 242. Αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον.

9. *Quid est?*] ¶ Scil. quod te deterrent.

10. IAMBIC TRIMETERS.—*Egon'*] ¶ *I*, the last who ought to yield to such a proposal? *faciam*] ¶ Scil. id faciam; i. e. *dicam*. See Hea. iii. 3. 16.

11. *Ex ea re*] ¶ From your *saying* that you will marry.

12. *Ut ab illa*] ¶ i. e. Ex ea re hoc fiet, scilicet, "ut ab illa," &c. *Illa* is Glycerium. *huc concludar*] Be driven to marry Philumena. R. D. ¶ That I may be 'hemmed in to this,' as a wild beast hunted to the covert.

13. *hoc sic*] ¶ One of these words seems redundant. Or, perhaps, by *sic* Davus means the *manner* in which (he predicts) the father will speak; i. e. with the emphasis of fixed resolution; which Davus accordingly imitates in pronouncing the words "Ducas volo hodie uxorem." In some editions there is a stop at *opinor*.

15. *hîc*] When the case is so; when the affair is in that position. R. D.

17. *Sine omni periclo*] ¶ Free from all risk of marrying Philumena. *Sine omni*] So Plautus and Terence write. Cicero and others have, "sine ullo periculo." R. D.

18. *eâ causâ*] Scil. because you may promise to marry Philumena. D. *nec minueris hæc quæ facis,*] i. e. Do not change your plan, nor cease to act as usual; but be every day with Glycerium. So Hec. iv. 3. 10. "non minuam meum consilium; I will not depart from my purpose." R. D. Pareus adopts the reading *timueris*; scil. *timueris* ob *hæc*.

19. *ne is mutet*] ¶ You are not to give up your present course of life: for if you did, Chremes' grand objection to the match (namely, your immoralities) being thus removed, he (*is*) might perhaps change his mind, and give his daughter. Mad. Dacier takes another view of the passage:—" Do not recede from the step which you are about to take (i. e. from promising to marry her) upon the pretext (*ea causa*) of fear lest Chremes may change his opinion; and

Patri dic velle: ut, cum velit, tibi jure irasci non queat.
Nam quod tu speres, propulsabo facilè; uxorem his moribus
Dabit nemo. inveniet inopem potius, quam te corrumpi sinat.
Sed si te æquo animo ferre accipiet, negligentem feceris.
Alia otiosus quæret. interea aliquid acciderit boni.
P. Itan' credis? D. Haud dubium quidem est. P. Vide quo me inducas. D. Quin taces?
P. Dicam. puerum autem ne resciscat mihi esse ex illa, cautio est:
Nam pollicitus sum suscepturum. D. O facinus audax! P. Hanc fidem
Sibi me obsecravit, quî se sciret non deserturum, ut darem.
D. Curabitur. sed pater adest: cave te esse tristem sentiat.

lest your previous promise to Simo may then bind you to the marriage."

20. IAMBIC TRIMETERS.—*velle:*] ¶ Tell your father that you *will;* scil. Philumenam ducere.

21. *Nam*] ¶ He gives an additional reason for his advice "patri dic velle;" namely, that Pamphilus has no reason to think himself safe, in not saying "velle" to Simo, from the *hope* that no one will give his daughter to him, while maintaining his present bad character: because, however true this may be, Simo will get him a poor wife, rather than none. This would as effectually blast his wishes, as marriage with Philumena, and could be prevented only by putting Simo at rest, by pretending to accept Philumena. For *speres* some read *timeas* (scil. aliam daturam esse Simonem) which does not harmonise with the context; for then we should have Davus first professing to *refute* (propulsabo) this *fear;* and, in the next line, *confirming* it (inveniet, &c.) *his moribus*] ¶ The dative; metonyme for, viro his moribus imbuto. Compare i. 1. 66.

22. *inveniet*] ¶ Scil. Simo. *corrumpi*] By living with Glycerium.

23. *te æquo animo ferre*] ¶ That you are satisfied to marry. *feceris*] See iv. 1. 16. 17.

24. *Alia*] ¶ Scil. consilia, or some such word; a change of life for you, i. e. marriage. Bentley prefers the more rare reading *Aliam*, scil. another bride instead of Philumena, and who may not be *inops*.

25. *Vide quo*] ¶ Consider well, whether you may not be giving me dangerous advice. *Quin*] ¶ "*Quin* is qu. *qui non;* and is rendered, why not—that not—but that—but," &c. Phillips' Exercises, Note 31. *taces?*] ¶ "Why do you not at once say that you will tell your father, *velle?*" Whereby Davus gets his promise to do so: "Dicam."

26. *puerum*] He either anticipates the event, or uses *puerum* for *sobolem, fœtum;* as the Greeks used παῖδες. Homer, Il. i. 255. Πριάμοιό τε παῖδες. D. *resciscat*] See Hec. ii. l. 11. and v. 4. 28. *cautio est:*] Cavendum est. Verbal nouns are often put for the neuter participle in *dus* of their verbs. Ad. iii. 3. 67. "pisces ne corrumpantur, cautio est;" and Hec. iv. 4. 28. R. D.

27. *suscepturum.*] ¶ As legitimate, instead of exposing it as illegitimate. *facinus audax!*] ¶ Scil. the promise to preserve a lasting memorial of a dishonourable intrigue.

28. *deserturum,*] Al. desertum iri: making *se* the subject, instead of object.

29. *Curabitur*] ¶ Scil. ne resciscat Simo; (line 26.) *cave*] Sometimes for *vide ne*. E. *tristem*] ¶ You should feign the cheerfulness of one looking forward with pleasure to his wedding; that Simo may not doubt the sincerity of your consent.

ACTUS II.—SCENA 4.

SIMO, DAVUS, PAMPHILUS.

S. Reviso quid agant, aut quid captent consilî.
D. Hic nunc non dubitat, quin te ducturum neges.
Venit meditatus alicunde ex solo loco:
Orationem sperat invenisse se,
Quî differat te. proin tu fac, apud te ut sies.
P. Modo ut possim, Dave. D. Crede, inquam, hoc mihi, Pamphile,
Nunquam hodie tecum commutaturum patrem
Unum esse verbum, si te dices ducere.

ACTUS II.—SCENA 5.

BYRRHIA, SIMO, DAVUS, PAMPHILUS.

B. Herus me, relictis rebus, jussit Pamphilum
Hodie observare, ut quid ageret de nuptiis

Davus strengthens Pamphilus in the resolution, which he persuaded him to adopt in the last scene.

1. iambic trimeters.—*Reviso*] i. e. redeo ut videam. So *proviso* (v. 5. 1.) means to come forth out of doors to see. R. D. *agant,*] ¶ Pamphilus and Davus.

2. *Hic*] ¶ With antipathy and contempt.

3. *meditatus*] ἐσκεμμένος. L. Prepared with a speech which he has digested. Similarly v. 4. 6. "venit paratus." R. D. *solo loco:*] Τῆς ψυχῆς γὰρ ἠρεμούσης ἡ γνώμη τελειοῦται. L.

5. *Quî*] ¶ Al. "Quâ." *differat te*] ¶ Put off; stagger or retard you in the pursuit of your plans. So "protelet," Ph. i. 4. 36. *proin*] For proinde. *apud te ut sies.*] That you maintain presence of mind, and be not alarmed. So, iii. 5. 16. "redire ad se" is, to recover courage damped by discomfiture. R. D. ¶ On this expression see v. 4. 34.

6. *Modo ut possim,*] ¶ For, si modo possim. Donatus explains *ut* by *ne non;* understanding, I suppose, *vereor.*

7. *Nunquam*] This asseverates more strongly than *non.* Virg. Æn. ii. 670. "Nunquam omnes hodie moriemur inulti." D. *commutaturum*] Generally interpreted, *quarrel;* it appears to me the same as conferre sermones, colloqui. Fab. ¶ συναλλάξειν.

8. *ducere.*] ¶ The future infinitive is not necessary here; as the wedding was intended to take place that very day.

Byrrhia comes out to watch the motions of Pamphilus; hears him express to Simo his assent to the marriage; and proceeds to apprise his master, Charinus, of the misfortune, not aware that the assent is merely a pretence.

1. iambic trimeters.—*relictis*] 'Left in an unfinished state;' as D. explains. ¶ Rather—'neglected;' the routine of my daily business being made to give way to the new duty.

2. *observare,*] *Observatio* is twofold; either that of censure, or that of obsequiousness. D.

Scirem. id propterea nunc hunc venientem sequor.
Ipsum adeò præstò video cum Davo. hoc agam.
S. Utrumque adesse video. D. Hem! serva. S. Pamphile.
D. Quasi de improviso respice ad eum. P. Ehem, pater.
D. Probe. S. Hodie uxorem ducas, ut dixi, volo.
B. Nunc nostræ timeo parti, quid hic respondeat.
P. Neque istic, neque alibi, tibi erit usquam in me mora. B. Hem!
D. Obmutuit. B. Quid dixit? S. Facis ut te decet,
Quum istuc, quod postulo, impetro cum gratia.
D. Sum verus? B. Herus, quantum audio, uxore excidit.
S. I nunc jam intro, ne in mora, cum opus sit, sies.
P. Eo. B. Nullane in re esse homini cuiquam fidem!
Verum illud verbum est, vulgo quod dici solet,

3. *id*] One copy has *huc*. But the whole verse is spurious. For Byrrhia cannot be said to follow Pamphilus coming on the stage; because Pamphilus had not withdrawn from it, since Byrrhia was ordered to flee thence, ii. 1. 37. Alter thus:—"observarem quid ageret," &c. B. ¶ But, in my opinion, "hunc venientem" alludes to Simo, whom he naturally follows, as expecting thereby to hear of Pamphilus and Davus. Besides from the arsis on *hunc*, we may better suppose it to mean a different person from *Pamphilum* in first line. Hence Byrrhia says: "So then, according as I wished and expected (*adeo;* see iii. 3. 47.) from following *this* Simo,—I see Pamphilus, the very *(ipsum)* person whom I was sent to watch." Byrrhia says this to himself, as he keeps behind Simo. We must consider either *id* or *ea* as redundant.

4. *hoc agam.*] Derived from the custom of a priest or herald crying "hoc age," at sacred rites; thus claiming attention to what was going forward. Fab. ¶ I will attend to the business in hand; i. e. Pamphilum observabo. Compare i. 2. 15.

5. *Utrumque*] ¶ According to the view given at the end of note on 3. Simo may indeed say this either to himself or to Byrrhia; but certainly not in *reply* to Byrrhia, who has not yet accosted him. *serva.*] ¶ Scil. te; i. e. "cave te esse tristem sentiat;"—"apud te esto," as Davus had before charged him,—serva *quod præcepi;*—or, for *observa* (as elsewhere, i. 3. 7.) 'Mark you; have a look out;' addressing Pamphilus aside.

6. *de improviso*] ¶ Look at him as if you had not seen him before he called your name; that he may not think your acquiescence in the marriage, the result of premeditation. *Ehem.*] Pretending surprise.

7. *Probe.*] ¶ Commending Pamphilus' voice and gesture in pronouncing *Ehem.* Comp. Ph. ii. 1. 29. *volo.*] *Volo* and *nolo* are words of imperiousness and rigour. D.

8. *nostræ—parti,*] ¶ There are two parties involved in the issue; namely, Charinus and Pamphilus. "Nostræ parti," (the party in which Byrrhia is concerned) is Charinus. Byrrhia soliloquizes aside.

9. *Hem!*] ¶ In this consent of Pamphilus, he sees blank despair for Charinus, who must lose Philumena for ever, if the marriage take place.

10. *Obmutuit.*] ¶ Scil. Simo. Davus' prediction in last scene, "Nunquam hodie tecum," &c. is thus fulfilled. *Quid dixit?*] ¶ Referring to what Pamphilus had just said; and wishing, as it were, that his ears had deceived him.

12. *Sum verus?*] i. e. *veridicus:* as *falsus* for *falsidicus*. D. See preceding note. *excidit.*] As the Greeks say, ἐξέπεσεν καὶ ἀπέτυχεν. D. Things *excidunt*, which slip irrevocably out of our hands, by imprudence. Me. ¶ Hence such phrases as, Hea. ii. 3. 9. "de spe decidere," and *excidere* applied to the loss of a law-suit.

13. *nunc jam*] ¶ These words are frequently united in Terence. Compare i. 1. 145. *ne in mora—sis.*] ¶ Otherwise "ne mora in te sit;" as is the idiom, verse 9.

14. *Nullane*] So Virg. Æn. iv. 373. "nusquam tuta fides;" when faith in love had been violated by him, "Quem subiisse humeris confectum ætate parentem Audierat." D.

15. *verbum*] ¶ See i. 5. 6.

Omnes sibi malle melius esse, quam alteri.
Ego illam vidi: virginem formâ bonâ
Memini videre. quo æquior sum Pamphilo,
Si se illam in somnis, quam illum, amplecti maluit.
Renunciabo, ut pro hoc malo mihi det malum.

ACTUS II.—SCENA 6.

DAVUS, SIMO.

D. Hic nunc me credit aliquam sibi fallaciam
Portare, et eâ me hic restitisse gratiâ.
S. Quid Davus narrat? D. Æque quicquam nunc quidem.
S. Nilne? hem! D. Nil prorsus. S. Atqui exspectabam quidem.

16. *Omnes sibi*] Menander: Φιλεῖ ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα. L. ¶ See Ad. i. 1. 14. This sentiment is taken from Euripides, of whom there are frequent imitations in Terence. Terence derived them more probably from Menander, an imitator of the Tragedians, than from the original. See Biblioth. Crit. part. iv. page 45. Compare also iv. 1. 12. *melius esse,*] ¶ Scil. *res:* see Ad. i. 1. 9. The *magis* in the composition of *malle* seems redundant, and *malle* is for velle.

17. *Ego illam vidi:*] What Pamphilus, in the heat of anger, said of Philumena. "aliquid monstri alunt," is corrected by the poet. Read, says Bentley, "Ego cum illam vidi, virginem forma bona memini videre." ¶ I would put the stop, at *vidi*, after *bona*, and translate "memini videre," 'I remember the sight,' i. e. I fancy her yet before my eyes, so impressed have I been with her appearance. *forma bona*] ¶ The same is said, above, of her sister Glycerium, i. 1. 92.

18. *Memini videre.*] *Memini* is usually put with an infinitive present, that two preterites may not meet. See Drak. on Liv. xxxvi. 34. R. D. So, Ph. i. 2. 24. "Memini relinqui me."

19. *maluit.*] ¶ The *magis* here connect with *se*;—magis se quam illum (scil. Charinum.)

20. *Renunciabo,*] ¶ Revertar ut nunciem. Compare ii. 4. 1. *malum.*] ¶ He means stripes, the chief *malum* dreaded by slaves.

Davus quiets all Simo's suspicions relative to Pamphilus.

1. IAMBIC TRIMETERS.—Davus *seems* to speak in such a manner that no one may hear him: but he takes care to be heard by Simo. D.

2. *hic*] ¶ Here in the street, instead of following Pamphilus who was ordered into the house, ii. 5. 13.

3. *Quid Davus narrat?*] ¶ Spoken in a conciliatory manner, Simo having no cause to be displeased, as he has just gained what he professed to wish for, and is anxious probably to do away the effect of his angry words to him, i. 2. 28. This question does not imply that Simo had overheard lines, 1, 2. but serves merely to open the conversation; 'what have you got to tell me?' *Æque quicquam nunc quidem.*] i. e. nihil. The expression is elliptical, and thus explained by Perizonius, "nunc quidem æque quicquam narro ac narro tunc cum nihil narro." R. D. ¶ Or, 'any thing now indeed alike *as before*' when you came upon me by surprise, and asked, "Quid ais?" to which I answered, "Qua de re?" i. 2. 13. Hence Simo, recollecting that the purport of Davus' answer then was to give him no satisfaction, asks "Nihilne?"—Explain, however, 'any thing alike,' i. e. what you please,—I am at present indifferent as to what I shall say.

4. *exspectabam*] *Exspectamus* as to both good and bad; *speramus* with respect to good. D. *Exspectamus* as to things at a

D. Præter spem evenit: sentio; hoc male habet virum.
S. Poti'ne es mihi verum dicere? D. Nihil facilius.
S. Num illi molestæ quippiam hæ sunt nuptiæ,
Propter hujusce hospitaï consuetudinem?
D. Nihil hercle: aut, si adeo, bidui est aut tridui
Hæc sollicitudo: nosti; deinde desinet:
Etenim ipsus secum eam rem reputavit viâ.
S. Laudo. D. Dum licitum est ei, dumque ætas tulit,
Amavit: tum id clam. cavit, ne unquam infamiæ
Ea res sibi esset, ut virum fortem decet:
Nunc uxore opus est; animum ad uxorem appulit.
S. Subtristis visus est esse aliquantulum mihi.
D. Nil propter hanc rem: sed est, quod succenset tibi.
S. Quidnam est? D. Puerile est. S. Quid est? D. Nihil.
S. Quin dic, quid est?

distance; *speramus* as to things at hand; whence he who exspectat, is considered more covetous, than he who sperat. D. on Adel. i. 2. 29. ¶ Simo was naturally waiting for Davus to say something, considering the nature of his last interview with him (Act. i. Sc. 2.) and the unexpected consent of Pamphilus.

5. *hoc male habet*] i. e. hoc molestum est; as v. 4. 37. Hec. iv. 2. 30. Eu. iv. 2. 6. *virum*.] This word implies insult, when spoken in irony; compliment otherwise. D.

6. *Poti'ne es*] ¶ Potisne es, i. e. potesne. So, posse, poteram, potui, potero, potuero, &c. for, potis—esse, eram, fui, ero, fuero, &c. *Potis* is indeclinable.

7. *quippiam*] ¶ For quidpiam; used adverbially, qu. secundum quidpiam. See iv. 1. 18.

8. *hospitaï consuetudinem?*] Not *meretricis amorem*. He thus extenuates, that Davus may venture to tell the worst. D. *hospitaï*.] For *hospitæ*. This diæresis of *æ* into *aï* occurs in Lucretius and Virgil, and occasionally in almost all poets. H.

9. *Nihil*] ¶ For *non*; qu. secundum nihil; similar to the use of *quippiam*, above. *si adeo*,] ¶ Scil. res rediit (as Hea. v. 2. 27.) or something similar: 'If the matter has gone so far as that—if such be the case.'

10. *nosti*;] ¶ For *novisti*, from *novi* used for the present tense. The perfects of such verbs are equivalent to ordinary presents; and their pluperfects to ordinary perfects. This, however, is not always the case with *novi*, inasmuch as the regular *nosco* is not obsolete. *deinde*] ¶ More than *tum*; for it implies, 'then and thenceforward.'

11. *Etenim*, &c.] Bentley reads: "Etenim ipsus eam rem recta reputavit via." Otherwise *recta* is to be implied to *via*. See i. 2. 19. *reputavit*] *Putamus* things present; *reputamus* things past. D. on Eun. iv. 2. 48. See i. 1. 86.

12. *Dum licitum est*] Scil. per te; i. e. while you permitted. He admirably uses the language which Simo himself had employed: "Dum tempus ad eam rem tulit." The ancients said, *placitum* and *puditum*; we, *placuit*, *puduit*. D. *ei*,] It is well known, that in *ei* and *rei*, even in Lucretius, the first syllable is lengthened; but then they usually wrote them with double *i*,—*eii*, *reii*. H. *tulit*,] See i. 2. 17.

14. *virum fortem*] ¶ 'A man of respectability.' The use of *fortis* in the sense of *frugi*, *bonus*, perhaps arose from the fact, that integrity and moral excellences are calculated to inspire *fortitude* and courage. Thus Hor. Od. i. 22. enlarges on the dauntless spirit of the man who is "Integer vitæ, scelerisque purus."

15. *appulit*.] As if from swelling waves and a boisterous tide; for love experiences such changes. D.

16. *Subtristis*] ¶ *Sub* diminishes the force; 'a little gloomy;' and trying to conceal it. See Eu. iii. 5. 22.

17. *Nil*] ¶ For *non*; see line 9. *propter hanc rem*] Omit *rem*, and refer *hanc* to Glycerium. B.

18. *Quidnam est?*] ¶ *Nam* and *enim* are

D. Ait nimium parce facere sumtum. S. Mene? D. Te.
Vix, inquit, drachmis est opsonatus decem.
Num filio videtur uxorem dare?
Quem, inquit, ad cœnam vocabo meorum æqualium
Potissimum nunc? et, quod dicendum hic siet,
Tu quoque perparce nimium. non laudo. S. Tace.
D. Commovi. S. Ego, istæc recte ut fiant, videro.
Quidnam hoc rei est? quid hic vult veterator sibi?
Nam si hîc mali est quicquam, hem, illic est huic rei caput.

ACTUS III.—SCENA 1.

MYSIS, SIMO, DAVUS, LESBIA, GLYCERIUM.

M. Ita pol quidem res est, ut dixti, Lesbia:
Fidelem haud ferme mulieri invenias virum.

often used elliptically in interrogations, before which is implied *nescio, dic mihi*, or something similar. Whence the *nam* in *quisnam*. See Pitman, Soph. Ajax. 282.

19. *nimium parce*] The bride having entered her husband's house, the entire day was spent in sacrifices, revelling, and dancing. The Licinian law, while it had permitted the expenditure of 100 asses on any of certain particular days, allowed 200 for nuptials. The Julian law restricted the expenses of ordinary days to 200 asses; those of the Calends, Nones, and Ides, and some other festivals to 300; but allowed 100,000 sestertia on nuptial days and repotia. Ho.

21. *Num filio*] ¶ Does he seem like a person preparing for his son's marriage?

23. *Potissimum*] Scil. in dignity; for *potis* makes *potior, potissimus*. B. ¶ *Potissimum* is an adverb, meaning *especially*, and must be connected with *quem*, as it is never used in reference to time. Comp. v. 5. 6. *hic*] Scil. where the young man is not present. D. ¶ Rather, 'in this case.'

24. *quoque*] As if he said: While *he* errs in being angry about a trivial matter, you *also* err in being too penurious. D. ¶ Perhaps its force is: I *also*, as well as Pamphilus, pronounce it; whence we may translate *quoque*, 'to say the truth'—'to be candid with you.' *perparce nimium.*] Read "per parce nimium," i. e. pernimium parce. For he exaggerates the "nimium parce" of line 19. B.

25. *Commovi.*] Because he has mentioned to Simo the indications by which the pretence of marriage is liable to be detected. D

26. *Quidnam hoc rei est?*] Either reflecting on what Davus has just said; or seeing the women who are coming on th stage. D. ¶ Adopt the former. *veterator Novitia* mancipia were those who had no yet served a year, and were rude and sim ple;—but *veterana* were those who ha served for a longer period in the city, an were thus become crafty and cunning Hence an adept in knavery was calle *veterator*, παλαιομάλωψ, παλίντριψ, τριβακὸς ἀπατέων. L.

27. *illic*] ¶ In that quarter is th source; namely, in Davus. *huic rei caput.* Adel. iv. 2. 29. "te esse huic rei caput. Virg. Æn. xi. 361. "caput horum et caus malorum." L. ¶ So Ph. i. 2. 6. "quo mihi principium est mali."

Simo overhears Mysis and Lesbia, speak ing of the promise of Pamphilus to rea Glycerium's child; but discredits what h hears, imagining, to the relief of Davus that their words are the result of a schem of his slave to deter him, and that Glyce rium's confinement is but pretended.

1. IAMBIC TRIMETERS.

2. *fermè*] For *facile*. D. ¶ Its prope

S. Ab Andria est ancilla hæc. quid narras? D. Ita est.
M. Sed hic Pamphilus—S. Quid dicit? M. firmavit fidem.
S. Hem!
D. Utinam aut hic surdus, aut hæc muta facta sit.
M. Nam, quod peperisset, jussit tolli. S. O Jupiter!
Quid ego audio? actum est, si quidem hæc vera prædicat.
L. Bonum ingenium narras adolescentis. M. Optimum.
Sed sequere me intrò, ne in mora illi sis. L. Sequor.
D. Quod remedium nunc huic malo inveniam? S. Quid hoc?
Adeone est demens? ex peregrina? jam scio: ah!
Vix tandem sensi stolidus. D. Quid hic sensisse ait?
S. Hæc primum affertur jam mihi ab hoc fallacia.
Hanc simulant parere, quo Chremetem absterreant.
G. Juno Lucina, fer opem: serva me, obsecro.
S. Hui, tam citò! ridiculum. postquam ante ostium

acceptation is *fere*, as Dacier explains it. 'You can almost not find;' equivalent to 'you can rarely find.' So Liv. xxii. 9. "Id non ferme decernitur, nisi cum tetra prodigia nunciata sunt." *invenias*] See Hea. ii. 3. 66.

3. *Ab Andria ancilla*] i. e. Andriæ ancilla; or ex Andriæ ædibus ancilla; as iv. 1. 58. "a Glycerio ostium." R. D. ¶ Donatus explains "Ab Andria est" by, "Andriæ favet;" not so well. *quid narras?*] Let this be spoken by Davus, not interrogating, but wondering, and, as it were, denying, or acquiescing reluctantly; and let "ita est" be the words of Simo, confirming what he had said. B.

4. *Hem!*] ¶ Surprised at what he hears.

5. *Utinam*] ¶ This dialogue between Mysis and Lesbia disconcerts Davus, fearing that Simo, when he hears it, will mistrust Pamphilus' profession of consent to the marriage, which he made at his instigation. *Hic* is Simo; *hæc*, Mysis.

7. *actum est,*] ¶ See Hea. pr. 12. and Eu. i. 1. 9. *prædicat.*] ¶ i. e. dicit, narrat. In this sense it is frequent with comic writers.

8. *Bonum*] Morigerum. iii. 2. 7. P.

9. *in mora*] ¶ See ii. 5. 13.

10. *malo*] ¶ The *malum* is, that Simo has overheard what would stamp falsehood on the representations made to him by Davus, in the preceding scene.

11. *ex peregrinâ?*] ¶ Scil. puerum jussit tolli? See i. 1. 119. *peregrina?*] An old Athenian law enacted "γαμεῖν ἀστὴν μίαν, to marry one lawful wife, and her a citizen." So also Romans married Romans only. Thence the heavy odium incurred at Rome by Anthony, on account of his connection with Cleopatra. Pe.

13. *primum affertur jam mihi*] ¶ 'This stratagem on the part of this fellow, is now for the first time presented to my view;' or, 'is played upon me,' *affertur* being equivalent to *portare*, ii. 6. 2. "sibi fallaciam portari." *ab hoc fallacia.*] ¶ I prefer to connect "ab hoc fallacia;" not "affertur ab hoc." Compare i. 1. 129.

14. *Hanc, &c.*] ¶ Simo, from the contradictory statements which he has heard; from Davus in last scene, and from Mysis here; must consider one or other as falsifying, and would naturally attribute the deceit in either case to Davus' machinations. The words of Mysis, which are true, he feels assured are false; while he continues to suspect Davus' sincerity in appearing to favour the match (ii. 6. 9—15). *simulant*] ¶ Scil. Davus, Mysis, Lesbia. *Chremetem absterreant.*] ¶ Scil. quo minus filiam det Pamphilo.

15. *Juno Lucina,*] Juno had two powers;—that whereby she was Pronuba, and presided over nuptials; and that whereby she was Lucina, and presided over parturition, giving *light* (lucem) to the new-born. E. Usually worshipped by the Greeks in *triviæ*, before the doors, her temples being called ἑκατήσιον. Me. Lucina, as we learn from Horace, should strictly be invoked thrice.

Me audivit stare, approperat. non sat commode
Divisa sunt temporibus tibi, Dave, hæc. D. Mihin'?
S. Num immemor es discipuli? D. Ego quid narres nescio.
S. Hicine, me si imparatum in veris nuptiis
Adortus esset, quos mihi ludos redderet?
Nunc hujus periclo fit. ego in portu navigo.

ACTUS III.—SCENA 2.

LESBIA, SIMO, DAVUS.

L. Adhuc, Archilis, quæ adsolent, quæque oportet,
Signa esse ad salutem, omnia huic esse video.
Nunc primum fac, istæc ut lavet: post deinde,

Da. Spoken behind the scenes. Hor. Ep. ad Pis. "nec tamen intus Digna geri promes in scenam." L.

17. *non sat commodè*] As if it had been arranged by a scheme of Davus, that as soon as Simo might stand before the door, Glycerium should that moment cry out. E. As all things should be done at their proper time and opportunity, Græcè καιρός. Ri. Metaphor from the drama, where each part of the piece should have its proper place in the Acts. Da.

18. *Mihine?*] ¶ Feigning not to understand.

19. *Num immemor es discipuli?*] For he had said above, i. 2. 21. "si quis magistrum ceperit ad eam rem improbum." E. ¶ Al. "Num immemores discipuli; Have your disciples forgotten their parts." This I prefer. We can thus follow up the idea given on 17. by Dacier:—*discipuli?*] The actors in a play; the *magister* or *doctor* is the poet. The actors here are Mysis, Lesbia, and Glycerium; Davus is the *magister*. Da.

20. *Hicine,* &c.] ¶ If the nuptials had been really arranged for this day, and Davus had then assailed me, as he has done now, how completely would my designs be frustrated! But *now*, as I only pretended a marriage not likely to take place, the annoyance is not so great; "nihil obsunt doli."

21. *Adortus esset.*] *Adorior,* meaning 'to undertake a thing,' makes *adortus;* meaning 'to begin to speak,' it makes *adorsus*. However, they are used indiscriminately. E. *quos mihi ludos redderet?*] Read "quos me;" as Plautus often has "ludos me facitis." But, "mihi ludos reddere" does not appear to me Latin. B. ¶ So, in Plautus, "ludos operam facere," as Dol. observes, is, "operam perdere." "Mihi ludos reddere" should mean 'to afford sport to me:'—"me ludos reddere," 'to make me sport,' to convert me into sport; the plain meaning of Simo's words.

22. *Nunc*] ¶ As I am now circumstanced. *periclo*] ¶ For I can punish him. *in portu navigo.*] Virg. Æn. vii. 598. "Nunc mihi parta quies, omnisque in limine portus." Equivalent to "in tranquillo, in vado, in tuto," &c. Fab. ¶ My vessel is in harbour, reckless of the troubled sea. The Athenians were particularly partial to metaphors taken from navigation, on account of the superiority which they had attained in maritime affairs. Comp. Soph. Antig. 162. 190. Sept. Theb. 2. and Œd. Tyr. 24.

Simo is confirmed in the same idea (see Argument of last scene) and discusses the matter with Davus, who finally tells him that Pamphilus has begun to withdraw his affections from Glycerium, and is ready to marry.

1. Bacchiac tetrameters.—*oportet,*] ¶ The impersonal verb:—*signa,* the consequent to *quæ*, is subject to *esse;* and *signa*, the antecedent, is understood to *omnia*. In the English version, on the contrary, the antecedent is expressed and the consequent omitted. See above, prol. 3. Al. *oportent,* making signa its subject.

2. *Signa—ad salutem,*] i. e. signa salutaria, quæ salutem promittant. Hea. i. 2. 33. "ea sunt ad virtutem omnia;" ad virtutem apta, idonea. R. D. *esse*] ¶ For *adesse*, as εἶναι frequently for παρεῖναι.

3. *deinde,*] ¶ Next, immediately after the bath.

Quod jussi ei dare bibere, et quantum imperavi,
Date: mox ego huc revertar.
Per, ecastor, scitus puer est natus Pamphilo.
Deos quæso, ut sit superstes, quandoquidem ipse est ingenio bono;
Cumque huic veritus est optimæ adolescenti facere injuriam.
S. Vel hoc quis non credat, qui te nôrit, abs te esse ortum?
D. Quidnam id est?
S. Non imperabat coram, quid opus facto esset puerperæ:
Sed postquam egressa est, illis, quæ sunt intus, clamat de via.
O Dave, itan' contemnor abs te? aut itane tandem idoneus
Tibi videor esse, quem tam aperte fallere incipias dolis?
Saltem accurate; ut metui videar certe, si resciverim.
D. Certe hercle nunc hic se ipsus fallit, haud ego. S. Edixin' tibi?

4. *dare*] Al. *dari*, preferred by B. *dare bibere*, For *dare potum;* the infinitive for the substantive. R. D. There are numerous other instances in Terence and Plautus, of the *e* in dare being long. Hea. iv. 4. 2. H. ¶ Lucian, Cyclops and Neptune: δίδωσί μοι πιεῖν φαρμακόν τι ἐγχέας. *imperavi,*] Physicians are properly said, *jubere* and *imperare*, when they prescribe. R. D.

5. AN IAMBIC DIMETER CATALECTIC.

6. AN IAMBIC TRIMETER.—*Per, ecastor, scitus*] For *perscitus ecastor:* as Hec. "per pol quam paucos;" for "perquam, pol, paucos." D. *scitus*] ¶ εὐειδής.

7. IAMBIC TETRAMETERS.—*ut sit superstes:*] *Superstes* here means *salvus*. Elsewhere, *superstites* are old persons. Whence *superstitiosi* are those who too much fear the gods; this being a sign of dotage. D. This custom of blessing new-born infants is imitated by Christians also, Luke, chap. 1. WEITZ. It was the wish of devout parents that their good children might survive them. Hea. v. 4. 7. "ita mihi atque huic sis superstes." R. D. *ipse*] ¶ i. e. pater, scil. Pamphilus. This word often refers emphatically to the master of a family, or head of a house. Hor. "pater ipse domus." *ingenio bono;*] ¶ Scil. indutus.

9. *Vel*] For *etiam*. Virg. Ecl. viii. 59. "Carmina vel cœlo possunt deducere lunam." Æn. xi. 259. "vel Priamo miseranda manus." D. Elegantly put for, ut alia omittam, ut de aliis taceam. Hec. i. 1. 3. R. D. (on Hea. iv. 6. 2.) ¶ *Even this* treacherous and palpable ("tam aperte," 13) machination is not too extravagant to arise from you; such is your effrontery. He alludes to Lesbia calling out from the street, on such a subject, to Archilis within.

10. *coram,*] *Coram* refers to some certain persons: *palam*, to all generally. D. ¶ In the presence of the women, who are within. Comp. v. 3. 29. *opus facto*] ¶ *Opus* in the sense of *necessarium;* see ii. 1. 37. *Facto* for *factu;* see Hea. i. 1. 28.

11. *illis, quæ sunt intus,*] ¶ Græce τοῖς ἔνδον.

12. A TROCHAIC TETRAMETER CATALECTIC.—*contemnor*] *Temnor* is a Greek word, τέμνομαι, cædor, rejicior. D. *tandem*] This word, where a question is asked, has the force of greater urgency. R. D. ¶ Cic. Cat. i. 1. "Quousque, tandem, abutere," &c. It denotes impatience of the speaker.

13. IAMBIC TETRAMETERS.—*tam aperte*] ¶ The *glaringness* was the point where lay his *contempt* of Simo. As old persons pride themselves on being quick sighted. *fallere dolis?*] Pleonasm; like that of Virgil: "Sic ore locutus." BAR. ¶ The *doli* Simo conceives to be, Lesbia pretending that Glycerium has had a son, when such is not the fact.

14. *accurate;*] ¶ Scil. me fallere debuisti. Contrasted with "aperte." *ut metui videar*] ¶ See Eu. iii. 2. 1. With such precaution as to make me think that you dreaded my vengeance, in case of your being detected. Al. "videar. Certe si resciverim:" on which Eugraphius: "Scil. *puniam te;* which he was prevented from saying, by anger."

15. *Certe*] ¶ Echoing his master's word, in derision, and aside. *se ipsus fallit,*] *Ipse*, when joined to other pronouns, is usually put in a different case; and oftener in the no-

Interminatus sum, ne faceres. num veritus? quid retulit?
Credon' tibi hoc, nunc peperisse hanc e Pamphilo?
D. Teneo, quid erret: et quid agam habeo. S. Quid taces?
D. Quid credas? quasi non tibi renunciata sint hæc sic fore.
S. Mîn' quisquam? D. Eho! an tute intellexti hoc assimulari? S. Irrideor.
D. Renunciatum est: nam quî istæc tibi incidit suspicio?
S. Quî? quia te nôram. D. Quasi tu dicas, factum id consilio meo.
S. Certe enim scio. D. Non satis me pernôsti etiam, qualis sim, Simo.
S. Egone te? D. Sed, si quid narrare occœpi, continuò dari
Tibi verba censes. S. Falso. D. Itaque hercle nihil jam mutire audeo.
S. Hoc ego scio unum, neminem peperisse hic. D. Intellexti?

minative. An annotator on Cicero even says, that those who put *ipse* in the same case with the other pronoun, write corruptly. R. D. *Edixine*] ¶ He gave him the warning, i. 2. 25. &c. *Edico* is, either to issue a solemn order; or, to make a formal declaration; as the *edict* of a prætor entering on office, which declared the system to pervade his administration.

16. *Interminatus sum,*] For, minatus sum. D. ¶ We might explain, "inter*ea* minatus sum;" i. e. I pronounced the threat in time to stop you; if you would profit by the warning. *faceres*] ¶ Scil. hoc. i. e. 'fallere dolis.' and comp. iii. 4. 5. *quid retulit?*] ¶ Scil. edixisse, interminatum esse.

17. IAMBIC TRIMETERS.—*Credon' tibi hoc,*] ¶ 'Do I trust this to you?' *Credo* takes the animate object in the *dative;* the inanimate, in the accusative. We might readily adopt *Credam,* the subjunctive, which would make better sense. *hoc, nunc*] B. joins *nunc* to the foregoing; not to *peperisse.*

18. *Teneo,* &c.] ¶ I perceive Simo's mistake, in supposing Lesbia's words to be the result of a scheme to mislead him; I am resolved to keep him under the delusion, suffering him to be undeceived by other means. For thus he will imagine, when he learns the truth, that I have been deceived as well as he, and have been telling him all things from the best of my knowledge. Davus says this aside; hence "Quid taces?"

19. IAMBIC TETRAMETERS.—*Quid credas?*] ¶ For Simo had said: "Credon'." Why do you talk of *belief;* as if you were not *assured* from previous information, that Lesbia would come out, and deliver that made-up speech? *tibi,* &c.] Read, "tibi siet renunciatum, hæc sic fore;" on account of the sense, and verse 21. B.

20. *Mihine quisquam?*] ¶ He is very tenacious of the credit of having made this important discovery; as he imagines. *Eho! an tute*] ¶ Ho! (with seeming surprise) did you of yourself (*tute*)—without being informed—perceive that all this about the child was a thing got up?—Flattering the old man by wondering at his sagacity!

21. *Renunciatum est:*] ¶ See below, 28. *nam*] ¶ Scil. alias: i. e. "si non renunciatum sit." *suspicio?*] ¶ Scil. that what Lesbia says, is false. Observe, *suspicio* always has the second syllable long, in Terence.

22. *quia te noram.*] ¶ Because I knew that you were capable of tutoring Lesbia to such a stratagem. See note on *dolis,* 13. Compare Persius, iii. 30. "ego te intus et in cute novi." On *noram,* see ii. 6. 10. On *dicere* for *velle, significare,* see Eu. iv. 5. 10. On this reply of Davus, comp. Eu. iv. 6. 7.

23. *enim*] ¶ No wonder I should say so, "for," &c. *etiam*] See i. 1. 89.

24. *dari—verba*] ¶ See i. 3. 6.

25. *Falso.*] Either ironically; or falso *loqueris.* D. *nihil*] ¶ For *non.* See ii. 6. 9. Bentley makes Davus say *Falso,* without interruption. *mutire*] ¶ i. e. I dare not say even *mu;* the only sound which dumb persons can utter. Hence come *mussare, mutitare,* to mutter what it is one's wish to conceal.

26. AN IAMBIC TETRAMETER CATALECTIC.—*Hoc—unum.*] ¶ See i. 5. 47.

Sed nihilo secius mox deferent puerum huc ante ostium.
Id ego jam nunc tibi renuncio, here, futurum, ut sis sciens.
Ne tu hoc mihi posterius dicas: Davi factum consilio aut dolis.
Prorsus a me opinionem hanc tuam esse ego amotam volo.
S. Unde id scis? D. Audivi, et credo. S. Multa concurrunt simul,
Quî conjecturam hanc nunc facio. jam primum hæc se e Pamphilo
Gravidam dixit esse. inventum est falsum. nunc, postquam videt
Nuptias domi apparari, missa est ancilla ilico
Obstetricem arcessitum ad eam, et puerum ut afferret simul.
D. Hoc nisi fit, puerum ut tu videas, nil moventur nuptiæ.
S. Quid ais? cum intellexeras
Id consilii capere, cur non dixti extemplo Pamphilo?
D. Quis igitur eum ab illa abstraxit, nisi ego? nam omnes nos quidem
Scimus, quam misere hanc amârit. nunc sibi uxorem expetit.

27. AN IAMBIC TETRAMETER.—*Sed nihilo secius*, &c.] ¶ You may be convinced of the correctness of your suspicion; yet their cunning will provide that you shall see a child brought out.—Davus, knowing that, in order to deter Chremes, Glycerium's child will be brought out, arms Simo against being undeceived by this plain evidence, representing this as a master-stroke of the women's policy, to induce him (Simo) to credit what Lesbia says.

28. A TROCHAIC TETRAMETER CATALECTIC.—*renuncio*,] As if it were a secret. So above, "renunciatum est." D.

29. A TROCHAIC TETRAMETER HYPERCATALECTIC.

30. TROCHAIC TETRAMETERS CATALECTIC.—*Prorsus*] Qu: porro versus; μακράν. Some think that "Prorsus" is for *quare*. I take it for *omnino*. D. *tuam*] i. e. proper to you, a most suspicious old man. R. D.

31. *id*] ¶ Scil. delaturas esse "puerum huc ante ostium." *S. Multa*, &c.] Bentley, Dacier, Sandby, and others, rightly attribute the words "multa—nuptiæ" to Davus. For they are not suited to Simo, and are at variance with the context. Z. ¶ I proceed under the reading *S. Multa;* as the objections do not appear to me insuperable.

32. *conjecturam hanc*] ¶ Scil. "neminem peperisse hic." *jam*] Merely used, I conceive, as introducing a train of arguments; but not connected with *primum*.

33. *inventum est falsum.*] According to Simo's belief. D.

34. *domi*] ¶ At my house. *ancilla*] ¶ This was Mysis. See i. 4. 1. *missa est—ilico*] αὐτόθεν ἐπέμφθη. D.

35. *arcessitum*] ¶ The active supine governing "obstetricem." *et puerum ut afferret*] ¶ This was not the fact (for Glycerium was really in childbed); but Simo may be supposed to have heard it, industriously perhaps conveyed to his ear. This passage, chiefly, inclines me to favour the alteration mentioned in Z.'s note; this fabrication being best suited to the mouth of the crafty Davus.—There is ellipsis here:—"et *dictum* (the supine) *obstetrici*, puerum ut *illa* afferret simul (i. e. secum)."

36. *puerum ut tu videas*,] ¶ But their real object was, not that Simo, but that Chremes might see it. *nil moventur nuptiæ.*] ¶ i. e. this is the argument of these women. They say that, if they cannot deceive you (hoc nisi fit) and make you imagine that Glycerium has been delivered, the marriage will proceed, which they are anxious to impede. Some interpret *moventur*, 'are postponed.' Rather, 'are altered,' 'are obstructed.' On *nil* see ii. 6. 9.

37. A TROCHAIC DIMETER CATALECTIC.—B. reads *ubi* for *cum*, making the line an iambic.

38. TROCHAIC TETRAMETERS CATALECTIC.—*cur non*] ¶ Inasmuch as such an exhibition before the door must injure the reputation of Pamphilus.

39. *abstraxit*,] See i. 5. 9.

40. *hanc*] i. e. Philumenam; not Glycerium. P. ¶ Notwithstanding *illa* of preceding line, which certainly means Glyce-

Postremo id mihi da negotî. tu tamen idem has nuptias
Perge facere ita, ut facis: et id spero adjuturos deos.
S. Imo abi intrò: ibi me opperire, et, quod parato opus est, para.
Non impulit me, hæc nunc omnino ut crederem.
Atque haud scio, an, quæ dixit, sint vera omnia:
Sed parvi pendo. illud mihi multo maximum est,
Quod mihi pollicitu' est ipsus gnatus. nunc Chremem
Conveniam: orabo gnato uxorem. si impetro,
Quid alias malim, quam hodie has fieri nuptias?
Nam gnatus quod pollicitu' est, haud dubium est mihi,
Si nolit, quin eum merito possim cogere.
Atque adeo in ipso tempore eccum ipsum obviam.

rium, I would take *hanc* for Glycerium also, both on account of the tense of *amarit*, and to give more point to *nunc*. Thus *nam* has its proper force assigned to it, depending on *abstraxit*.—It was necessary to *tear* him from her, as it were, by main force, *for* we all know that he loved her to distraction. See Hea. i. 1. 45.

41. *id mihi da negoti.*] Scil. to take care that the child be not produced. D. To keep your son up to the honorable intention of marrying, and thus to disconcert their schemes. Far. ¶ Correctly. *tu tamen*] ¶ Davus takes care not to let Simo know, that he is aware that his preparations for the marriage are a counterfeit. *tamen*] Though I will be busily employed in working upon Pamphilus; do you, *notwithstanding*, be active in performing *your* part.

42. *adjuturos*] ¶ Al. *adjutores* scil. *ad id fore*.

43. *parato*] See Hea. i. 1. 28. An. ii. 1. 37.

44. IAMBIC TRIMETERS.

46. *parvi pendo.*] On such phrases, see i. 5. 59.

48. *Conveniam:*] See ii. 2. 31.

49. *Quid aliàs malim,*] ¶ i. e. "Quid (propter quid—cur) velim has fieri nuptias magis aliàs (alio tempore) quam hodie," as I prefer; or "Quid magis alias nuptias quam has, hodie fieri velim? Why should I wish rather that other nuptials should take place to-day, than that those of my son should take place?" Bentley reads "quando alias, at what other time?" alleging that the interpretation "cur alio tempore" is at variance with the sense. But we may suppose Simo to reason thus:—'Tis true, I am not seriously making nuptial preparations for to-day, as I pretend; but yet, if I obtain the consent of Chremes, why should I think of postponing them past to-day; the sooner all is completed, the more agreeable to me. The Greeks used γίνεσθαι, in the same way in which Terence often employs *fieri*. Thucyd. vi. 74. "ἃ μὲν ἐπράσσετο, οὐκ ἐγένετο, which were in preparation, but did not succeed."

51. *Si nolit,*] ¶ Scil. *ducere*. "Si nolit," however, might very well be connected with the foregoing, thus:—'For if my son refuse to fulfil what he has promised, I have no doubt but that,' &c.

52. *adeo*] ¶ See iii. 3. 47. *obviam*] Instead of *obviam*,—which not only leaves the passage ambiguous, as *ipsum* can be taken for Pamphilum; but also is opposed to the sense, because Simo was still standing on the stage, and had not gone to meet Chremes,—read *Chremem*, added by some copies. B. If *Chremem* is added, *ipso* must be omitted.

ACTUS III.—SCENA 3.

SIMO, CHREMES.

S. Jubeo Chremetem. C. O! te ipsum quærebam. S. Et ego te. C. Optatò advenis.
Aliquot me adierè, ex te auditum qui aiebant, hodie filiam
Meam nubere tuo gnato. id viso, tune, an illi insaniant.
S. Ausculta! paucis, et quid ego te velim, et tu quod quæris, scies.
C. Ausculto: loquere quid velis.
S. Per te deos oro et nostram amicitiam, Chreme,
Quæ incepta a parvis cum ætate accrevit simul;
Perque unicam gnatam tuam, et gnatum meum,
Cujus tibi potestas summa servandi datur;
Ut me adjuves in hac re, atque ita, uti nuptiæ
Fuerant futuræ, fiant. C. Ah, ne me obsecra:
Quasi hoc te orando a me impetrare oporteat.
Alium esse censes nunc me, atque olim, cum dabam?
Si in rem est utrique ut fiant, arcessi jube.

Simo, after much argument, prevails on Chremes to give consent, again, to the match between Pamphilus and Philumena.

1. AN IAMBIC TETRAMETER.—*Jubeo*] Aliquid *jubere* is vehementer velle. Virg. Æn. v. 386. "reddique viro promissa jubebant." Therefore *jubeo* is, *volo*, scil. salvere. D. ¶ The expression is full, Ad. iii. 4. 14. *Optato*] ¶ An adverb; "in ipso tempore," iii. 2. 51. is similar.

2. A TROCHAIC TETRAMETER CATALECTIC.—*adiere*,] Not *accessere*. *Adiere* means, came, as it were, unseasonably and obtrusively. So, ii. 1. 15. "adeone ad eum." D.

3. IAMBIC TETRAMETERS.—*Tune, an illi*] You, if you have said it; they, if they have advanced a fiction. D.

4. *Ausculta! paucis*,] Al. *Ausculta pauca. quid ego te velim*,] ¶ Both *quid* and *te* I consider as objects to *velim*; as *quid* (next line) is of *velis*, and as *te* (i. 1. 2. &c.) is of *volo*. See the general principle, Hea. iv. 1. 10. On *volo*, see i. 2. 1.

5. AN IAMBIC DIMETER.—

6. IAMBIC TRIMETERS.—*Per te deos oro*] i. e. te per deos oro. Virg. Æn. xii. 56. "per ego te has lacrymas." D. The Latins, in formulas of praying, between the preposition and its case, elegantly interpose another word, especially *ego* and *vos*; wherein they imitate the Greeks, who insert a pronoun between πρὸς and its case. R. D. ¶ Observe, that entreaties are urged on the score of such things as are generally held in high estimation and value. See i. 5. 55.

7. *a parvis*] Scil. nobis. Comp. i. 1. 8.

9. *Cujus servandi*] ¶ Literally, 'of whom to be preserved,' i. e. of preserving whom. Participles in *dus* are always passive; incapable of governing as verbs, being mere adjectives. When they end in *di do* or *dum*, they are not to be confounded with the gerunds, which are active and transitive, admitting after them the same case as the verb admits, whence they are derived.

10. *Ut*] ¶ Connecting the sequel with the *oro* of line 6.

12. *Quasi*] Often with a negative force, for *non*. As v. 3. 19. R. D. *orando*] ¶ You should not think that *entreaty* is necessary, in order to obtain this demand from me; since, if it were a fair one, I would grant it on your first application, being as much your friend as I was when I first agreed to it. Comp. Hec. ii. 2. 7.

14. *in rem est*] ¶ Equivalent to *refert* (in rem fert). *fiant*,] ¶ Scil. nuptiæ; *utrique*,

Sed si ex ea re plus mali est, quam commodi,
Utrique, id oro te, in commune ut consulas,
Quasi illa tua sit, Pamphilique ego sim pater.
S. Imo, ita volo, itaque postulo, ut fiat, Chreme:
Neque postulem abs te, ni ipsa res moneat. C. Quid est?
S. Iræ sunt inter Glycerium et gnatum. C. Audio.
S. Ita magnæ, ut sperem posse avelli. C. Fabulæ.
S. Profectò sic est. C. Sic hercle, ut dicam tibi:
Amantium iræ amoris integratio est.
S. Hem, id te oro, ut ante eamus, dum tempus datur,
Dumque ejus libido occlusa est contumeliis;
Prius quam harum scelera, et lacrymæ confictæ dolis,
Reducunt animum ægrotum ad misericordiam,
Uxorem demus. spero consuetudine et
Conjugio liberali devinctum, Chreme,
*D*ein facile ex illis sese emersurum malis.
C. Tibi ita hoc videtur: at ego non posse arbitror,

it does not suffice that it is the advantage of *one* of the parties. *arcessi*] The bride had to be formally escorted from the house of her father to that of her spouse. R. D.

15. *ex ea re*] ¶ Ex nuptiis.

16. *id oro te*] See 4. *in commune*] Also, "consulere in medium" is used. Liv. xxiv. 22. R. D.

18. *Imo*] ¶ *Nay*, the more I consider—the oftener I reflect upon it—my wish is still the same. *itaque*] For, et ita. Liv. v. 4. "ita geniti, itaque educati." So *neque* for, et ne. R. D. Compare i. 1. 67. *ut fiat,*] Referring to "ex ea re;" whereas "ut fiant" (14.) refers to "nuptiæ."

19. *Quid est?*] ¶ Scil. quod monet?

20. *Audio.*] With the force of denial, contempt; as *fabulæ*, next line. B.

23. *integratio est,*] ¶ In such sentences it is immaterial to which nominative the verb substantive is to be referred. The Greeks made use of a distinction whereby, in such an instance, they pointed out which was the subject, when both words were in the same number; namely, by prefixing the definite article to the *subject*. Thus we often meet a plural nominative coupled with the verb substantive in the singular. Ph. i. 2. 28. "inscitia est Adversum stimulum calces." The meaning of this line appears to me to be:—*All this discord* is—*but* a quarrel between lovers—*'tis but* a renewing of love.

24. *id*] *ob* id. D. See 4. *ante eamus.*] ¶ Or, *anteeamus;* i. e. præveniamus, scil. Pamphilum, or Pamphilo. *Obviam ire* is employed much in the same sense; implying, perhaps, more palpable opposition.

25. *occlusa est*] ¶ In the sense of *occlusa restat;* and thence equivalent to the present tense: 'is confined, is retarded;'—finds the door of encouragement, as it were, shut against it by contumelies.

26. *harum*] Insultingly *harum*, when he means but one. D. See v. 4. 7.

27. *animum ægrotum*] Comp. i. 2. 22.

29. *Conjugio liberali*] ¶ He means, uxore liberali ingenio; such a one as is described, Hec. i. 2. 89. *devinctum.*] i. e. captum. Hec. i. 2. 42. "animus uxoris misericordia devinctus." R. D. ¶ Knit, attached, endeared. Al. *devictum*.

30. *sese emersurum*] ¶ Scil. esse. Raise his head, as it were, above the waves, which had well nigh overwhelmed him. Metaphor from a person saved from drowning. *Emergere*, as well as *erumpere*, is sometimes found governing *se*, transitively. If *emersurum* had a pronoun expressed here for its subject, it must evidently be *eum* or *illum*. *Sese*, meaning Pamphilus, might be the subject, if a verb immediately preceded, of which *Pamphilus* was the subject.

31. *non—Neque*] ¶ Græcism of the double negative. Construe: "at ego non

Neque illum hanc perpetuo habere, neque me perpeti.
S. Quî scis ergo istuc, nisi perîclum feceris?
C. At istuc perîclum in filia fieri, grave est.
S. Nempe incommoditas denique huc omnis redit,—
Si eveniat, quod di prohibeant,—discessio.
At si corrigitur, quot commoditates, vide.
Principio, amico filium restitueris:
Tibi generum firmum, et filiæ, invenies, virum.
C. Quid istic? si ita istuc animum indûxti esse utile,
Nolo tibi ullum commodum in me claudier.
S. Merito te semper maximi feci, Chreme.

arbitror, neque posse illum hanc perpetuo habere, neque *posse* me perpeti;" scil. ut ille hanc ducat; *neque—neque* for *aut—aut*.

34. *At istuc periclum*] Aureo hamo piscari. P. ¶ *Periclum* here is, *trial*, *experiment*, its primary and radical import; from πειράω. The word more commonly means *danger*, inasmuch as in every thing *experimental*, there is a *danger* that the issue may not be successful. *in filia*] ¶ At a daughter's risk; so Hea. ii. 3. 74. "in mea vita."

35. *incommoditas—huc omnis redit,*] This is the sum of all the calamities incident. *Incommoditas* means *calamitas*. R. D. ¶ Rather, Simo makes little of it, by calling it merely 'an inconvenience.' *huc redit.*] ¶ This phrase implies the exhibition of a subject or idea in its most simple and compendious form; a tracing, as it were, of several offshoots to one stem—of numerous rays to one focus. In Eun. i. 2. 78. "hæc nunc verba huc redeunt;" suggests, that a plurality of sentences may be adequately comprised in a single short one.

36. *quod di prohibeant,*] Parenthesis by Euphemismus. D. *discessio.*] Liberty of divorce was not given in the primitive times of the republic; and consequently, an instance did not occur at Rome for 520 years. Anon. The formula of *repudium* was, "Conditione tua non utar;" that of *divortium*, "Res tuas tibi habeto." Far. ¶ *Repudium*, though sometimes put for *divortium*, is a dissolving of the engagement previous to marriage. *Divortium* is a separation after marriage; in which the property of each party was restored, except in case of adultery, when the offending party had to submit to all the loss. Divorces soon began to be obtained on the most frivolous pretences. See Hoffman in *Divortium*. A new interpretation for this line pleases me much:—'The inconvenience comes to this—if *any thing* (which I would be sorry it should) should happen—a separation.'

37. *corrigitur,*] i. e. Pamphilus; or the verb may be impersonal. P. *quot commoditates.*] Scil. ex conjugio nanciscentur. P.

38. *Principio—restitueris:*] He does not add, *secundo;* and says, "restitueris—invenies." Double anacolouthon. D.

39. *invenies.*] *Invenire*—virum, uxorem, liberos,—for *nancisci*. As v. 3. 20. R. D. ¶ Elsewhere, 'to procure a thing,' scarce knowing how; as 'invenire argentum.'

40. *istic?*] ¶ The adverb. 'What can be said in that case?' He is giving way. See Eu. i. 2. 91. *ita*] See. i. 2. 9. *animum induxti*] *Animum inducere*, and *inducere in animum* is, to persuade one's self, to lay a thing down in the mind. R. D. ¶ Qu. in animum duxti. For, though prepositions, found in the composition of verbs, are often repeated before the case, yet such repetition is not essential to full construction.

41. *Nolo*, &c.] Either 'I do not wish you to be debarred, through me, from any advantage;' or, 'I do not wish to be slow in rendering you any service in my power.' Sc. ¶ In the latter he takes *claudier* from *claudo*, same as *claudico;* as does Donatus on the parallel, Eu. i. 2. 84. which passage, however, determines me in adopting the former. See n. there. If the word is from *claudo*, 'to shut,' two constructions may be given:—connect *tibi* with *commodum*, for "tui commodum:"—or, join *in me* with *ullum commodum;* 'any advantage in my power.'

42. *maximi*] See i. 5. 59.

C. Sed quid ais? S. Quid? C. Quî scis eos nunc discordar
inter se?
S. Ipsus mihi Davus, qui intimu' est eorum consiliis, dixit:
Et is mihi suadet, nuptias, quantum queam, ut maturem.
Num, censes, faceret, filium nisi sciret eadem hæc velle?
Tute adeo jam ejus verba audies. heus, evocate huc Davum;
Atque eccum, video ipsum foras exire.

ACTUS III.—SCENA 4.

DAVUS, SIMO, CHREMES.

D. Ad te ibam. S. Quidnam est?
D. Cur uxor non arcessitur? jam advesperascit. S. Audi'n
tu illum?
Ego dudum nonnil veritus sum, Dave, abs te, ne faceres idem
Quod vulgus servorum solet, dolis ut me deluderes,

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43. IAMBIC TETRAMETERS CATALECTIC.—*eos*] ¶ Scil. Pamphilus and Glycerium. Where an adjective belongs to substantives of different genders, it conforms to a feminine noun rather than to a neuter noun; and to a masculine noun rather than to either the feminine or the neuter. *Quî scis*] Alluding to Simo's assertion, line 20.

44. *intimus eorum consiliis,*] ¶ Is *consiliis* the dative, or the ablative?—I would say, the dative. I imagine *intimus* admits construction similar to that of *conscius;* on which see Hea. i. 1. 70.

45. *ut maturem.*] ¶ Referring to Davus' advice, iii. 2. 42.—That I should bring them to maturity; advance them to completion.

46. *faceret,*] ¶ i. e. id mihi suaderet. *sciret*] Knew for certain.

47. *adeo*] ¶ Donatus makes this redundant, and quotes Virg. Georg. i. 24. But in both passages it seems to have the force of ἄρα. Thus *adeo* may frequently be rendered: "accordingly, as might be expected, therefore, at length, then, doubtless." *evocate*] ¶ To some of the servants at or near the door.

48. *eccum:*] ¶ Qu. ecce illum. *ipsum*] *The very* man I want.

Davus is thrown into confusion, by hea[r]ing from Simo that Chremes has just give[n] consent to the marriage.

1. This line, with the last of precedin[g] scene, makes AN IAMBIC TETRAMETE[R] CATALECTIC.

2. A TROCHAIC TETRAMETER.—*Cur uxor* ¶ Here Davus again cunningly urges th[e] step for which he feigned to wish, iii. 2. 4[2]. *uxor*]. This line has harassed commenta[tors], from the time of Erasmus. But re[move] *tu illum*, and you will have an iambi[c] tetrameter, such as the preceding six. An *audin'?* is put absolutely, as i. 5. 66. I[f] We might, with Westerhovius, retain "t[u] illum," omitting "uxor." *advesperascit.* The bride used not to be escorted to h[er] husband's house till dusk, when boys pre[ceded], to carry torches. R. D.

3. IAMBIC TETRAMETERS.—*Ego*] [A] sentence commencing with *ego* is always [a] weighty one; as, "ego postquam te emi [a] parvulo;" and Virg. Æn. iv. 333. "ego [te] quæ plurima fando." D. *veritus sum—a[bs] te,*] ¶ See i. 1. 79.

4. *vulgus servorum*] ¶ The comm[on] herd of slaves; those not distinguished

Propterea quòd amat filius. D. Egone istuc facerem? S. Credidi.
Idque adeò metuens vos celavi, quod nunc dicam. D. Quid? S. Scies:
Nam propemodum habeo tibi jam fidem. D. Tandem cognosti qui siem.
S. Non fuerant nuptiæ futuræ;—D. Quid? non? S. sed eâ gratiâ
Simulavi, vos ut pertentarem. D. Quid ais? S. Sic res est. D. Vide:
Nunquam istuc quivi ego intelligere. vah consilium callidum!
S. Hoc audi. ut hinc te introire jussi, opportune hic fit mihi obviam.
D. Hem, numnam periimus? S. Narro huic, quæ tu dudum narrâsti mihi.
D. Quidnam audio? S. Gnatam ut det oro, vixque id exoro. D. Occidi.
S. Hem, quid dixti? D. Optime, inquam, factum. S. Nunc per hunc nulla est mora.
C. Domum modo ibo: ut apparentur, dicam; atque huc renuncio.

any excellence of a liberal nature. *solet,*] Scil. facere. *Credidi.*] ¶ As much as to say, 'I thought so, but was mistaken.'

6. *Idque*] ¶ *Id* might be the object either of *metuens*, or of *celavi;* the connexion with *metuens* is to be preferred. 'And accordingly, fearing *that*, I concealed from you what I will now tell.' *Celavi*, then, has here two accusatives: *vos* and *negotium*, the implied antecedent to *quod;* of such construction of *celare* we are at no loss for examples. Comp. Hec. iii. 3. 34. "te atque alios partum ut celaret suum." *vos*] ¶ You and your party. *nunc,*] ¶ When I am beginning to have confidence in you.

7. *habeo tibi—fidem.*] So the best of the ancients write; for which the barbarism "adhibeo tibi fidem" has now prevailed. For, a person is said "adhibere fidem" to a matter in which he engages with fidelity. R. D. *qui*] ¶ As frequently, for *qualis.*

8. *Quid? non?*] ¶ This surprise is feigned; for Davus knew, and had told Pamphilus, how the matter lay.

9. *Simulavi,*] *Simulamus* things unknown to us; *dissimulamus* things known. E. *Simulamus* that a thing is, when it is not; *dissimulamus*, that a thing is not, when it is. *pertentarem.*] ¶ Put you all to a true test; convince myself thoroughly of your designs. *Quid ais?*] ¶ See i. 1. 110. *Sic res est.*] With the Greeks, οὕτως ἔχει. D.

10. *istuc*] ¶ Scil. that the marriage was a counterfeit.

11. *introire jussi,*] ¶ He did this, iii. 2. 42. *hic*] ¶ δεικτικῶς, pointing to Chremes beside him.

12. *periimus?*] ¶ Davus fears, from *opportunè*, that the result of this *meeting* with Chremes was as Simo could have wished, namely, that Chremes consented. Hence he begins to see the folly of the advice he gave Pamphilus, to agree *in word* to marry Philumena. *Periimus?* 'Have I involved both myself and Pamphilus in ruin?'

13. *audio?*] B. advises *audiam?* What have I yet to hear?—that Chremes has consented? *exoro.*] ¶ This word solves Davus' doubt "numnam periimus?" and utterly discomfits him. *Occidi.*] ¶ Spoken aside; but Simo overhears it, and Davus cleverly puts his inquisitiveness at rest by giving a word of similar sound, *Optimè.* Shaks. Rich. 3d.—"*Glo.* So wise, so young, they say, do ne'er live long (aside). *Prince.* What say you, uncle? *Glo.* I say, without characters fame lives long."

14. *per hunc*] ¶ As far as Chremes is concerned, *nulla est mora.*] Scil. quin nuptiæ fiant.

15. *apparentur,*] *Apparentur* (scil. nuptiæ) is without sense; for the nuptials were to be prepared at the house of Simo, not of Chremes. Therefore restore "apparetur," impersonally, as Eun. iii. 5, 35. Adel. v. 7.

S. Nunc te oro, Dave, quoniam solus mihi effecisti has nuptias,—
D. Ego vero solus. S. corrigere mihi gnatum porro enitere.
D. Faciam hercle sedulo. S. Potes nunc, dum animus irritatus est.
D. Quiescas. S. Age igitur, ubi nunc est ipsus? D. Mirum ni domi est.
S. Ibo ad eum, atque eadem hæc, quæ tibi dixi, dicam itidem illi. D. Nullus sum.
Quid causæ est, quin hinc in pistrinum recta proficiscar via?
Nihil est preci loci relictum: jam perturbavi omnia:
Herum fefelli: in nuptias conjeci herilem filium:
Feci hodie ut fierent, insperante hoc, atque invito Pamphilo. Hem,
Astutias! quod si quiessem, nihil evenisset mali.

2. B. *ibo—renuncio.*] The future and present are often joined. See Burman, on Luc. i. 316. R. D.

16. *te*] *You* on whom the whole business is hinged.—He now applies to him more earnestly, than in the angry language, above: "dehinc postulo," &c. D. *solus*] i. e. Pamphilus not assenting to you. D. *has*] *These*, on account of which, you perceive, I spare no pains. D.

17. *porro*] ¶ Further; i. e. following up what you have begun. *enitere.*] A person is properly said *eniti*, who attempts to rise to a height. See Bentley on Hor. Sat. iii. 3. 10. R. D.

18. *Potes*] ¶ i. e. corrigere. *irritatus est.*] For he had said "iræ sunt inter Glycerium et gnatum." *Irritari* is derived from dogs, who with naked teeth dwell on the letter *r*. D.

19. *Quiescas.*] ¶ You need not be afraid; all will be as you wish. The subjunctive used imperatively; explain the ellipsis thus:—oportet, decet, fac,—ut *quiescas*. The construction of all subjunctives, put absolutely, may be thus explained; but the subjunctive and imperative ought not to be confounded, as they too often are. We find the present subjunctive often used for the future indicative (e. g. iv. 1. 15. Eun. i. 1. 1.) *oportet, decet, vis,—ut*, or something similar, being implied.

20. *eadem*] Scil. ratione, opera. P. ¶ But *eadem* is evidently not the ablative, but the accusative. *Nullus sum.*] *Nullum esse* is worse than *periisse*; for he that *perit*, leaves at least the body remaining; but he who is *nullus*, ceases in any respect to exist; just as if he had not been born. D.

21. *pistrinum*] ¶ See i. 2. 28. *recta—via?*] ¶ Straightforward; without any subterfuge, or chance of mercy. *proficiscar*] This verb is not always applied to a long journey, but often means, simply, *prodire aliquo*, though not farther than to the next house. R. D.

22. *Nihil est preci*] ¶ He may augur thus from his master's solemn warning, i. 2. 34. "neque tu haud dicas, tibi non prædictum, cave." *preci*] Dative of the obsolete *prex*. This dative occurs in the Phormio, and Horace has used the ablative singular. Anon.

23. *Herum*, &c.] ¶ He enumerates in the most exaggerated form, all the points of his conduct, which contribute to make his case desperate. *conjeci*] ¶ Thrust him determinately, in despite of all obstacles, and of his own will.

24. *insperante hoc,*] ¶ Scil. Simone. I have brought about more than his most sanguine hopes looked forward to; namely, that the marriage should take place this very day. *insperante*] This for *non sperante* is of rare occurrence. There are other instances of the same nature, equally rare; as "indicens, inficiens, intritus, innotitia;" for "non dicens, non faciens, non tritus, ignorantia." See Gronov. on Liv. xxii. 38. R. D.

25. *Astutias!*] ¶ See what my well di-

Sed eccum video ipsum: occidi.
Utinam mihi esset aliquid hic, quo me nunc præcipitem darem.

ACTUS III.—SCENA 5.

PAMPHILUS, DAVUS.

P. Ubi illic est scelus, qui me perdidit? D. Perii. P. Atque hoc confiteor jure
Mihi obtigisse; quandoquidem tam iners, tam nulli consilî
Sum. servon' fortunas meas me commisisse futili?
Ergo pretium ob stultitiam fero: sed inultum id nunquam auferet.
D. Posthac incolumem sat scio fore me, nunc si hoc devito malum.
P. Nam quid ego nunc dicam patri? negabon' velle me, modò
Qui sum pollicitus, ducere? qua fiducia id facere audeam?

gested schemes (as I thought) have brought upon me.

26. AN IAMBIC DIMETER.—*occidi.*] ¶ He is doubly confused on seeing Pamphilus approach; the very one (*ipsum*) of whose ruin he appears to be the instrument.

27. A TROCHAIC TETRAMETER CATALECTIC.—*præcipitem*] The customary resource of persons in despair, is, in comedy, the precipice; in tragedy, the halter, or edged weapon. R. D.

PAMPHILUS enters with a burst of complaint and rage against Davus;—the latter pleads guilty and promises to counteract the miscarriage.

1 A TROCHAIC TETRAMETER.—*Ubi illic*] The poet in a measure prepared us for the confusion of this scene, when he made Pamphilus, above, slow and reluctant in assenting to the advice of Davus "dic velle." D. ¶ Pamphilus now thinks that Davus wilfully gave him bad advice, as it has so turned out. *scelus, qui*] *Qui* is referred, for its gender, not to the words, but to the sense: Eu. ii. 3. 10. "senium qui me hodie remoratus est." Cic. Div. i. 7. "illa furia, qui non pluris fecerat." R. D. ¶ *Illic* here comes under the same remark. But I would translate 'where is he—villain—who has ruined me?' *scelus,*] The abstract for the concrete. FAR.

2. IAMBIC TETRAMETERS.—*obtigisse;*] ¶ Scil. *perditionem*, or something similar. *iners,*] Sine arte; sine ἀρετῇ. *nulli.*] Anciently for *nullius;* "nullius consilii," means *imprudens*. Nep. in Datames, 1. "virum maximi consilii," i. e. prudentissimum. R. D. Muretus considers *nulliconsilii* as one indeclinable word.

3. *me commisisse*] ¶ Scil. oportet. On *committo*, see i. 4. 3. *futili?*] Properly, one who cannot suppress secrets. As the ancients applied *futile* to a leaky vessel. R. D.

4. *pretium*] ¶ This is one of the words called μέσα (see Eu. ii. 3. 93.) and means 'a recompense,' whether reward or punishment; *præmium* and *pœna* were, each, a *pretium*. Hor. Od. iii. 24. 24. "Et peccare nefas, aut pretium emori." This reminds us of the analogous use of μισθὸς, and of *wages*, in the New Testament: "The wages of sin." A more modern author would write, "pretium stultitiæ." *inultum*] ¶ This, like many participles of deponent verbs, has both an active, and a passive import. *Active*—either transitive, "not having revenged," or absolute, "not having obtained satisfaction." *Passive*—"not having undergone revenge—not having been punished." *auferet.*] ¶ Bear it off with him, in self satisfaction.

5. *Posthac*] This we usually say, when placed in imminent danger; that we will never incur the risk again, if we shall for once get clear. D.

6. *Nam*] ¶ Far be it from me to let him off unpunished; *for* he has so completely confounded me, that I have not a single plea to advance to my father. *modo*] Promises more recent have the stronger force. D.

Nec, quid me nunc faciam, scio. D. Nec quid me; atque id ago sedulo.
Dicam aliquid jam inventurum, ut huic malo aliquam producam moram.
P. Ohe! D. Visus sum. P. Ehodum, bene vir, quid ais? vide'n' me consiliis tuis
Miserum impeditum esse? D. At jam expediam. P. Expedies? D. Certe, Pamphile.
P. Nempe ut modò. D. Imo melius, spero. P. Oh, tibi ego ut credam, furcifer?
Tu rem impeditam et perditam restituas? hem! quo fretus sim,
Qui me hodie ex tranquillissima re conjecisti in nuptias.
An non dixi hoc esse futurum? D. Dixti. P. Quid meritus? D. Crucem.
Sed sine paululum ad me redeam: jam aliquid dispiciam. P. Hei mihi!
Cum non habeo spatium, ut de te sumam supplicium, ut volo!
Namque hoc tempus præcavere mihi me, haud te ulcisci, sinit

8. *me*] In the comic style, for *de me;* as iv. 2. 26. P. Three forms are used: "quid me faciam," "quid de me faciam," and "quid mihi faciam." R. D. ¶ *me* is certainly the ablative; comp. Hea. ii. 3. 76. and 92. and Eu. v. 1. 21. "Quid illo faciemus." *Nec quid me*] ¶ i. e. quid *de* me faciam, scio. *id ago*] This I am seeking; namely, to find out what I am to do. D.

10. AN IAMBIC TETRAMETER CATALECTIC.—*Ohe!*] ¶ Abhorrence and disgust on seeing Davus. *Ehodum, bone vir,*] ¶ This courteous address is irony and sarcasm.

11. *impeditum*] Involved, and cast, as it were, into fetters. Hence the baggage of an army, with which the soldier *is loaded*, is called *impedimenta*. R. D. ¶ The contrary is *expedire*. Compare Hec. iii. 1. 17.

12. *ut modo*] ¶ Scil. expediisti; i. e. not extricate me at all, but, on the contrary, involve me. *tibi*] ¶ *You*, who have proved how little trustworthy you are. *ego*] ¶ *I*, who have had costly experience of your villainy. *ut credam,*] Scil. *vis*, or *postulas*, ut. R. D. See i. 5. 29. *furcifer?*] One who, for a slight offence, was compelled by his master, more by way of disgrace than punishment, to *carry* a *fork* on his neck through the vicinity, his hands being tied to it, and to proclaim his fault, as a warning to others. D.

13. *Tu*] ¶ Emphatic, as *tibi* preceding.

14. *conjecisti*] See iii. 4. 23.

15. TROCHAIC TETRAMETERS CATALECTIC.—*An non dixi*] Where he says: "u ab illa excludar, huc concludar." E. *Qui meritus? D. Crucem*] According to Athe nian custom. Culprits, found guilty, wer asked, what punishment they deemed thei due; and the higher they professed to esti mate the debt of vengeance, the more like ly was it for the judges to bend to pity Whence Socrates exasperated the tribuns to condemn him to death, for he replied t this usual question, by demanding suppo in the Prytaneum, as a *reward*, so far wa he from naming a *punishment*. N.

16. *ad me redeam:*] Recover my min from its confusion. The contrary is, "ex ire se." R. D. See ii. 4. 5. ¶ Under stand *ut* between *sine* and "redeam." *di piciam*]. *Dispicere* is, to search for coun sel; *despicere*, to look downwards.

17. *de te sumam*] ¶ See note. Hea. i. 1 86. He naturally laments this: as reveng is most grateful to the mind of despair.

18. *Namque hoc tempus*] So Virg. Æ i. 139. "Sed motos præstat componere flu tus;" and here is syllepsis; for *the tim cogit* the one; *sinit* the other. D. Sin *sinit* disturbs the sense, read *monet*. ¶ However, such idioms are frequent. I stance the passage quoted by Ruhnke

ACTUS IV.—SCENA 1.

CHARINUS, PAMPHILUS, DAVUS.

C. Hoccine est credibile, aut memorabile,
Tanta vecordia innata cuiquam ut siet,
Ut malis gaudeant, atque ex incommodis
Alterius sua ut comparent commoda? ah,
Idne est verum? imo id est genus hominum pessimum, in
Denegando modò queis pudor paulum adest:
Post, ubi tempus promissa jam perfici,
Tum coacti necessario se aperiunt,
Et timent: et tamen res premit denegare.
Ibi tum eorum impudentissima oratio est:
Quis tu es? quis mihi es? cur meam tibi? heus,
Proximus SUM egomet mî. attamen, Ubi fides?

Cic. ad Attic. x. 8. "fortunam quidem ipsam, qua illi florentissima, nos duriore, conflictati videmur." However, translate: 'The present time permits me *only* to provide for myself, not to take revenge on you.' *præcavere mihi me*, &c.] ¶ Comp. Eu. iv. 6. 24. "Malo ego nos prospicere, quam hunc ulcisci, acceptâ injuriâ."

CHARINUS having heard, (no doubt from Byrrhia see ii. 5. 1.), that Pamphilus is to marry Philumena this day, accuses him of treachery in having given such assurances (ii. 1. 30. seq,) of aversion to the marriage, while, as he now supposes, he was really favourable to it.

1. AN ANAPÆSTIC DIMETER.—That this line may be a pure dactylic, Bentley favors the reading, *Hoccine credibile*.

2. CRETIC DIMETERS.—*vecordia*] ¶Not, madness, folly; but malice, inhumanity, wickedness, ἀγνωμοσύνη.

3. *gaudeant—comparent*] ¶Al. *gaudeat, comparet*. This change of number, where we might expect *gaudeat* (scil. *quisquam*) is far from being forced. "Cuiquam" is qu. "cuiquam *hominum*;" to which naturally succeeds, "ut gaudeant." Thus, below, we have "genus hominum—queis," where *cui* might rather be expected. But *quisque* often usurps the prerogative of a noun of multitude, in taking a plural verb. Sall. Cat. 37. "sibi quisque ex victoria talia sperabant." *ex incommodis*] Menander in Stobæus: Ταῖς ἀτυχίαις μήποτ' ἐπίχαιρε τῶν πέλας. W.

4. *Alterius*, &c.] Liv. iv. 58. "ex incommodo alieno suam occasionem petere." *Comparare* is for *parare*, i. e. quærere, acquirere, Hea. ii. 4. 17. R. D.

5. *Idne est verum?*] D. and E. understand "verum *hominum genus*;" meaning, 'Is it the natural and general race of men (that acts thus)? nay (not only so; but) it is the most abandoned race,' &c. ¶ But *verum* might have the wide import of ἀληθινόν. 'Can that be just—reasonable?' as Hor. Sat. ii. 3. 313. "te quoque verum est," &c.

6. *modo*] ¶ For *tantummodo*: and joined with *denegando*. Who are ashamed only in refusing; experience no shame, but fear, in not fulfilling. But I think, *modo* means *nunc* or *aliquando*, antithetic to *Post*.

7. *perfici*,] Græcism for *perficiendi*. R.D. *coacti*] ¶ Scil. se aperire; or, denegare.

8. *se aperiunt*,] ¶ Disclose their real character of inhumanity and obduracy, which lurked under mere plausible professions.

9. *timent:*] ¶Either absolutely: 'become cowardly;' or, understand, denegare. *premit*] ¶ Al. *cogit;* but the *o* being long is opposed to the metre. On *denegare*, see Hea. iii. 1. 78. Observe the synalœpha.

11. *Quis tu es? quis mihi es?*] The first refers to rank; the second to connexion or relationship. D. *cur meam tibi?*] ¶ 'Cur meam *rem* tibi *dem*' or, tibi *postules*.

12. *Proximus*] Those who ought to be dear to us are called *proximi* and *propinqui*. D. ¶ I have right to be my own best friend,

Si roges, nihil pudet. hic, ubi opus est,
Non verentur; illic, ubi nihil opus est, ibi verentur.
Sed quid agam? adeamne ad eum, et cum eo injuriam han
expostulem?
Ingeram mala multa? atque aliquis dicat, 'nil promoveris.'
Multum. molestus certe ei fuero, atque animo morem gessero.
P. Charine, et me et te imprudens, nisi quid dî respiciunt, perdidi
C. Itane imprudens? tandem inventa est causa: solvisti fidem
P. Quid tandem? C. Etiam nunc me ducere istis dictis postulas
P. Quid istuc est? C. Postquam me amare dixi, complacit
est tibi.
Heu me miserum, qui tuum animum ex animo spectavi meo!
P. Falsus es. C. Non tibi satis esse hoc visum solidum es
gaudium,

and must therefore prefer my own interest to yours. *ubi fides?*] Where are his promises. E. ¶ Or, 'where are your promises?'

13. *hic,*] ¶ Scil. in non-perficiendo. *ubi opus est,*] Scil. verecundiâ.

14. A TROCHAIC TETRAMETER BRACHYCATALECTIC.—*illic,*] ¶ In denegando. *ubi opus est—ubi nihil opus est.*] ¶ There *is* cause for shame in not performing a promise: but there is *not* cause for shame in not making it.

15. TROCHAIC TETRAMETERS CATALECTIC.—*Sed quid*] ¶ Here Charinus returns from his discursive reflections on human inhumanity; and considers his own case, and how he is to act. *adeamne*] See iii. 3. 2. and on the subjunctive, see iii. 4. 19.

16. *Ingeram*] ¶ Scil. Pamphilo. As a shower of missiles. *Regerere,* with the same allusion, means, 'to hurl back—retort.' Hor. Sat. i. 7. 29. "regerit convicia." *mala*] Maledicta, convicia. *Promoveris* means *profueris.* R. D. ¶ 'You have not *promoted* the object at which you aimed.' This subjunctive perhaps is put for the indicative by attraction to *dicat;* or explain it elliptically, (see iii. 4. 19.) '*It-is-possible that* you shall avail nought,' i. e. 'you shall *perhaps* avail nought.'

17. IAMBIC TETRAMETERS.—*Multum.*] ¶ Scil. promovebo. The *multum* to Charinus would be *revenge.* See iii. 5. 17. *Certe —fuero,* '*There-is-a-probability that* I shall be at least,' &c. *morem*] See i. 2. 17.

18. *Charine,*] The poet makes Pamphilus speak first, to soften Charinus' rage; lest, otherwise, the latter should be made to break out in a tragic exclamation. D. *nisi quid*] ¶ *secundum* quid; as τὶ adverbially scil. κατά τι, or εἰ μὴ πῶς. *respiciunt.*] The gods *respiciunt,* when they preserve men or release them from misfortunes. R. D. See v. 6. 11.

19. TROCHAIC TETRAMETERS CATALECTIC.—*inventa est causa:*] ¶ You have devised *imprudence* as an apology for treachery. *solvisti fidem*] ¶ He does not ask "ubi fides?" having already (line 12) considered the futility of such a question; but he ironically says, "solvisti fidem." *solvisti* He who *gives* a promise is said, fidem *astringere,* Eu. i. 2. 22.—He, therefore, who *fulfils* it, fidem *solvit.* R. D.

20. *Quid tandem?*] ¶ At a loss to know how to construe the impassioned address of Charinus. *istis dictis*] ¶ 'With such expressions' as *Quid tandem?* pretending innocence on the subject. *ducere*] As ἄγειν Lucian, Jup. and Juno, καὶ ἄγει σὲ καὶ φέρει τῆς ῥινὸς, φασὶν, ἕλκων. L. See i. 2. 9.

21. *complacita est*] ¶ *Complacere,* συναρέσκειν, properly means 'to please several persons together;' thence, 'to please exceedingly' in the abstract; I suppose, as this is usually true concerning a thing which pleases many. *Placeo* makes both *placui* and *placitus sum.*

22. *Heu me*] ¶ The use of the accusative in exclamations, perhaps arose from such expressions as "Heu me miserum *Di respiciant, servent;*" or, "me miserum *vide;*" whence *ecce* put for *vide* takes the accusative.

23. *Falsus es.*] ¶ The passive with th

Nisi me lactâsses amantem, et falsa spe produceres?
Habeas. P. Habeam? ah! nescis quantis in malis verser miser,
Quantasque hic svis consiliis mihi confecit sollicitudines,
Meus carnifex. C. Quid istuc tam mirum est, de te si exemplum capit?
P. Haud istuc dicas, si cognôris vel me, vel amorem meum.
C. Scio: cum patre altercâsti dudum; et is nunc propterea tibi
Succenset; nec te quivit hodie cogere, illam ut duceres.
P. Imo etiam, quo tu minus scis ærumnas meas,
Hæ nuptiæ non apparabantur mihi;
Nec postulabat nunc quisquam uxorem dare.
C. Scio: tu coactus tva voluntate es. P. Mane:
Nondum scis. C. Scio equidem illam ducturum esse te.
P. Cur me enecas? hoc audi. nunquam destitit
Instare, ut dicerem, me esse ducturum, patri:

force of the Greek middle 'you have deceived yourself.' The *adjective* "falsus" is always active.

24. *lactasses*] ¶ See below, v. 4. 8. *produceres?*] ¶ Literally 'lead me forward,' i. e. induce me, as it were, to bend forward to grasp at what you made to appear just within reach. So καραδοκέω in Euripides, and προσκαραδοκέω in the New Testament, 'to look with outstretched head,' i. e. to expect, to look out for anxiously.

25. *Habeas*] The resignation of an angry mind. Compare above: "aut si tibi hæ nuptiæ sunt cordi. *P.* Cordi!" D. Compare v. 3. 18. "Immo habeat, valeat, vivat cum illa." R. D.

26. IAMBIC TETRAMETERS.—*suis*] ¶ 'His own;' favourable to himself; where his own interest alone was kept in view. So Hor. Epod. ix. 30. "Ventis iturus non suis." *confecit*] Mark the change of mood "verser—confecit" for confecerit; usual with the most exact writers. Liv. xxxviii. 33. "non quia salvos vellet, sed quia perire causa indicta nolebat." R. D. For *confecit* read *conflât* for conflavit. G.

27. *de te si exemplum capit?*] Whether 'if he imitates you;' or, 'if he exacts punishment from you;' (as elsewhere "uterque exempla in te edent"—)? But the former is preferable. D.

29. *Scio:*] ¶ Stronger than *cognosco*, the word which Pamphilus uses. "I am fully aware *of all; this is the fact, no doubt*, cum patre—duceres;" ironically. *propterea*] ¶ Because you, forsooth, "altercasti." *altercasti*] Anciently for *altercatus es*. *Altercari* is, properly, 'to speak alternately' even without dispute; thence transferred to the contradiction of persons expostulating and quarrelling. R. D.

30. *nec te quivit*, &c.] ¶ How very obstinate you were in refusing to obey!

31. IAMBIC TRIMETERS.—*Imo etiam, quo*] Several interpretations for this passage are noticed by D.—"Nay but hear me, since (quo for quoniam) you are too little acquainted," &c.—"Nay but hear why (quo for quare) you are," &c.—"Imo etiam, quo tu minus scis ærumnas meas, *eo magis audi*."—"Imo etiam hæ nuptiæ non apparabantur mihi, quo *ipso* minus tu scis ærumnas meas." *quo tu minus scis*] Read "quo scias magis." G.

32. *Hæ*] D. reads *Hæc;* and the ancients used to say *hæc* for *hæ*. R. D.

34. *coactus tua voluntate*] Hom. Il. 4. ἑκὼν, ἀέκοντι δὲ θυμῷ. *Mane:*] So persons say, when they are impatient at their speech being interrupted by another. R. D.

36. *enecas?*] With your interruption. Eun. iii. 5. 6. "rogitando obtundat, enecet." R. D. ¶ Rather: by obstinately attributing duplicity to me. *nunquam destitit*] ¶ Scil. Davus, "meus carnifex." He resumes his explanation from line 27, where Charinus interrupted him, and caused the long parenthesis 27—36.

37. Since this line is too long, some omit *me;* I expunge *esse*. B. The common text, as above, is retained by Hare, who shortens the last syllable of *dicerem*.

Suadere, orare, usque adeo, donec perpulit.
C. Quis homo istuc? P. Davus. C. Davus? P. Interturbat. C. Quamobrem? P. Nescio.
Nisi mi deos satis scio fvisse iratos, qui auscultaverim.
C. Factum hoc est, Dave? D. Factum. C. Hem! quid ais, scelus
At tibi di dignum factis exitium duint.
Eho, dic mihi, si omnes hunc conjectum in nuptias
Inimici vellent, quod, nisi hoc, consilium darent?
D. Deceptus sum, at non defatigatus. C. Scio.
D. Hac non successit, alia aggrediemur, via:
Nisi id putas, quia primo processit parum,
Non posse jam ad salutem converti hoc malum.
P. Imo etiam. nam satis credo, si advigilaveris,
Ex unis geminas mihi conficies nuptias.
D. Ego, Pamphile, hoc tibi pro servitio debeo,
Conari manibus, pedibus, noctesque et dies,
Capitis periclum adire, dum prosim tibi.
Tvum est, si quid præter spem evenit, mi ignoscere.

39. IAMBIC TETRAMETERS.—*Interturbat*] Far. and G. have *Davus omnia*, scil. interturbat, or something similar. Bentley would omit *Interturbat* as surreptitious.

40. *Nisi*] Put for *sed*, especially after *nescio*. Bentley has collected examples. R. D. *deos—fuisse iratos*,] That I acted foolishly, was not in my senses. For the ancients believed that the gods took mind and self-possession from one whom they wished to punish; but imparted a sound mind to their favourites. R. D. ¶ Comp. Hom. Il. vi. 234. ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς.

41. IAMBIC TRIMETERS.—*Factum hoc est*] Not as discrediting; but as reproving Davus. D.

42. *At*] A fit word to begin an imprecation: Virg. Æn. xi. 535. "at tibi pro scelere." Hor. Epod. v. 1. "at O deorum quisquis." D.

43. *dic mihi*,] A person uses these words when either enquiring curiously, or interrogating angrily and imperiously. R. D.

44. *quod*,] ¶ From quis. *hoc*,] quod tu dedisti; scil. "ut diceret se ducturum patri."

45. *Deceptus*] ¶ Deceived in my hopes of success; disappointed. *non defatigatus*] ¶ Not worn out, either as to bodily exertion, or as to cunning in devising new schemes. *Scio*.] ¶ A favourite word [of] Charinus, to express irony and sarcasm.

46. *Hac non successit*] Understand 'qu[a] conabamur.' D. ¶ Or, 'quod ago' as belo[w] 55. *Cedere* means, 'to issue' whether w[ell] or ill; *succedere* and *procedere*, εὐτυχεῖν, '[to] issue favourably; according to wishes.'

47. *processit parum*,] ¶ Sall. Jug. [...] "sin id parum procedat, quovis modo N[u]midam interficiat."

48. *jam*] ¶ 'Cannot be converted e[re] *long* into good,' A speedy remedy was [ne]cessary, as the doom of Pamphilus was [to] be sealed that day; compare 58.—Or, 'C[an]not *now* (it being too late) be converte[d]' &c. Adopt the former.

49. *Imo etiam*.] ¶ *Nay* I *do* think "po[sse] jam—malum;" inasmuch as (*nam*) the o[nly] *malum* to you must be, that you have [in]sufficiently ruined me; which you can t[urn] into *salus* (comfort and satisfaction) [to] yourself by *doubling* my distresses. Thi[s is] sarcasm. *advigilaveris*,] i. e. curam int[en]deris. *Ad* in composition increases [the] force of the verb. R. D. ¶ See iv. 2. [...]

52. *noctesque et dies*,] ¶ See i. 1. [...] *manibus pedibusque*] With the greatest [as]siduity; without any intermission. *Qu[e]* elegantly put before another copula, Ad[elph.] 1. 39. "æquumque et bonum." R. D.

54. *Tuum*] ¶ Scil. officium, munus.

Parum succedit quod ago? at facio sedulo.
Vel melius tute reperi; me missum face.
P. Cupio. restitue, quem a me accepisti, locum.
D. Faciam. P. At jam hoc opus est. D. Hem! st, mane.
concrepuit a Glycerio ostium.
P. Nihil ad te. D. Quæro. P. Hem! nuncine demum? D. At
jam hoc tibi inventum dabo.

ACTUS IV.—SCENA 2.

MYSIS, PAMPHILUS, CHARINUS, DAVUS.

M. Jam, ubi ubi erit, inventum tibi curabo, et mecum adductum,

55. *Parum succedit*] Though it is my part to afford my services; it is not of me to control fortune. D *sedulò*] Sincerely, *sine dolo*. D.

56. *Vel*] ¶ 'Either forgive this, *or* yourself devise a better,' to prove that I am to be blamed. *melius*] Consilium. *me missum face.*] ¶ Employ me no more in the business. See note v. 1. 14.

57. *Cupio.*] ¶ Te missum facere. But before you get clear of the affair, you must set right what you have done amiss. *quem a me accepisti, locum.*] ¶ I would explain thus:—My former 'situation, the charge of which you took from my hands into your own.' *Accipere* often means *suscipere*, as Hea. ii. 3. 96. Hec. prol. 47.—Pamphilus alludes to the *posture* of affairs subsisting before he gave his father the fatal promise. —The general interpretation is: "Restore the post which you received from me;" metaphor from a soldier's post. *quem a me accepisti, locum.*] This is the most authentic reading, and confirmed by B. from Phorm. prol. 34. The other reading, *in quem me accepisti locum* is a Græcism, to be explained: "restitue me in illum locum in quo me accepisti." For the Greeks put the pronoun in the same case as the antecedent noun; which the Latins sometimes imitate, Liv. i. 29. "raptim quibus quisque poterat elatis." R. D. ¶ On this Græcism see note Heaut. i. 1. 35.

58. IAMBIC TETRAMETERS CAT.—*hoc*] ¶ Scil. of restoring me. *concrepuit*] There is frequent mention in the comedies of a door creeking. Hec. iv. 1. 6. Ph. v. 5. 12. Plutarch in Publicola tells us that persons, previously to coming out into the street, knocked at the door inside, to warn those without to keep clear, lest they should be hurt by the door opening outward. But the Roman doors, unlike the Grecian, opened inwardly. W. Only noblemen's doors and those of public houses opened out towards the street. Persons desiring to enter *pulsant* (κόπτουσι) the door; desiring to come out, they *strepunt* (ψοφοῦσι). L. *a Glycerio*] See note iii. 1. 3.

59. *Nihil ad te.*] ¶ Scil. attinet, quòd concrepuit ostium. Your thoughts should be otherwise engaged. *Quæro.*] ¶ Scil. consilium quo te expediam. *nuncine demum.*] ¶ 'Now at length (you have had time enough)' have you not planned some remedy? Pamphilus is impatient in his state of suspense. *At jam hoc*] ¶ Using the very words of Pamphilus, 58. and in precisely the same sense. See note on 48. *inventum dabo.*] i. e. inveniam. Eun. ii. 1. 9. "effectum dabo," i. e. efficiam. R. D. ¶ Græcism, for *inveniam et dabo*. See i. 5. 21.

Pamphilus pronounces, in the most determined manner, his resolution to keep his faith, plighted to Glycerium; and Davus professes to have a plan of rescue in view.

1. IAMBIC TETRAMETERS CATALECTIC. —*ubi ubi*] Ubicunque. Liv. ii. 2. "ne ubi ubi regum desiderium esset." So *unde unde* in Suetonius for undecunque; with others, *cui cui*, *quà quà*, for *cuicunque*, *quàcunque*. R. D. When Pamphilus is in anxiety and

Tvum P*a*mphilum: tu modo, anime mi, noli te macerare.
P. Mysis, quid est? M. Hem Pamphile, *o*ptime te mihi offers. P. Quid est?
M. Orare jussit, si SE ames, hera, jaM ut ad sese venias:
Videre ait te cupere. P. Vah! perii. hoc malum integrascit.
Sicine me atque illam opera tua nunc miseros sollicitarier!
Nam idcirco arcessor, nuptias quòd mi apparari sensit.
C. † Quib*u*s quid*e*m quam facile potuerat quiesci, si hic quiesset.
D. Age, si hic non insanit satis sva sponte, instiga. M. Atque, edepol,
Ea res est; propterea que nunc misera in mœrore est. P. Mysis,
Per omnes tibi adjuro deos, nunquam ea*m* me deserturum:
Non, si capiendos mihi sciam esse inimicos omnes homines.

doubt how to act, Mysis opportunely comes in, by whose words his mind, inclined to love, readily bends at once. E.

2. *Pamphilum*] To avoid the expedient of shortening the *a*, Bentley reads *modo tu*, for "tu modo." *macerare.*] The proper use of the word appears in Ad. iii. 3. 27. "salsamenta hæc fac macerentur," i. e. aqua molliantur. Hence transferred to the mind, it means, a wasting away by care and sorrow. R. D.

3. Read "P. Mysis. M. Quis est? ehem, Pamphile, opportune te mihi offers," omitting "Quid est?" B. *te mihi offers.*] i. e. mihi obvius es. Liv. xi. 55. "forte oblatum productumque in regiam." For "te offers" we have, Hec. iv. 4. 5. "te ostendis." R. D. ¶ In Hec. iv. 4. 5. (an exact parallel to this,) we find "te ostendis. Quid est?" This invalidates the reading given by Bentley.

4. *Orare—si se ames,*] ¶ Equivalent to Orare—per tuum in se amorem. This connexion of *sui* is rather unusual; where it is reciprocal, not to the subject of the verb to which itself is attached, but to one occurring before it. Here *se* and *sese* are reciprocal to the subject, not of *ames* but of *jussit*. See Scheller's Grammar, vol. i. p. 277.

5. *hoc malum*] My love, or anxiety, for Glycerium, who ought not to have known concerning the nuptials. D. *integrascit.*] A thing *integratur* which returns *ad integrum;* which is repeated, renewed. Virg. Georg. iv. 514. "ramoque sedens miserabile carmen Integrat." D. ¶ This *malady*, this wound, as it were, begins to bleed afresh. *Integrasco* is a kind of *middle* to *integro* and *integror*.

6. *Sicine me—sollicitarier?*] ¶ An exclamation. Understand "*æquum* ne *est* sic me," &c. or something similar. See i. 5. 11.

7. *arcessor,*] ¶ A Glycerio. Pamphilus is grieved that Glycerium should have heard rumours which must increase her anxiety. *mi apparari*] *Apparari* implies horror and fear; and the subjoined dative case gives an idea of ruin and destruction; Virg. Æn. ii. 132. "mihi sacra parari." D.

8. *Quibus quidem,* &c.] i. e. *a* quibus *nuptiis* quam facile potuerat esse quies. R. D. ¶ Thus *quiesci* is an impersonal verb, *potuerat* being likewise used impersonally 'how easily had-it-been-possible for-respite-to-be-obtained?'

9. *hic*] Pamphilus. *instiga.*] Irritate him already angry. Hor. Sat. i. 3. 2. "oleum adde camino." FAB. ¶ From στίζω, to punch: the second syllable is long. *edepol,*] ¶ i. e. per ædem Pollucis; the favourite oath of females.

10. *Ea res est;*] Mysis replies to Pamphilus' suspicion (7.) that Glycerium sends for him because she had heard of the nuptials. E. *in mœrore est.*] See ii. 2. 2.

11. *adjuro*] *Ad* is augmentative; so *admirabiliter*, i. e. valde mirabiliter. D. ¶ And "advigilaveris," iv. 1. 49. for accurate vigilaveris. *adjuro*] So always those who have lost their credit, avail themselves of an oath, as Simo to the Trojans, Virg. Æn. ii. 154. "vos æterni ignes et inviolabile vestrum Testor numen, ait." E.

12. *omnes homines.*] He would rather say *omnes*, to include among them *parents*; than openly mention his father, as put at defiance. D.

Hanc mihi expetivi, contigit: conveniunt mores: valeant,
Qui inter nos discidium volunt: hanc, nisi mors, mi adimet nemo.
C. Resipisco. P. Non Apollinis magis verum, atque hoc, responsum est.
Si poterit fieri, ut ne pater per me stetisse credat,
Quo minus hæ fierent nuptiæ, volo: sed si id non poterit,
Id faciam, in proclivi quod est, per me stetisse ut credat.
Quis videor? C. Miser æque atque ego. P. Consilium quæro. C. Fortis.
P. Scio quid conere. D. Hoc ego tibi profectò effectum reddam.

13. *conveniunt mores:*] Which strengthens the nuptial tie. D. *valeant,*] i. e. in malam rem abeant; a form of renouncing and of imprecating. Hor. Epist. ii. 1. 180. "valeat res ludicra." R. D. ¶ It rather is simply a *bidding farewell* to all,—determining to be no more influenced by them or their opinion, than if they were beyond reach.

14. *discidium*] ¶ From *discindo;* a separation of bodies; here for divortium. *Dissidium,* from *dissideo,* is a discrepancy in mind or opinion. *nisi mors,*] ¶ Death is here personified.

15. *Resipisco.*] ¶ I begin resipere (re sapere) ἀναφρονεῖν, to recover my senses; to gather courage, revive. *Non Apollinis*] Proverbial concerning things which are most true; Ov. Art of Love, iii. 789. "Sed neque Phœbei tripodes nec corniger Ammon Vera magis vobis, quam mea musa, canent." R. D. *atque*] *Ac* and *atque* are put for *quam,* not only after *alius, contra, perinde, similiter;* but also after comparatives. R. D. *hoc,*] ¶ Scil. than the declaration "hanc—nemo."

16. *per me stetisse*] i. e. per me factum esse. Cæs. B. G. i. 141. "per Afranium stare quo minus prælio dimicaretur." R. D. ¶ *Stetisse* is an impersonal, *causam* being involved in its import. 'Me stetisse causam,' would be correct also. Hor. Od. i. 16. 19. "iræ urbibus ultimæ Stetere causæ, cur perirent funditus."

17. *volo:*] ¶ i. e. id fieri; scil. "ut ne pater," &c. *poterit,*] Scil. fieri.

18. *Id faciam,*] ¶ Surely Pamphilus does not mean that he will *cause* or *effect* (faciam) that his father may attribute the wrong to him. *Faciam,* the future tense, is, I conceive, equivalent to "volo fieri." Hence the connexion is evident:—Si poterit fieri, ut—nuptiæ, volo: sed si id non poterit *fieri,* id *volo fieri* (faciam), in proclivi, &c. *Id*] ¶ Scil. "per me stetisse ut credat." *in proclivi*] ¶ Scil. *loco;* for *in proclivitate;* and that, with a neuter substantive, for *proclive.* So *in tuto* for *tutus: in tranquillo* for *tranquillus,* &c. See Heaut. ii. 3. 40. Al. *in proclivo;* the form *proclivus* is sometimes found.

19. *Quis videor?*] The words of one expressing grief, rather than of one meaning to boast. W. He asks, in what position he is likely to be placed from his proposal of not fearing his father in case he should become acquainted with the whole affair. E. ¶ Explain:—'In what light do I appear to you?' What think you of my case?—Am I not truly to be pitied? *Fortis.*] ¶ Charinus gives him the advice he seeks: *Fortis* scil. esto. 'Be firm' and resolute in opposing all that would tend to separate you from Glycerium.

20. *P. Consilium quæro. C. Fortis. P. Scio quid conere.*] Bentley reads "*D.* Consilium quæro. *C.* Fortis es, si quid conere."—'You are well able to devise something good, if you but exert yourself.' Mad. Dacier reads "at tu fortis es," as D. seemed to have adopted it; and explains 'but you, Pamphilus, have more courage than I have.' Al. "Quis videor? *C.* Fortis et miser æque atque ego. *D.* Consilium quæro."—*P. Scio quid conere.*] ¶ Looking on Davus, and perceiving him to be in an attitude of meditation, he says tauntingly: 'I know what you are planning,' namely, to make bad worse. Or (as I would explain) Pamphilus may say this in reply to Charinus's "Fortis *esto;*" meaning: 'I know your object in stimulating my perseverance: namely, that you may the more easily obtain Philumena.' *Hoc*] ¶ Scil. the *consilium* which he has silently been concocting; which, as he breaks silence, he expresses by *Hoc,* not telling what the plan is. Compare "hoc tibi," iv. 1. 69.

P Jam hoc opus est. D. Quin jam habeo. C. Quid est? D. Huic, non tibi, habeo; ne erres.
C. Sat habeo. P. Quid facies? cedo. C. *D*ies mi hic ut satis sit, vereor,
Ad agendum: ne vacuum esse me nunc ad narrandum credas.
Proinde hinc vos amolimini: nam mi impedimento estis.
P. Ego hanc visam. D. Quid tu? quo hinc te agis? C. Verum vis dicam? D. Imo etiam:
Narrationis incipit mihi initium. C. Quid me fiet?
D. Eho tu impudens, non satis habes, quod tibi dieculam addo,
Quantum huic promoveo nuptias? C. Dave, attamen—D. Quid ergo?
C. Ut ducam. D. Ridiculum. C. Huc face ad me ut venias, si quid poteris.
D. Quid veniam? nihil habeo. C. Attamen, si quid—D. Age, veniam. C. Si quid,
Domi ero. D. Tu, Mysis, dum exeo, parumper opperire me hic
M. Quapropter? D. Ita facto est opus. M. Matura. D Jam, inquam, hic adero.

21. *Jam hoc opus est.*] ¶ Comp. iv. 1. 58. *ne erres.*] The subjunctive, as frequently, for the imperative; qu. "*vide* ne erres;" or, "*volo* ut non (ne) erres;" i. e. "nolo ut erres."

22. *Sat habeo.*] ¶ I am satisfied; since whatever is for *his* interest in this affair is for mine. *ut*] ¶ See i. 1. 46. *vereor,*] ¶ This might well occasion fear; because any plan, to avail, must be executed this very day.

23. *Ad agendum:*] Scil. quod cogito. *ne*] For *nedum*. D. ¶ Explain: I tell you this (scil. of the probable failure of time) 'lest you should imagine,—*that* you may *not* expect—me to have leisure,' &c. *vacuum*] ¶ *Vacuus* means a person who is *unencumbered* as to hands and head; having nothing of moment to do or think of.

24. *amolimini:*] Things are said *amoliri*, which are removed out of the way with great difficulty and *molimen*. He *discedit* who readily withdraws. *impedimento estis.*] Whether does he say this sincerely; or does he merely pretend; as not having any plan yet in view? D. ¶ From Davus' direction to Mysis, below, 31. it may fairly be conjectured that he is in earnest here.

25. *hanc*] Scil. Glycerium; and with sympathy for the girl, *hanc*. D. ¶ *hanc;* as Glycerium was the primary object, and that most *present* to his thoughts. *Qui tu?*] ¶ Scil. *expectas*. Or *agis?* "Qui tu,—quo hinc te—agis?" applying *agis* in th double meaning. *te agis?*] Intimating th slowness of his departure. For person slow and sad are said *agere se*. Virg. Æn v. 271. "Irrisam sine honore ratem Se gestus agebat." Æn. vi. 337. "sese Pal nurus agebat." We ask a person fro whom we wish to separate, where he i going. D. But Charinus, thinking that question is seriously put to him, begins "Verum vis," whence Davus is angry his not taking this as a hint to depart. E.

26. *me*] See iii. 5. 8.

27. *impudens,*] Because he is now seel ing more than he asked before, when said, "saltem aliquot dies profer," &c. I

28. *Quantum*] ¶ "dieculam addo, *scil cet tantum temporis in* quantum huic," & *Quid ergo?*] ¶ Scil. quæris. "C. U ducam," scil. quæro.

30. *Quid veniam?*] ¶ *Propter* quid. *n hil habeo.*] ¶ Nil *consilii tibi* habeo. Con pare above, 21.—or, "nihil habeo" quo adjuvem. *Attamen, si quid.*] ¶ habueri *Age,*] Scarcely consenting. *dum exeo,*] Glycerio, scil. D. *Si quid.*] ¶ Scil. h bueris; or, si *propter* quid *veneris*.

32. *Matura.*] Come back in reasonab time. Do not unnecessarily delay.

A TUS IV.—SCENA 3

MYSIS, DAVUS.

M. Nilne esse proprium cuiquam? di vestram fidem!
Summum bonum esse heræ putabam hunc Pamphilum,
Amicum, amatorem, virum, in quovis loco
Paratum: verum ex eo nunc misera quem capit
Dolorem? facile hîc plus mali est, quam illic boni.
Sed Davus exit. mi homo, quid istuc, obsecro, est?
Quo portas puerum? D. Mysis, nunc opus est tua
Mihi ad hanc rem expromptâ memoriâ atque astutiâ.
M. Quidnam incepturus? D. Accipe a me hunc ocius,
Atque ante nostram januam appone. M. Obsecro,
Humine? D. Ex ara hinc sume verbenas tibi,

Davus brings the babe out of Glycerium's house, and makes Mysis lay it before the door. See iii. 2. 36.

1. IAMBIC TRIMETERS.—*Nilne*] See i. 5. 11. *proprium*] Constant, perpetual, durable. See Lambinus on Hor. Epist. ii. 2. 172. R. D. Menander: βέβαιον οὐδὲν ἐν βίῳ δοκεῖ πέλειν. L. *vestram fidem*] Scil. oro, or testor.

2. *Summum bonum*] i. e. summum et bonum amicum et amatorem. E. ¶ Not so well.

3. *Amicum, amatorem*, &c.] Compare Hom. Il. vi. 429. Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ, &c. D. *quovis loco*] i. e. quavis occasione, quovis tempore. Ad. ii. 2. 8. "pecuniam in loco negligere," i. e. on occasion. R. D.

5. *facile*] An adverb of confirming; i. e. clearly, evidently. D. ¶ Translate, easily, readily. *hic*] i. e. in dolore. D. *illic*] in amico, amatore, viro. He means that from things considered good, we derive more evil, while we lose or fear that we shall lose them, than we derive good while possessing them. D. Shall we read *hinc—illinc?* G.

6. *exit*] ¶ Scil. a Glycerio. See iv. 3. 31. *quid istuc*] Davus was carrying the child wrapped up; and therefore Mysis asks "quid istuc." He then uncovers and shows it, whereupon she says: "quo portas puerum?" D.

7. *nunc*,] Mad. Dacier makes scene 4. commence here.

8. *expromptâ*] i. e. promptâ, paratâ, to which is opposed memoria *tarda*. R. D. ¶ This appears to make it a mere adjective. I think it ought to have the full force of the passive participle of expromere, προφέρειν. Thus "opus est expromptâ memoriâ" is equivalent to "opus est memoriam expromi." I would connect "exprompta ad hanc rem," did not the parallel, i. 1. 5. dissuade. *memoriâ*] Al. "malitia." *astutiâ*] That address, judgment, and presence of mind, by which a person remains unconfused, and has answers in promptu. Da.

11. *Humine?*] ¶ Scil. apponam. *arâ*] Scil. Apollinis. D. There were two altars on the stage; one on the right, sacred either to Bacchus, if a tragedy was performing, or to Apollo, if a comedy; the other on the left, sacred to the god or goddess in whose festival the entertainment was given; as here to the goddess mother, in the Megalensian games. R. D. Olympiodorus makes Bacchus to preside over both tragedy and comedy; and others seem to have held the same opinion. L. It was a Roman custom to have a Vesta in the entrance, or *vestibulum*, thence so called. To her they sacrificed daily. Therefore he says, "ex ara sume." E. ¶ It was common in Greece for an altar to Apollo Ἀγυιεύς to be placed before the house. This is evident from Aristoph. Vesp. 875. γείτον Ἀγυιεῦ τοῦ

Atque eas substerne. M. Quamobrem id tute non facis?
D. Quia, si forte opus sit ad herum jurandum mihi
Non apposuisse, ut liquido possim. M. Intelligo.
Nova nunc religio in te istæc incessit, cedo?
D. Move ocius te, ut, quid agam, porro intelligas.
Proh Jupiter! M. Quid est? D. Sponsæ pater intervenit.
Repudio quod consilium primum intenderam.
M. Nescio quid narres. D. Ego quoque hinc ab dextera
Venire me assimulabo. tu, ut subservias
Orationi, utcunque opus sit, verbis, vide.
M. †Ego, quid agas, nihil intelligo: sed, si quid est,

'μοῦ προθύρου. and Plaut. Bacch. ii. 1. 3. 4. "vicine Apollo, qui ædibus Propinquus nostris accolis." *verbenas*] Verbena is ἱεροβοτάνη, anciently called *sagmina*. With this, taken from a sacred place in the capitol, heralds were crowned, when ratifying leagues or proclaiming war. This name is applied to all sacred leaves. FAR. Servius on Virg. Æn. xii. 120. remarks that a certain fragment of Menander intimates that the *verbena* here is *myrtle*.

13. *jurandum*] All the copies which B. has seen, except one, have *jusjurandum*. He proposes *jurato*, in the same way as *transcurso* is used, Hec. iii. 4. 17. ¶ I would translate as if it were *jusjurandum;* the present text, I imagine, can only be explained thus; 'Because, if haply it may be necessary, an oath is to be taken by me to my master, that I did not place it there,—*my view then is*, that I may be able *to take this oath* without hesitation.' *ad herum*] i. e. *apud* herum. Cæs. B. G. iii. 9. "legatos, nomen ad omnes nationes sanctum." R. D.

14. *liquidò*] Clearly and manifestly. For things which are pure and clarified are *liquida*. D. ¶ *Liquida fides* means faith sincere, unmixed, transparent as it were. So *liquido* here means 'with sincerity *unmuddied*' by the dregs of ill conscience. Yet, I think, that *liquido* and *liquidus* are derived from *liquet;* and that the vulgar import of *liquidus* is merely metaphorical. *Intelligo.*] ¶ Either ironically, referring to Davus' last words; or, 'I understand *your directions*.'

15. *Nova*] For a slave to fear to swear approaches to a prodigy. D. *religio*] *Religio* is a fear of conscience, in case this or that thing should or should not be done. Heaut. ii. 1. 16. "religio est dicere," i. e. I do not venture to say it, for fear of the gods. Since by religion, or fear of the gods, we are often impeded in our actions, *religio* began to mean an obstruction, a scruple. Below, v. 4. 38. R. D. ¶ Horace puts *metus* and *timor deorum*, for *religio*, and in the latter place calls it a mental malady. *in te incessit*] i. e. te invasit. This verb is variously construed; incessit *me*, *mihi*, and *in me*. R. D. ¶ The preposition is repeated. See iii. 3. 40.

16. *porro*] Now an adverb of order; elsewhere of time. D. ¶ 'Further,' 'in the next place.' Comp. pr. 22.

17. *Sponsæ pater*] Consistently; for Chremes had promised that he would go home and return; "domum modo ibo: ut apparentur dicam: atque huc renuncio." D. *intervenit.*] ¶ Comes up in the midst of our talk, to our interruption. *Sponsæ* is Philumena.

18. *consilium primum*] ¶ His original design probably was to have the child deposited in view, and himself to withdraw entirely, having instructed Mysis how to carry on the scheme alone. But upon Chremes so opportunely coming up, he determines to retire but for a moment, and to return and hold a conversation with Mysis, in the hearing of Chremes, and thus leave no uncertainty in his mind as to the parents of the infant. *intenderam.*] Metaphor from hunters who *spread* (intendunt) toils to capture wild beasts. Hence Davus uses the word, as preparing to decoy Chremes and Simo. Or, metaphor from the archer. D.

20. *subservias*] Accommodate your words to mine; give apposite answers; that the deception may not be perceived. R. D. He says *subservias*, because Mysis is not to say so much as Davus; whence *orationi* applied to one, *verbis* to the other. D.

22. *nihil*] For *non*. See Heaut. ii. 1. 12.

Quod meâ operâ opus sit vobis, aut tu plus vides,
Manebo, ne quod vestrum remorer commodum.

ACTUS IV.—SCENA 4.

CHREMES, MYSIS, DAVUS.

C. Revertor, postquam, quæ op*u*s fuere ad nuptias
Gnatæ, paravi, ut jubeam arcessi. sed quid hoc?
Puer hercle est. mulier, tune apposuisti hunc? M. Ubi illic est?
C. Non mihi respondes? M. Nusquam est. væ miseræ mihi!
Reliquit me homo, atque abiit. D. Di vestram fidem!
Quid turbæ est ap*u*d forum? quid illic hominum litigant?
Tum annona cara est. quid dicam aliud nescio.
M. Cur tu, obsecro, hic me solam? D. Quæ est hæc fabula?
Eho, Mysis, puer hic unde est? quisve huc attulit?

23. *Quod*] ¶ *Propter* or *ad* quod. *Opera* is the ablative. *plus vides*] You understand more, are wiser. Heaut. iii. 1. 98. R. D. ¶ 'Or *if* you have-in-view *any thing* ulterior;' farther than I can perceive or am aware of.

24. *remorer*] *Remorari* from *remora*, a very small fish, which impedes ships: Græcè ἐχενηΐς. D. ¶ Rather *remora* (i. e. impediment), the fish, is derived from *remorari*.

Chremes appears; and Davus, returning immediately, talks with Mysis, seeming not aware of Chremes' presence. Herein he takes care to expose to him fully the true history of the child and of the intrigue.

1. iambic trimeters.—*opus*] For *necessaria*. See ii. 1. 37. Chremes approaches Simo's house.

2. *ut*] ¶ Connecting "jubeam" with "Revertor." *jubeam*] Correctly; because the main control of the nuptials rests with the father of the girl. D.

3. an iambic tetrameter brachycat.—Bentley, to shorten this line, would read *tu* for *tune*, or omit *hunc*. Comp. lines 6, 16. *illic*] She looks round for Davus, who has withdrawn, that he may seem to come from the forum. D. See iv. 3. 19.

4. iambic trimeters.——*respondes?*] Mysis does not answer; remembering that she is to say nothing, but "subservire orationi" Davi. D. *væ miseræ mihi!*] The dative often follows interjections of complaint. 'ah, *wo is* to me wretched.'

5. *Di vestram*] ¶ See iv. 3. 1. Davus merely wishes to wile the time.

6. an iambic tetrameter brachycat.—To avoid this metre, Bentley reads "turbæ apud forum est." *Quid turbæ*] For quantæ turbæ [rather, quanta turba]. So the ancients said, when they spoke of great power or quantity of any thing. Heaut. ii. 3. 6. "portant quid rerum." R. D. *quid—hominum*] *Quid hominum* joined to a plural verb. Ad. iv. 4. 25. "aperite aliquis actutum ostium." See Heins. on Virg. Æn. x. 238. R. D. ¶ *Quid*, from its force here, is as a noun of multitude. See iv. 1. 3. Davus speaks aloud, to be heard by Chremes, and pretending to come from the forum.

7. iambic trimeters.—*quid—nescio*] ¶ Aside, to himself.

8. *me solam?*] ¶ Scil. *reliquit;* line 5. *Quæ est hæc fabula?*] So the ancients speak of things wonderful, unexpected, or inexplicable. R. D.

9. *hic*] ¶ Which I see before the door.

M. Sati'n' sanu' es, qui me id rogites? D. Quem ego igitur rogem,
Qui hic neminem alium videam? C. Miror unde sit.
D. Dicturane *es* quod rogo? M. Au. D. Concede ad dexteram.
M. Deliras: non tute ipse? D. Verbum si mihi
Unum, præterquam quod te rogo, faxis, cave.
M. Male dicis. D. Unde est? dic clare. M. A nobis. D. Ha ha hæ.
Mirum vero, impudenter mulier si facit meretrix.
C. Ab Andria est ancilla hæc, quantum intelligo.
D. Adeon' videmur vobis esse idonei,
In quib*us* sic illudatis? C. Veni in tempore.
D. † Propera adeo puerum tollere hinc ab janua.
Man*e*: cave quoquam ex istoc excessis loco.
M. Di te eradicent; ita me miseram territas.
D. Tibi ego dico, an non? M. Quid vis? D. At etiam rogas?
Cedo, cujum puerum hîc apposuisti? dic mihi.

10. *me id rogites?*] ¶ See note Heaut. iv. 1. 10.

11. *neminem*] ¶ He industriously makes this remark, that Chremes may not imagine that his presence is perceived.

12. *Au.*] ¶ Not knowing what to say; and afraid to speak in the hearing of Chremes; lest she might by some unfortunate word, mar Davus' scheme, of which she is not in full possession. *ad dexteram.*] For Chremes had come from the *left*, and he wishes him to be not close to her, but near her. D. ¶ Though he wishes Chremes to hear their conversation, yet he wishes to be able to *whisper* to her without the danger of being overheard.

13. *tute ipse?*] ¶ Scil. huc puerum attulisti. *Verbum si*] Expunge *si*, which is against the laws of the language, and transfer into its place *unum* from following line; and read there *prætereaquam*. B. Then the construction would be "cave ne faxis verbum," as D. and E. explain, though they retain *si*. ¶ It is certainly most natural to join *faxis* with *cave;* but this leaves *si* without meaning. Translate: 'If you utter a single word to me, except what I ask, beware!'

15. *Male dicis*] Expressing complaint and indignation; as *bene facis, bene dicis* imply thanks. R. D. Bentley reads "Quin dicis, unde est, claré? M. A nobis. D. Attate." interpreting *attate* as signifying astonishment and confusion; whereas *ha ha hæ* is laughter. *Unde est? dic claré.*] Al. *Unde est dic claré,* all in a suppressed voice. ¶ I see no reason why all these words, with either pointing, may not be spoken aloud, to be heard by Chremes; *claré* meaning 'distinctly, without equivocation,' as Hec. v. 4. 1. and Hor. Sat. ii. 6. 26. "clare certumque locutus." *A nobis.*] i. e. ex nostris ædibus. R. D.

16. AN IAMBIC TETRAMETER BRACHYCAT.—Bentley puts *meretrix* at the head of next line, and expunges *illa* thence. *vero,*] Elegantly ironical. Virg. Æn. iv. 95. "egregiam vero laudem." R. D.

17. IAMBIC TRIMETERS.—*hæc,*] Mysis. *intelligo.*] ¶ Scil. from Mysis' own words "A nobis," and from Davus' "meretrix."

18. *videmur*] ¶ Scil. nos, I and my master; or (though not so well) we all passers-by who may see it.

19. *In quibus sic illudatis?*] Unusual construction. More commonly we meet *illudere—alicui, aliquem,* and *in aliquem.* R. D. ¶ In whose case—in whose concerns—you thus practice deceits. *in tempore.*] ¶ As it is not yet too late to put a stop to nuptials, which would unite my daughter to a man thus publicly convicted of profligacy.

20. *adeo*] ¶ Since this is all an *illusio.*

21. *Mane:*] For all things have not been made known to Chremes; he has not yet precisely learned that the child belongs to Pamphilus. E. *excessis*] For excesseris.

22. *Di te eradicent;*] ¶ A comic phrase; Heaut. iii. 3. 28. R. D. See i. 5. 10. The *i* in this verb is long.

24. *cujum*] Anciently for *cujus,* from

M. Tu nescis? D. Mitte id quod scio: dic quod rogo.
M. Vestri. D. Cujus nostri? M. Pamphili. D. Hem! quid? Pamphili?
M. Eho, annon est? C. Recte ego semper fugi has nuptias.
D. O facinus animadvertendum! M. Quid clamitas?
D. Quemne ego heri vidi ad vos afferri vesperi?
M. O hominem audacem! D. Verum. vidi Cantharam
Suffarcinatam. M. Dîs pol habeo gratias,
Cum in pariendo aliquot affuerunt liberæ.
D. Næ illa illum haud novit, cujus causâ hæc incipit.
Chremes, si positum puerum ante ædes viderit,
Svam gnatam non dabit: tanto hercle magis dabit.
C. Non hercle faciet. D. Nunc adeo, ut tu sis sciens,
† Nisi puerum tollis, jam ego hunc in mediam viam
Provolvam, teque ibidem pervolvam in luto.
M. Tu pol, homo, non es sobrius. D. Fallacia

cuj-us, a, um, v. 4. 29. Virg. Ecl. iii. 1. "cujum pecus." R. D.

25. *Mitte id, quod scio:*] In a low voice. D. ¶ Or, aloud.

26. *Cujus nostri?*] ¶ Genitives. "Belonging to which of us? M. To Pamphilus." Commonly a note of interrogation is attached to *Cujus* here. He designedly lays repeated emphasis on this part of the disclosure, to draw out Mysis, and thus the better to convince Chremes.

27. *Rectè ego*] ¶ Thus, we see, Davus' scheme is succeeding, and his purpose effected.

29. *Quemne ego*] Thus fill up the sense: Do you assert that this, which I saw carried to your house yesterday, is a child of Pamphilus? R. D. ¶ He makes up this story of the child being supposititious for the same purpose as that mentioned in note on 26.

30. *vidi Cantharam*] Observe how weak is his argument; first he says that he saw a child; then, that he saw, not a child, but Canthara carrying a bundle. And this he does, that he may appear to oppose Mysis, not to overcome her assertions. D. ¶ Davus insinuates that some woman, Canthara, brought this infant to Glycerium's house, to be passed off as her's, that thus Chremes might be frightened from concluding the marriage. *Cantharam suffarcinatam.*] The reading of Nannius, "Cantharum suffarcinatum" is rightly rejected by Westerhovius. By *Cantharum* Nannius understands χύτραν, i. e. an earthen vessel which the Athenians used in exposing infants. Z. ¶ The custom of exposing, so prevalent at Athens and various parts of Greece, was capital at Thebes and Rome.

32. *liberæ*] The testimony of free persons would be taken against that of a slave. Terence has in view, here, the Roman custom. D. In a case where men could not decently be present, the testimony of women was admitted. L.

33. *illa illum*] ¶ i. e. Glycerium Chremetem. Davus is cunningly attempting to elicit from Chremes, whom he pretends not to see, some expression indicative of the effect produced on his mind by the scene just presented. Chremes answers his hopes by saying "Non hercle faciet." *incipit*] ¶ He pretends to consider it all a farce.

36. *faciet.*] ¶ i. e. dabit gnatam. *faciet*] He elegantly uses the third person, speaking of himself; as above "at nunc faciet." D. *Nunc*] Since all that was intended has been shown to Chremes, he earnestly desires the child to be taken away. E.

38. *Provolvam—pervolvam*] This similarity, when in nouns, is *paronomasia;* when in verbs, *paromoion*. D. ¶ *Provolvere* is προκυλινδέω. *pervolvo*, διακυλινδέω.

39. *sobrius.*] Qu. *sebrius*, i. e. ab *ebrio separatus*; as *secretus*, i. e. separatus ab iis qui *discernuntur*. D.

† Alia aliam trudit. jam susurrari audio,
Civem Atticam esse hanc. C. Eho! D. Coactus legibus
Eam *u*xorem ducet. M. Au! obsecro, an non civis est?
C. Jocularium in malum insciens pene incidi.
D. Quis h*i*c loquitur? O Chreme, per tempus advenis.
Ausculta. C. Audivi jam omnia. D. Ah, ne tu omnia.
C. Audivi, inquam, a principio. D. Audistine obsecro? hem
Scelera! hanc jam oportet in cruciatum hinc abripi.
Hic *e*st ille: non te credas Davum ludere.
M. Me miseram! nil pol falsi dixi, mi senex.
C. Novi rem omnem. est Simo intus? D. Est.
M. Ne me attingas, sceleste. si pol Glycerio non omnia hæc—
D. Eho, inepta, nescis quid sit actum? M. Quid sciam?

40. *Alia aliam trudit.*] ¶ *Trudo* properly means, to thrust aside, to shove forward; 'One piece of knavery shoves forward another' to make room for itself. So Hor. Od. ii. 18. 15. " Truditur dies die; *each* day is thrust aside by the *succeeding* day." i. e. day succeeds to day.

41. *Coactus legibus*] Often the ancients say *leges*, meaning only one law, or part of a law. So one is said *legibus solvi*, who is released from one or another law. Any Athenian who had offered violence to a citizen, was constrained by law to marry her. R. D.

42. *Au!*] ¶ Astounded at Davus doubting that Glycerium is a citizen, and at his calling this *whispered* rumour a *fallacia*.

43. *Jocularium*] ¶ As, in the event, he should be, not to be pitied, but to be laughed at for his heedless simplicity.

44. *per tempus*] ¶ Hec. iv. 3. 16. Much more unusual than *tempore, in tempore*, and *ad tempus*.

45. *Ah, ne tu omnia.*] ¶ Pretending to Chremes not to have known that he was within overhearing distance. Al. *Anne hæc tu omnia?*

47. *Scelera!*] ¶ Counterfeiting horror at the idea of Chremes having heard this scandal, forsooth, against his master Pamphilus. *in cruciatum*] To extort the truth from her. R. D. ¶ To see whether she will make good, or recant, the opprobrious imputations which she has giddily thrown out. Davus pretends not to believe her himself; having, however, made sure the belief of Chremes.

48. *Hic est ille:*] ¶ i. e. " sponsæ pater," iv. 3. 17.—οὗτος ἐκεῖνος, spoken aloud to Mysis, as he points to Chremes, meaning these words as flattery; likewise "non te credas Davum," you are not playing tricks on a simpleton, on a Davus; one, who has penetration to detect you, has been standing by. *non—Davum*] Æn. x. 581. " Non Diomedis equos, non currus cernis Achillis." D.

49. *mi*] ¶ Conciliatory to Chremes; that he may not judge harshly of her veracity. *senex.*] As he is a stranger and unknown to Mysis. D. ¶ Frequently a term of respect: Æn. vii. 180. " Saturnusque senex Janique bifrontis imago."

50. AN IAMBIC DIMETER.—*Novi rem omnem.*] ¶ As much as to say: From my acquaintance with the whole affair, I believe you have spoken truth. *est Simo intus?*] ¶ His next thought is, naturally, to put a stop, at once, to all further proceeding as to the marriage. *Est.*] ¶ Davus is very ready to smooth Chremes' way on this occasion. Chremes here goes in.

51. AN IAMBIC TETRAMETER.—To avoid the introduction of a single dimeter and tetrameter among trimeters, B. G. H. and others read line 50 thus: " C. Novi omnem rem. est Simo intus? D. Est. M. Ne me attigas;" beginning line 51 with " Sceleste." *attingas,*] Hence it is understood that Davus attempts to kiss her. B. *si pol*] i. e. *peream*, si non omnia *narraro* Glycerio. R. D.

52. IAMBIC TRIMETERS.—*nescis*] Often used, not so much to convict of ignorance, as to excite attention. D. *Quid sciam?*] Al. *Qui sciam.*

D. Hic socer est. alio pacto haud poterat fieri,
Ut sciret hæc, quæ voluimus. M. Prædiceres.
D. Paulum interesse censes, ex animo omnia,
Ut fert natura, facias, an de industria?

ACTUS IV.—SCENA 5.

CRITO, MYSIS, DAVUS.

C. In hac habitasse platea dictum est Chrysidem;
Quæ sese inhoneste optavit parere hîc divitias
Potius, quam in patria honeste pauper vivere.
Ejus morte ea ad me lege redierunt bona.
Sed quos perconter, video. salvete. M. Obsecro,

53. *socer*] Socer, gener, maritus, conjux, are often applied to one who is not such a relation, but who is expected to become so. R. D. ¶ *Socer* is "sponsæ pater."

54. *Prædiceres.*] For *prædixisses*, imperfect for pluperfect: see Gronov. on Liv. xxxiv. 11. R. D. ¶ Scil. *oportuit ut prædiceres*.

55. *Paulum*] D. explains this by *multum*; of which B. disapproves, and proposes *Hilum* instead of *Paulum*. Ruhnken sets down the passage as corrupt. ¶ I see no reason for doubt or emendation. 'Do you think that it makes *little* difference whether,' &c.—if you think so, you err; for it makes *great* difference.

56. *Ut fert natura,*] ¶A very good reason for his not having *fore-apprized* Mysis of the scope of their conversation. He merely wanted Chremes to hear the truth, which was most effectually spoken by Mysis, while she was innocent of the scheme. *fert*] ¶ For *requirit*, *postulat*. So, Adel. i. 1. 28. "quæ fert adolescentia." Cic. Somn. Scip. 5. "Natura fert, ut extrema ex alterâ parte graviter, ex alterâ autem acutè, sonent."

Crito, of Andros, arrives at this critical moment; enquires for Glycerium and goes to visit her.

1. IAMBIC TRIMETERS.—*platea*] From πλατεῖα. Similarly *medeam* from μηδεῖαν, *spondeum* from σπονδεῖον. D. ¶ The penultima of *platea*, though radically long, occurs short in Horace, Catullus, and here.

2. *sese*] This might be absent; but it often occurs redundantly. Eun. prol. 1. "qui placere se studeat bonis." Sal. Cat. 1. "qui sese student præstare ceteris animalibus." R. D. Al. "sibi." *optavit*] Optare is, to make choice of one of two things. D. *parere*] Z. has *parare*.

3. *in patria honestè*] By these words the poet exhibits Crito as an upright man, and one worthy to command belief. D. Menander: Πενίαν τ' ἄλυπον μᾶλλον ἢ πλοῦτον πικρόν. W. *vivere.*] B. has restored from MSS. *viveret*. So, Ad. i. 2. 28. "sineres nunc facere potius quam—pòst faceret." R. D. ¶ This would be anacolouthon, "optavit parere," and "*optavit ut* viveret."

4. *morte ea*] Guietus thinks that *ea* is ill joined to *bona*, since it implies a reference to these *bona* as previously mentioned by Crito, whereas this is his first mention of them. He proposes *mortuæ* for *morte ea*. ¶But Crito has prepared us for *bona* by *divitias* of preceding line. *redierunt*] *Redire* is especially applied to property devolving by law; *venire*, by will. Hec. i. 2. 99. R. D. ¶ Crito, then, was legal representative; the property *returned* back into the family, not being alienated by will.

5. *perconter.*] An *interrogatio* is a question to which the answer is either, simply affirmative, or simply negative; *percontatio* is such as 'Where does Chrysis live?' to which the answer is, not *yes*, or *no*, but, *here* or *there*. E.

Quem video? estne hic Crito, sobrinus Chrysidis?
Is est. C. O Mysis, salve. M. Salvus sis, Crito.
C. Itan' Chrysis? hem! M. Nos quidem pol miseras perdidit.
C. Quid vos? quo pacto hîc? sati'ne recte? M. Nosne? sic
Ut quimus, aiunt; quando, ut volumus, non licet.
C. Quid Glycerium? jam hîc svos parentes repperit?
M. Utinam! C. An nondum etiam? haud auspicato huc me appuli:
Nam pol, si id scissem, nunquam huc tetulissem pedem:
Semper enim dicta est ejus hæc atque habita est soror.
Quæ illius fuerunt, possidet. nunc, me hospitem
Lites sequi, quam hîc mihi sit facile atque utile,
Aliorum exempla commonent. simul arbitror,
Jam aliquem esse amicum et defensorem ei: nam fere
Grandiuscula jam profecta est illinc. clamitent,
Me sycophantam hereditates persequi,

6. *sobrinus*] Two cousins german are—either *consobrini*, children of a brother and sister; *sobrini*, children of two sisters (qu. sororini),—or *patrueles*, children of two brothers. But D. considers *sobrini* to be sons of *consobrini*. Some think that *sobrinum*, Phorm. ii. 3. 37. is put for any relation.

7. *salvus sis,*] ¶ *Precor ut* salvus sis.

8. *Itane Chrysis?*] Sc. mortua est; which is suppressed, as the ancients used to abstain from words of ill omen. R. D. *hem!*] ¶ Pausing, for Mysis to speak. *perdidit*] ¶ Left us in deep affliction.

9. *Quid vos?* &c.] Usual inquiries for those to make, who return from abroad, or arrive from any place. The ancients say also *satis salvæ?* scil. res sunt, as Eun. v. 5. 8. but it is disputed whether they wrote "satis salvè," using the adverb. Gronovius and Duker consider the latter form spurious. R. D. ¶ Supply agitis. *quo pacto hic?*] ¶ Scil. estis. πῶς ἔχετε; or as Œd. Tyr. 10. τίνι τρόπῳ καθέστατε;

10. *ut volumus, non licet.*] This reply is by way of excuse for present and past mode of life, and to exculpate the degeneracy to which Chrysis had submitted herself. D. Hor. Od. i. 24. 19. "Levius fit patientiâ, Quicquid corrigere est nefas." L.

11. *jam hic*] He properly asks this question in this place. For he could seek the inheritance honourably, if Glycerium now seemed a recognized citizen. E.

12. *Utinam!*] Scil. repperisset. *haud auspicatò*] ¶ In an evil hour; as one who had not taken *auspices*, previously to setting out. *Auspicium* was properly an omen taken from observation of the flights of birds; from avis and aspicio. *appuli*] Al. *attuli*. So, *se auferre* is, to depart. R. D.

13. *tetulissem*] Anciently for *tulissem*. *Ferre*, *inferre*, and their contraries *referre*, *efferre*, *pedem*, are principally in use with poets; whence some critics have remarked that *tetulissem pedem* is foreign from the comic style. But Plautus has spoken similarly, Menœch. ii. 3. 26. R. D.

14. *enim*] ¶ If I had known that Glycerium had not found her parents, I would not have come here to seek my right: *for*, as long as she is looked upon as the sister of Chrysis, so long will she be deemed her lawful representative, to the exclusion of me; thus my suit (*lites sequi*) will prove neither easy nor profitable (*facile—utile*, 16.)

15. *illius*] Chrysidis. *possidet.*] Glycerium. *me*] Emphatical; i. e. *me*, an old man, and past the age for litigation. D.

16. *hic*] Adopt the reading *id*. For, in saying "aliorum exempla," he wishes not merely Athens to be understood, but any state whatever. B. *facile atque utile,*] i. e. difficile atque inutile; in the comic style. D.

18. *amicum et defensorem*] ¶ Whom I shall have to dread as a violent adversary. He contemplates the probable marriage of Glycerium; for she was rather grown (*grandiuscula*) when she left Andros.

19. *clamitent*] ¶ 'People may perhaps exclaim.' See iv. 1. 16. and 17.

20. *sycophantam*] As there was a great

Mendicum. tum, ipsam despoliari non licet.
M. *O*ptim*e* hospes, pol, Critŏ, antiquu*m* obtines.
C. Duc me ad eam: quando huc veni, ut videam. M. Maxime.
24 D. Sequar hos: nolo me in tempore hoc videat senex.

ACTUS V.—SCENA 1.

CHREMES, SIMO.

C. S*a*t*i*s jam, sat*i*s, Simo, spectata erga te amicitia est mea:
Sat*i*s pericli cœpi adire: orandi jam finem face.
Dum studeo obsequi tibi, pene illusi vitam filiæ.

profession of figs in Attica (the flavour of which is said to have prompted Xerxes to the invasion of Greece) public officers were appointed to guard them, and bring to punishment any who should steal or export them. These officers were at first called συκοφάνται, from σῦκα φαίνεσθαι. But when they wantonly accused even the innocent of theft, the word began to be applied to persons who brought false charges. Me. *persequi*] ¶ Follow up resolutely; though in a bad cause. See v. 1. 3.

21. *Mendicum.*] It appears that *mendicus* and *sycophanta* meant the same. W. The *i* is long. *tum,*] ¶ 'On the other hand,' i. e. if she has no protector. *ipsam despoliari*] ¶ One *cannot*, in decency, however inclined, *strip the girl herself*, (i. e. if alone, unprotected) and leave her in absolute indigence. *licet.*] B. prefers the reading *lubet*, as more worthy of Crito.

22. *antiquum*] Scil. morem, ingenium. Hec. v. 4. 20. "tu morem antiquum atque ingenium obtines." Also *obtinere* is, to keep tenaciously, to persevere in observing; as Ad. v. 3. 28. "gloriam tu istam obtine." R. D. Eugraphius explains: "disposition of men of ancient days." ¶ But *antiquum* certainly means, 'possessed by you of old,' —'existing with you on former occasions.' This can be proved by adducing a parallel, Ad. v. 3. 26. "eandem illam rationem antiquam obtine;" and Heaut. iii. 1. 26.

23. *ut videam.*] ¶ We might connect these words with *Duc me ad eam.*

24. *Sequar hos:*] ¶ Accordingly in Act. v. Scena 2. Davus comes out of Glycerium's house, having there heard the good news of Glycerium's birth discovered. *videat*] Scil. ut *senex*. Simo is within now with Chremes [See iv. 4. 50.], and Davus wishes to avoid Simo, lest he should bring him up before Chremes to attest his own words [See iii. 3. 44.] namely, that there was a quarrel between Pamphilus and Glycerium; for, if Chremes were assured of this, he would less oppose the marriage. D.

Chremes, influenced by what he overheard, Act. iv. Scene 4. remonstrates with Simo on his unreasonableness in persisting to urge the marriage. Simo advances counter arguments.

1. TROCHAIC TETRAMETERS CATALECTIC.——*Satis,—satis—Satis*] ¶ Chremes speaks with energy, being rather irritated. *spectata*] ¶ He had given him abundant proof in promising his daughter, notwithstanding Pamphilus' irregularities; to which he alludes line 3.

2. *cœpi adire:*] ¶ He might say *adivi*, had the marriage actually taken place. *face.*] ¶ *Fac* or *facito* are more usual in other writers; *face*, like *duce*, *dice*, being now obsolete.

3. *obsequi*] *Con*sequimur studio; *obse*quimur officio; *per*sequimur injuria; *prose*quimur ordine; *as*sequimur voto. Far. *vitam*] ¶ Put frequently for, safety, reputation, health; Hec. ii. 3. 74. *illusi vitam*] ¶ 'Played away her life.' It has a different meaning when construed with the dative, 'to divert one's self with,' as Hor. Sat. i. 4. 138. "Illudo chartis." and Sat. ii. 8. 62. "illudere rebus humanis."

S. Imo enim nunc quam maxime abs te postulo atque oro, Chreme,
Ut beneficium, verbis initum dudum, nunc re comprobes.
C. Vide quam iniquus sis præ studio, dum id efficias quod cupis.
Neque modum benignitatis, neque, quid me ores, cogitas.
Nam si cogites, remittas jam me onerare injuriis.
S. Quibus? C. Ah! rogitas? perpulisti me, ut homini adolescentulo,
In alio occupato amore, abhorrenti ab re uxoria,
Filiam darem, in seditionem, atque incertas nuptias;
Ejus labore atque ejus dolore gnato ut medicarer tuo.
Impetrasti: incepi, dum res tetulit: nunc non fert; feras.
Illam hinc civem esse aiunt: puer est natus: nos missos face.
S. Per ego te deos oro, ut ne illis animum inducas credere.

4. *Imo enim*] Simo either does not yet understand that Chremes renounces the affinity; or, he subtilely dissembles, to force him to fulfil his promise. D. *enim*] Put for vero. Eun. ii. 3. 63. "immo enim si scias." Phorm. v. 7. 90. "etenim solus nequis." R. D. ¶ *Enim* is elliptical; explain: *non finem orandi faciam: imo* enim, &c. So Eurip. Orest. 438. κύκλῳ γὰρ εἰλισσόμεθα παγχάλκοις ὅπλοις, before which is understood οὐ δύναμαι φεύγειν. See Major on the passage. *quam maximè*] See i. 1. 109. *postulo*] ¶ He could *demand* it; inasmuch as Chremes had *promised*.

5. *verbis initum*] ¶ Courteously reminding him of his promise. There is antithesis in *verbis* and *re*.

6. *præ studio*:] *Propter* studium, i. e. cupiditatem. R. D. Point thus: "Vide quam iniquus sis præ studio, dum id efficias quod cupis, Neque modum," &c. B.

7. *Neque*] You neither reflect, how far you should exact from, and presume on, kindness; nor how impracticable your demand is. D.

8. *remittas*] i. e. omittas. Sall. Jug. lii. "neque remittit explorare." Hor. Od. ii. 11. 3. "remittas quærere." R. D. ¶ *Remittere* and *omittere* differ in this respect; that a person can *omittere* a thing which he has never done; can *remittere* a thing only which he has done, or has been doing. *Omittere* then means, to neglect—to leave unperformed; *remittere*, to discontinue—to relax in performing. *remittas*] ¶ Scil. oportet, decet, ut. *onerare injuriis*] So we meet, onerare aliquem maledictis, mendaciis, contumeliis; and sometimes in good part, onerare laudibus, honoribus. R. D. ¶ *Injuria* means any act which is at variance with what is commonly considered *jus*; whether as respects the *rights* of individuals, or *right* and *wrong*.

9. *homini adolescentulo*,] Sall. Jug. 12. "tugurio mulieris ancillæ." D. Whose time of life, vacillating, is attended with a fickle disposition. E.

10. *re uxoria*,] i. e. nuptiis. So res pecuniaria, res frumentaria, res rustica, for—pecunia, frumentum, agricultura. R. D.

11. *in seditionem*,] Into discord and quarrels. *Seditio* is often a domestic uproar, between husband and wife; so "mulier seditiosa" in Cic. Att. ii. 1. R. D. *incertas*] ¶ Wherein constancy of affection could not be expected from a man of the habits and age of Pamphilus.

12. *medicarer*] Supply a remedy to your son. Above, i. 2. 22. our author says of Pamphilus, "animum ægrotum." Words signifying a disease, or a remedy, are often applied to the mind. See Bent. on Hor. Epist. i. 16. 40. R. D.

13. *incepi*,] ¶ As "cœpi adire," line 2. *feras.*] ¶ See iii. 4. 19. Some make *feras* to be spoken by Simo, Chremes resuming at *Illam*.

14. *hinc*] ¶ i. e. ex hac civitate *ortam*. So i. 3. 16. "hinc quidam senex." *aiunt*:] ¶ People say,—*on dit*,—it is rumoured. Chremes does not give his authority for saying so, till line 19. *missos face.*] For *dimitte*. So, perfectum reddere, infectum reddere, irritum facere, longum facere, inventum dare, commotum reddere, ademptum facere, præpositum habere, &c. for—perficere, diffingere, rescindere, protrahere, invenire, commovere, adimere, præponere, &c. So Demos. Hal. ad fin. ἐκσπόνδους αὐτοὺς ποιήσαντες.

15. *Per ego te*] See iii. 3. 6. So, Soph. Œd. Col. 1330. πρός νύν σε κρηνῶν, πρὸς θεῶν

Quibus id maxime utile est, illum esse quam deterrimum.
Nuptiarum gratiâ hæc sunt ficta atque incepta omnia.
Ubi ea causa, quamobrem hæc faciunt, erit adempta his, desinent.
C. Erras. cum Davo egomet vidi jurgantem ancillam. S. Scio.
C. At vero vultu; cum ibi me adesse neuter tum præsenserat.
S. Credo; et id facturas Davus dudum prædixit mihi:
Et nescio quid tibi sum oblitus hodie, ac volui, dicere.

ACTUS V.—SCENA 2.

DAVUS, CHREMES, SIMO, DROMO.

DA. ANIMO nunc jam otioso esse impero—C. Hem Davum tibi.
S. Unde egreditur? DA. meo præsidio, atque hospitis. S.
Quid illud mali est?

ὁμεγγίων. *ut ne*] ¶ For *ne* or *ut non animum inducas*, see iii. 3. 40.

18. *ea causa*,] ¶ Scil. fear of the nuptials; which, says Davus, makes Glycerium and her partisans invent these fictions to deter you. When this dread shall be removed by the actual event of the marriage, they will be at rest, and suffer their tales to die away. *causa, quamobrem*] Either *causa* or *rem* is superfluous. D.

19. *ancillam*] ¶ This, we know, is Mysis.

20. AN IAMBIC TETRAMETER.—*At*] ¶ He perceives, from Simo's pronunciation of *Scio*, that it is ironical. *vero vultu;*] ¶ Thus, the effect produced on Chremes shows the wisdom of Davus' remark, iv. 4. 55, 56.

21. TROCHAIC TETRAMETERS CATALECTIC.—*Credo;*] ¶ I do not in the least disbelieve that you saw and heard all this, and that the whole appeared in a most plausible light. *facturas*] Read *futurum*, and compare iii. 2. 27. B. ¶ *facturas*, scil. Glycerium and her friends. Hence *his* and the plural verbs of line 18. above. *prædixit*] ¶ Davus told Simo, iii. 2. 36. that Glycerium intended to have a supposititious infant exhibited to his view. Whence Simo as yet believes not that Glycerium has had a delivery.

22. *nescio quid*] i. e. *propter* quid; *ac volui* for contra quam volui. D. For *ac* read *ut*, and compare iv. 5. 10. B. ¶ I consider the explanation by Donatus unsatisfactory. And yet, the only way in which I can propose to explain the existing text is, perhaps, not less objectionable:—*Nescio quid* is, 'I know not what,' i. e. 'something or other;' and construe the passage thus:—"Davus fore-apprized me, and I (knew that I) forgot to tell you something or other to-day (when we first met, Act iii. Scene 3.), and wished" to tell you, at this meeting, *this something* which I knew I had forgotten at the former.—Simo might most naturally have intended to tell Chremes this, at their meeting, Act iii. Scene 3. inasmuch as he had then just parted from Davus, who had given him the information (iii. 2. 36.) at the end of the scene immediately preceding. And, by thus referring *hodie* to an earlier part of that day, more point, I conceive, is given to it.

DAVUS comes out of Glycerium's house (whither he had entered iv. 5. 24. along with Crito and Mysis), and is met by Chremes and Simo. Davus tells them of the arrival of the stranger, and of Glycerium found to be a citizen, and is rewarded for the news by being thrown into fetters by his master's order.

1. TROCHAIC TETRAMETERS CATALECTIC.—*otioso*] ¶ Davus now sees that all is right; for Glycerium can be proved by Crito to be a citizen (whence Pamphilus would be obliged by law to marry her even against Simo's will), but they do not yet know that she is daughter of Chremes. *Hem Davum*] See iv. 1. 22.

2. *Unde egreditur?*] ¶ He says this to

DA. Ego commodiorem hominem, adventum, tempus, non vidi; —S. Scelus,
Quemnam hic laudat? DA. Omnis res est jam in vado. S. Cesso alloqui?
DA. Herus est: quid agam? S. O salve, bone vir! DA. Ehem Simo! O noster Chreme!
Omnia apparata jam sunt intus. S. Curâsti probe.
DA. Ubi voles, arcesse. S. Bene sane; id enimvero hinc nunc abest.
Etiam tu hoc respondes? quid istic tibi negotî est? DA. Mihine? S. Ita.
DA. Mihine? S. Tibi ergo. DA. Modo introii. S. Quasi ego, quam dudum, rogem.
DA. Cum tvo gnato unà. S. Anne est intus Pamphilus? crucior miser.
Eho, non tu dixti esse inter eos inimicitias, carnifex?

Chremes, with indignation at seeing Davus coming out at Glycerium's door. *meo præsidio, atque hospitis.*] ¶ i. e. præsidio *mei* atque hospitis, scil. Critonis. All that Davus says, down to *in vado*, is spoken to himself, as he comes out, not seeing Chremes and Simo. *Quid illud*] ¶ Not understanding Davus' soliloquy, and surmising ill.

3. *commodiorem*] He is admiring how Crito came at the very crisis of affairs. D. *adventum, tempus,*] For, ad tempus ventum; i. e. venisse. Pronounce the words separately. E. ¶ Rather fanciful. *adventum, tempus,*] Al. *adventum ac tempus;* Al. *adventum ad tempus;* Al. *ad tempus adventum*. Let the vulgar reading stand. S.

4. *in vado.*] A person is properly *in vado*, who, in water, comes to a shallow part, where he is able *vadere*. R. D. See iii. 1. 22.

5. *O salve, bone vir!*] ¶ The *O* imparts an air of respectful formality, which, as well as *bone vir*, is irony. *Ehem*] Disconcerted. *noster*] Latently implying that Glycerium is found to be a daughter of Chremes. D. ¶ Davus hereby refers to Chremes as "pater sponsæ," a new connexion about to be acquired, as was hoped, to his master's family. Hence he adds (dissembling) "Omnia apparata." scil. ad nuptias Philumenæ. He uses *noster*, then, to gratify Simo.

6. *Curâsti probe.*] For Simo had said above: "imo abi intro;—et quod parato opus est, para." D.

7. *Bene sane;*] ¶ You say well: for this is all that remains to be done, namely, that the girl be sent for.

8. *Etiam tu hoc respondes?*] Read *responde* on the authority of all our copies except one, and of Servius on Æn. xi. 373. where he says that *etiam* is hortatory. B. If we read "respondes," *etiam* has the force of rebuke. Ad. iv. 2. 11. "etiam taces?" R. D. *hoc*] Scil. *ad* hoc. *istic*] ¶ In ædibus Glycerii.

9. *Mihine?*] When we are not prepared to reply, we elude by protracting the time. D. *Quasi ego,*] ¶ Simo inquired, not as to the *time* of his entrance into the house, but as to the *object* of it; an answer to which Davus industriously evades. Simo, mild at first, now grows impatient.

10. *Cum tuo gnato unà.*] ¶ This is a mere evasion; for he had gone in with Mysis and Crito.

11. *non tu dixti*] ¶ He insists on this point the more vehemently, as Chremes is standing by, to whom he had stated (iii. 3. 20.) that Glycerium and Pamphilus had quarrelled; and besides, this supposed dissension between the lovers had been the most prominent of Simo's arguments, to extort the promise from Chremes. *carnifex?*] ¶ Appropriately, after having said "Crucior miser."

DA. Sunt. S. Cur igitur hîc est? C. Quid illum censes? cum illa litigat.

DA. Imo vero indignum, Chremes, jam facinus faxo ex me audias.

Nescio quis senex modò venit: ellum, confidens, catus:

Cum faciem videas, videtur esse quantivis pretî.

Tristis severitas inest in vultu, atque in verbis fides.

S. Quidnam apportas? DA. Nil equidem, nisi quod illum audivi dicere.

S. Quid ait tandem? DA. Glycerium se scire civem esse Atticam. S. Hem,

Dromo, Dromo. DA. Quid est? S. Dromo. DA. Audi. S. Verbum si addideris. Dromo.

DA. Audi, obsecro. DR. Quid vis? S. Sublimem hunc intrò rape, quantum potes.

12. *Quid illum censes?*] ¶ i. e: "*propter* quid illum *hic* (apud Glycerium) *esse* censes?"—For what purpose, think you, is he there? why, don't you know he is quarrelling with her? and persons cannot quarrel if they be not together. This is spoken to Simo in ridicule of his having said (iii. 3. 20.) "Iræ sunt," &c., which Chremes all along discredited. He designates Glycerium's house by *hic*, as he is standing near the door.

13. *Imo vero*] ¶ Davus gladly breaks off the subject here; conceiving that a few questions more such as "Cur igitur hîc?" might readily nonplus him, as he has fabricated. *Chremes,*] He speaks to Chremes, as the person, either, who is to be deterred from the nuptials; or, who is not interrupting him; or, whom he designs as his intercessor. Davus here represents that Pamphilus had entered the house, because a suit from Crito was threatening him, to compel him to marry Glycerium. D. Davus, to soften Simo's mind, irritated by the sarcasm of Chremes, attempts, as it were, to refute the opinion of the latter; for he says "Imo vero," i. e. "non cum illa litigat, sed," &c. Z. ¶ The words of Davus do not appear to imply any spirit of contradiction against Chremes. "Imo vero" marks transition to a new subject.

14. *Nescio quis*] For, if Davus seemed to know him, he might be deemed a partial and doubtful witness. D. *ellum,*] The ancients used to write *ille, ellus*, and *ollus*. But it can be an adverb, qu. *en* or *ecce, illum*. D. *confidens,*] Here for *constans*. D. ¶ Of confident deportment, arising from consciousness of integrity: whence, a person 'calculated to command deference and credit.' See v. 3. 5. *catus:*] Callidus, doctus, ardens; from καίειν, whence *Cato*. For such talents are attended with a fiery vigour. D. ¶ Davus makes a favourable representation of Crito, that his statements, to come, may be the more readily believed.

15. *videtur*] ¶ Hoogeveen renders this, ὅτι βλέπεις εἰς πρόσωπον αὐτοῦ βούλεταί τι εἶναι. i. e. 'he appears to think himself a person of some consequence.' But comp. Eu. v. 1. 22, 23. "quum aspicias, os impudens videtur." *quantivis*] *Quamvis* implies contempt; *quantivis*, praise. D.

16. *Tristis severitas*] Often the grave and sedate are called *tristes*, since they are usually indisposed for hilarity. R. D. ¶ "Oderunt hilarem tristes, tristemque jocosi." *in verbis fides*] See i. 1. 7.

17. *Quidnam apportas?*] ¶ Might we be fanciful, and explain 'what do you carry—what are you sedulously conveying to our ears?' *nisi quod*] ¶ i. e. nisi *apporto id* quod. Not to be confounded with the preposition *præter*.

18. *tandem?*] ¶ He is irritated and impatient. *scire*] ¶ Is perfectly acquainted with the *fact*—is positive on the matter.

19. IAMBIC TETRAMETERS.—*Quid est?*] quod vis. *verbum si addideris.*] For Davus is saying, in Chremes' presence, every thing which is opposed to the nuptials. D.

20. *Sublimem*] So raised, that he may not be able to touch the ground with his feet. Ad. iii. 2. 18. "sublimem medium ar-

Dr. Quem? S. Davum. Da. Quamobrem? S. Quia lubet. rape, inquam. Da. Quid feci? S. Rape.
Da. Si quicquam invenies me mentitum, occidito. S. Nihil audio.
Ego jam te commotum reddam. Da. Tamen etsi hoc verum est. S. Tamen
Cura asservandum vinctum: atque audi'n'? quadrupedem constringito.
Age nunc jam; ego pol hodie, si vivo, tibi
Ostendam, herum quid sit perîcli fallere;
Et illi, patrem. C. Ah, ne sævi tantopere. S. O Chreme,
Pietatem gnati! nonne te miseret mei?

riperem." R. D. ¶ 'Hoisted up;' from *sublimen* (according to some qu. *superum limen*) the lintel of a door case. *quantum potes.*] i. e. celerrimè; for slaves show themselves slow to punish their fellows, hoping, by delay, to gain the indulgence of the angry masters. D. ¶ Or, *tantum*, quantum potes, *sublimem*. But prefer the former, on account of parallels, Eu. ii. 3. 85. v. 1. 20.

21. *Quem?*] ¶ Pretending not to understand; to cause delay. Scil. quem *rapiam? Quia lubet.*] Scil. mihi. *rape, inquam.*] Addressed to Dromo. D. *inquam.*] With this word the ancients either renewed a subject interrupted; or repeated an expression to give it emphasis. R. D.

22. *Si quicquam*] Compare Ph. i. 2. 92, 93. and see on ib. 92. *Nihil audio.*] ¶ I am deaf to any entreaty you can make.

23. A TROCHAIC TETRAMETER CATALECTIC.—*commotum*] Citum, celerem. D. Mad. Dacier considers this explanation unworthy of Donatus, when *commotum reddere* here means διακινεῖν, or verberibus cædere. Z. ¶ Donatus, probably, understood "commotum reddere" as addressed to Dromo, slow in executing the order "Rape." On the idiom see v. 1. 14. *commotum reddam,*] i. e. I will cause that you shall not be "animo otioso," as Davus had said, line 1. So Heaut. iv. 4. 8. "dormiunt, pol ego istos commovebo." R. D. ¶ Adopt the last. *hoc*] Scil. "Glycerium se scire (ait) civem esse Atticam." *S. Tamen*] ¶ Sarcastically echoing Davus' word. Al. *verum est? S. Tamen. Cura,* i. e. "Tamen (etsi hoc verum est) te commotum reddam." See ii. 1. 14.

24. AN IAMBIC TETRAM.—*Cura,* &c.] ¶ Cura *eum utpote* asservandum vinctum (in vinculis);—'Take charge of him as one to be kept bound;' put for, Cura ut asservetur vinctus. *quadrupedem*] So that, like a beast, he may rest on all fours, with head sunk to the ground by a weight of logs; a punishment called in Attica κυφωνισμός. R. D. This practice towards slaves was derived to the Romans from the Greeks, who took it from the Hebrews; so Matt. xxii. 13. δήσαντες αὐτοῦ πόδας καὶ χεῖρας. Da. Some explain this, as if Simo became appeased, and ordered, not Davus, but some beast in his stead to be fettered. Hence (they say) to Pamphilus complaining below, v. 4. 52. Simo answers "haud ita jussi." E. Has he put *quadrupes* for *a slave, a fugitive?* So Virg. Æn. vii. 500. "Saucius at quadrupes nota intra tecta refugit." D. ¶ The last two interpretations are specious.

25. IAMBIC TRIMETERS.—*Age nunc jam,* &c.] ¶ Denoting his determination and inflexibility. *hodie*] ¶ Before the day is at an end. *si vivo,*] ¶ As surely as I am alive. *tibi*] ¶ With emphasis, as opposed to *illi*, line 27.

27. *Et illi, patrem.*] ¶ i. e. "*Et illi* (Pamphilo) ostendam, *patrem* quid sit pericli fallere." *Patrem* is opposed to "herum." *ne sævi*] Plaut. Bacchid. iii. 3. 4. "Leniter qui sæviunt, sapiunt magis." Servius on Æn. vi. 544. "ne sævi, magna sacerdos." L.

28. *Pietatem*] Ellipsis of *vides* or something similar; and in irony for *impietatem*. D. *te miseret mei?*] The genitive *mei* depends on a substantive couched under *miseret;* qu. te misericordia capit mei. See note i. 1. 20.

Tantum laborem capere ob talem filium?
Age, Pamphile; exi, Pamphile: ecquid te pudet?

ACTUS V.—SCENA 3.

PAMPHILUS, SIMO, CHREMES.

P. Quis me vult? perii, pater est. S. Quid ais, omnium—? C. Ah,
Rem potius ipsam dic, ac mitte male loqui.
S. Quasi quicquam in hunc jam gravius dici possiet.
Ai'*n*' tandem? civis Glycerium est? P. Ita prædicant.
S. Ita prædicant? O ingentem confidentiam!
Num cogitat quid dicat? num facti piget?
Num ejus color pudoris signum usquam indicat?
Adeone impotenti esse animo, ut præter civium
Morem, atque legem, et svi voluntatem patris,

29. *Tantum laborem capere*] Scil. *me*, to be implied from the preceding *mei*. R.D. ¶ This line is an example of the elliptical use of the infinitive in indignation. Compare v. 3. 8. The instances in Terence are frequent.

30. *ecquid te pudet?*] ¶ *Ecquid* is adverbial; An *secundum* quid te pudet (pudor capit)? Does shame at all possess you?—Are you aught abashed? *exi*,] Scil. ex Glycerii ædibus.

Pamphilus, coming out, is severely reproved by his father; but at length obtains leave to introduce Crito.

1. Iambic trimeters.—*Quis*] ¶ He hears the voice of Simo (last line) calling him. *ais*,] ¶ This is spoken in a manner indicating approaching rant (male loqui) which Chremes perceiving, endeavours to divert, by bringing him to the point (Rem—ipsam) namely, to ask whether what Davus had just said about Glycerium be true. *omnium?*] Scil. nequissime; aposiopesis. R. D.

2. *mitte*] ¶ In the sense of omitte. *male loqui*.] i. e. male dicere. Phorm. ii. 3. 25. "Pergin' hero absenti male loqui?" R. D. ¶ Meaning the same with *graviter dicere*; as we may gather from next line.

3. *Quasi*] ¶ Referring to Chremes interrupting him. *hunc*] ¶ A person so incorrigible. *jam*] ¶ *Now*, when he is seen coming out from the very house which is the theatre of his extravagancies. *gravius*] ¶ Scil. *æquo, justo*; i. e. nimium grave. See i. 1. 25.

4. *tandem?*] ¶ Impatient of interruption to his indignation; and requiring an explicit ready answer.—Simo is now very much heated, as he sees total miscarriage threatening his darling project of marrying Pamphilus to Philumena. *civis Glycerium est?*] ¶ This is the *Rem—ipsam*, to which he comes, as Chremes prompted.

5. *Ita prædicant?*] ¶ The rage of disappointment was at its height in Simo; and he was but waiting for a word to lay hold on, to give it full vent. *confidentiam!*] ¶ Assurance, effrontery, "perfricta frons." Eu. v. 1. 23. Ph. i. 2. 73. The word is frequently taken in a good sense; so v. 2. 14.

6. *cogitat*] As is usual to the angry, he changes from the second to the third person. D. *facti piget?*] Scil. *eum*; see v. 2. 28. *facti*] ¶ Of the deed, significantly; meaning the intrigue.

7. *usquam*] ¶ An adverb of place; 'any where;' i. e. 'in any of his features,' or 'under any circumstances.'

8. *Adeone*] ¶ See iv. 2. 6. *impotenti*] One who cannot moderate the affections of his mind. Heaut. ii. 3. 130. R. D. ἀκρατής.

9. *legem*,] The law passed by Pericles, forbidding intermarriage with foreigners. A

Tamen hanc habere studeat cum summo probro?
P. Me miserum! S. Hem! modone id demum sênsti, Pamphile?
Olim istuc, olim, cum ita animum indûxti tuum,
Quod cuperes, aliquo pacto efficiendum tibi:
Eodem die istuc verbum vere in te accidit.
Sed quid ego? cur me excrucio? cur me macero?
Cur *meam* senectutem hu*j*us sollicito amentiâ?
An *ut* pro hu*j*us peccatis ego supplicium sufferam?
Imo habeat, valeat, vivat cum illa. P. Mi pater.
S. Quid, mi pater? quasi tu hujus indigeas patris.
Domus, uxor, liberi inventi, invito patre.
Adducti, qui illam civem hinc dicant. viceris.
P. Pater, licetne pauca? S. Quid dices mihi?
C. Tamen, Simo, audi. S. Ego audiam? quid ego audiam,
Chreme? C. At tandem dicat sine. S. Age, dicat: sino.
P. Ego me amâre hanc fateor; si id peccare est, fateor id quoque.

person, neither of whose parents was an Athenian, was considered ἄπολις. ANON.

10. *probro?*] A general name for any base action; but peculiarly applied to dishonourable intrigue. R. D.

11. *Me miserum!*] ¶ See iv. 1. 22. *modone id demum sensti,*] ¶ 'Have you just now at last opened your eyes to it?' Comp. iii. 1. 12.

12. *Olim istuc, olim,*] He uses repetition, to add strength to his words. Virg. Æn. ii. 602. "divum inclementia, divum, Has evertit opes." D. *istuc*] ¶ This word is repeated line 14. where its connexion appears. *ita*] ¶ i. e. to such a degree, so firmly; or, for *hoc*, i. e. *hoc* in animum duxti, scilicet "quod cuperes—efficiendum *esse*."—I prefer the former. Comp. iii. 3. 40. and note. *tuum*] Prose writers omit the pronoun. R. D.

13. *aliquo pacto*] ¶ By *some* means; be the means good or bad.

14. *istuc verbum*] ¶ Scil. "miserum" (11.) i. e. 'wretchedness befell you.' Some interpret *accidit*, by *convenit*, i. e. 'the word *wretched* became applicable to you.'

15. *Sed quid ego?*] ¶ Scil. facio, or, hæc curo; what is all this to *me?* On *macero* see iv. 2. 2.

17. *An ut*] ¶ i. e. *An* meam senectutem sollicito *ut*. Emphasis on *hujus* and *ego*.

18. *habeat*, &c.] ¶ See iv. 1. 25. n.

19. *hujus*] Pointing to himself. Virg. Æn. ix. 205. "Est hic, est animus lucis contemtor." D. *indigeas*] ¶ You have no need of a virtuous father; you have scorned me in that relation.

20. *Domus,*] ¶ Coupled with *uxor;* for the first step after marriage was, uxorem ducere *domum*. See Hec. i. 1. 5. *liberi*] Maliciously, where there is but one. *inventi,*] i. e. non geniti: as he had said, "hoc ego scio, neminem peperisse hic." D. ¶ Or, perhaps, he now begins to suspect that the infant seen was really Glycerium's; see, then, iii. 3. 39.

21. *Adducti,*] ¶ Scil. quidam sunt. He alludes to the stranger (Crito) of whom he had just heard from Davus. Observe his malice here also in using the plural number. *hinc*] ¶ See v. 1. 14. *viceris.*] Reluctant concession. Cæs. B. G. v. 30. "vincite si ita vultis." R. D. ¶ 'Prevail,'—have matters your own way—I care not. The subjunctive for the imperative; see iv. 2. 21.—Or, 'you may possibly have prevailed,' but do not flatter yourself; then, see iv. 1. 16, 17.

22. *licetne pauca?*] ¶ Scil. loqui.

23. *Tamen,*] ¶ However inexcusable he may be; although he may have nothing to say for himself, *yet*, &c.

24. *sino.*] ¶ As a great concession, scarcely extorted from him.

25. AN IAMBIC TETRAMETER.—*hanc*] ¶ He avoids a *name* which might offend Simo's ears. *fateor id*] Scil. me peccavisse.

Tibi, pater, me dedo. quidvis oneris impone, impera.
Vis me uxorem ducere? hanc vi' amittere? ut potero, feram.
Hoc modo te obsecro, ut ne credas a me allegatum hunc senem.
Sine me expurgem, atque illum huc coram adducam. S. Adducas! P. Sine, pater.
C. Æquum postulat; da veniam. P. Sine te hoc exorem. S. Sino.
Quidvis cupio, dum ne ab hoc me falli comperiar, Chreme.
C. Pro peccato magno paulum supplicii satis est patri.

ACTUS V.—SCENA 4.

CRITO, CHREMES, SIMO, PAMPHILUS.

Cr. Mitte orare. una harum quævis causa me, ut faciam, monet:
Vel tu, vel quod verum est, vel quod ipsi cupio Glycerio.
Ch. Andrium ego Critonem video? certe is est. Cr. Salvus sis, Chreme.
Ch. Quid tu Athenas insolens? Cr. Evenit. sed hicine est Simo?

26. TROCHAIC TETRAMETERS CAT.—*me dedo.*] ¶ Surrendering, like the conquered, at discretion. *oneris*] He follows up the metaphor by "ut potero, feram." D.

27. *hanc*] ¶ Glycerium; whom he must lose, if he marries another. The reading in Z. is:—"hanc vis amittere," for which Faer. reads "hanc vis mittere." For, as B. observes, a wife already led home, *amittitur*, but one not yet taken, mittitur. *ut potero,*] This confession, made in the presence of Chremes, is well calculated to deter him from the marriage. D. *feram.*] ¶ Scil. onus *feram* uxorem ducendi et hanc amittendi.

28. *ut ne*] ¶ *Ne* for *non;* as below, 31. *senem.*] Critonem.

29. *expurgem atque—adducam*] ¶ i. e. *ut* expurgem atque *ut* adducam. *huc coram*] ¶ *Huc* is essential, for *coram* means merely *in* (not *into*) *the presence of.*

30. *da veniam*] ¶ Grant him the indulgence. *hoc*] Scil. ut me expurgem et Critonem adducam. *exorem.*] See iii. 4. 13.

31. *comperiar,*] A deponent verb; i. e. comperiam. G.

32. *paulum*] Adverbs are often used as nouns, so *paululum* and *satis.* E. *satis est*] Satisfacit.

Crito is brought out and unravels the mystery.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Mitte orare.*] ¶ Spoken to Pamphilus, who is conducting him out of Glycerium's house to meet Chremes and Simo, and has been entreating of him to exert himself to set matters right: to which entreaty lines 1, 2 are the reply. *faciam.*] ¶ Scil. divulge the matter, set affairs right.

2. *Vel—vel—vel.*] ¶ These are three reasons, any one of which (*harum quævis*) determines Crito to comply. *cupio*] i. e. faveo. Cæs. B. G. i. 18. joins *cupere* and *favere;* where see annotators. R. D. ¶ Comp. Eu. v. 3. 7. "nam illi faveo virgini."

3. *Andrium.*] ¶ The poet wisely represents Crito as an old acquaintance of Chremes: to facilitate the eclaircissement.

4. *Quid tu Athenas insolens*] ¶ i. e. "*propter* quid tu Athenas *advenisti* insolens;" i. e. "non solitus" huc commeare. This is the primary meaning of *insolens.* Hor. Od. i. 5. 7. "et aspera Nigris æquora ventis Emirabitur insolens:" and Sall. Cat. "insolens malarum artium." *Evenit*] ¶ The penultima is here long. 'It has so fallen

CH. Hic. S. Men' quæris? eho, tu Glycerium hinc civem esse ais?
CR. Tu negas? S. Itane huc paratus advenis? CR. Qua de re? S. Rogas!
Tune impune hæc facias? tune hic homines adolescentulos,
Imperitos rerum, eductos libere, in fraudem illicis?
Sollicitando et pollicitando eorum animos lactans? CR. Sanu'ne es?
S. Ac meretricios amores nuptiis conglutinas?
P. Perii. metuo, ut substet hospes. CH. Si, Simo, hunc nôris satis,
Non ita arbitrere: bonus est hic vir. S. Hic vir sit bonus?
Itane attemperate venit hodie in ipsis nuptiis,
Ut veniret antehac nunquam? est vero huic credendum, Chreme?
P. Ni metuam patrem, habeo pro illa re, illum quod moneam probe.
S. Sycophanta. CR. Hem! CH. Sic, Crito, est hic: mitte. CR. Videat, qui siet.
Si mihi pergit quæ vult dicere, ea quæ non vult audiet.

out.' Crito evades further inquiries, and comes to the main point, asking to be introduced to Simo.

5. *Hic*] ¶ Scil. ille est. *Men' quæris*] ¶ Any thing but polite: Simo treats him as a suborned impostor. *hinc*] see v. 1. 14.

6. *paratus*] ¶ "adductus." v. 3. 21. Ready with your part, having been previously instructed how to act it.

7. *Tune*] ¶ *You*, an utter stranger, who have no pretext for interfering. *facias?*] ¶ See iii. 4. 19. *hic*] i. e. at Athens, where outrages are punished. D. *homines adolescentulos*] ¶ Enallage of number. So, in indignation: Virg. Æn. vii. 359. "Exulibusne datur ducenda Lavinia Teucris?" Where the furious Amata speaks of Æneas alone. So Hea. ii. 4. 13. Hec. ii. 2. 12.

8. *Imperitos rerum*] Not fortified against deceits by experience. R. D. *liberè*] ¶ As becomes freemen, not slaves. See i. 1. 11. *illicis*] ¶ From *in* and *lacio*, which from *lax*, deceit; whence, according to some, *lacto*, *oblecto*, *delecto*, *illecto*. But this class is better derived from *lac;* whence *lacto* metaphorically means to caress fondly, to entice, to allure, as in next line.

9. *lactans?*] Read *lactas?* and punctuate thus: "in fraudem illicis sollicitando, et pollicendo e. a. lactas?" B.

10. *meretricios amores*] Efficis ut meretrices fiant uxores. E.

11. *ut*] ¶ The same as ne non. *substet*] I fear lest Crito, discomfited by my father's language, may be unable to maintain his ground firmly. E.

12. *Hic vir sit bonus*] ¶ Scil. potestne esse ut *hic vir*, &c. Observe that, when the words of another are repeated, as here, with interrogation, the mood is generally changed: *est* becomes *sit*.

13. *Itane attemperate*] ¶ 'Opportunely to-such-a-nicety, that,' &c. Al. "Itane attemperate evenit, hodie in ipsis nuptiis ut veniret, antehac nunquam?"

14. *est—Chreme?*] B. would remove the ? and make the clause ironical.

15. *Ni*] ¶ Nisi, si non. Pamphilus says aside to himself, that, were he not afraid of Simo's overhearing, he knew what he might profitably suggest to Crito, as an answer to rebut his argument against him (Crito) as having come exactly at this crisis, a fact which certainly looked suspicious. *moneam*] ¶ With the double accusative. See Heaut. iv. 1. 10.

16. *Sycophanta*] ¶ See iv. 5. 20. *Hem!*] Indicating rising anger; for he has just heard what he was most anxious to avoid; as he said above, "clamitent, me sycophantam." D. *Sic est hic*] i. e. Such is his nature; to wit, prone to anger. Ph. iii. 2. 42. "sic sum;" i. e. tales sunt mores mei. R. D. ¶ See i. 1. 35. *Videat qui siet.*] ¶ i. e. let him find his own level; I regard him not.

17. *Si mihi*, &c.] ¶ Hom. Il. xx. 250. Ὁπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις. Comp. Ph. pr. 21. "Benedictis si cer-

Ego istæc moveo, aut curo? non tu tuum malum æquo animo feres?
Nam ego quæ dico, vera an falsa audieris, jam sciri potest.
Atticus quidam olim, navi fractâ, ad Andrum ejectus est,
Et istæc unà parva virgo. Tum ille egens forte applicat
Primum ad Chrysidis patrem se. S. Fabulam inceptat. Ch. Sine.
Cr. Itane vero obturbat? Ch. Perge. Cr. Tum is mihi cognatus fuit,
Qui eum recepit. Ibi ego audivi ex illo, sese esse Atticum.
Is ibi mortuus est. Ch. Ejus nomen? Cr. Nomen tam cito? Phania. Ch. Hem,
Perii. Cr. Verum hercle opinor fuisse Phaniam. hoc certò scio,
Rhamnusium se aiebat esse. Ch. O Jupiter! Cr. Eadem hæc, Chreme,
Multi alii in Andro audivere. Ch. Utinam id sit, quod spero. eho, dic mihi,

tacuisset, audisset bene." See Hec. iv. 2. 24.

18. *moveo*] i. e. am I the author of them? —do I excite them? R. D. MSS. *metuo*. Al. *moneo*. L.

19. *Nam, ego quæ dico*, &c.] ¶ Construe "Nam, *quoad* verba quæ ego dico," &c. i. e. 'as to what I am saying, it can at once be determined whether you have heard truths or falsehoods.' He means:—Do you have a care to *your business*, and whatever this is which seems to vex you; give yourself no uneasiness about *my words*, for (Nam) facts will immediately substantiate them.

20. *navi fractâ*,] ¶ Hence *naufragium*. To suffer shipwreck is, *navem frangere*.

21. *istæc*] ¶ She, concerning whom the dispute is. *unà*] Scil. *unà* cum illo ejecta est. *applicat*] *Applicare* se ad aliquem, means, to attach one's self to some one as patron; as foreigners and exiles used to do at Athens. Such a patron had a degree of right over him, and could claim his property, if he should die intestate. R. D. *forte applicat*] ¶ join *forte* in the sense with *Primum*, meaning that the father of Chrysis *happened* to be the *first* to whom the shipwrecked stranger applied in his distress. *Primum*, then, is an adjective.

22. *Fabulam*] Either 'a comedy, play;' or, 'story, fable,' for *olim* is peculiar to the opening of a fable; as Hor. Sat. ii. 6. 70. "olim Rusticus urbanum," &c. D. ¶ Like our "once upon a time." Græcè πότε.

23. *Tum*] This is altogether without meaning; substitute *tu*, and join it with *Perge*. B. ¶ *Tum* appears to be merely connective, as Crito's narrative had met interruption. Join it, then, in sense, with *tum* of line 21. *Tum—Tum*, 'both—and' or 'as well—as.' We might, though not so well, make "Tum is—fuit" a parenthesis, and trace the connexion of *Qui*, line 24, to "Chrysidis patrem:"—'He then in distress joins himself, as it happened, to the father of Chrysis first, (besides he was a kinsman to me) who gave him shelter,' &c. *is*] Chrysidis pater.

24. *eum—ex illo*,] ¶ *Eum* means the "Atticus quidam;" as does also *illo*, which is evident from *sese*.

25. *ibi*] At Andros. *Nomen tam cito tibi?*] ¶ 'Can I recollect the name in a moment for you?' He is endeavouring to recall it, while he says this; hence the imperfect sentence. *Phania*] Donatus is mistaken in supposing this to be spoken in a low voice; as is evident from the sequel. B. ¶ Concerning Phania, see Argument. *Hem*,] Some think that Simo says *Hem*, angry at Pamphilus for prompting Crito. D. ¶ That supposes that Pamphilus spoke "Phania."

26. IAMBIC TETRAMETERS.—*Perii*] Implying not despair but admiration. Eun. ii. 3. 68. R. D.

27. *Rhamnusium*] ¶ Rhamnus, 'Ραμνοῦς, was a district of Attica, in the tribe Æantis, between Athens and the Chersonesus. It had a temple of Amphiaraus, and the statue of Nemesis.

28. *Multi alii*] This is called *testimonium cæcum*. An evidence is *manifestum*, which

Quid eam tum? svamne esse aiebat? Cr. Non. Ch. Cujam igitur? Cr. Fratris filiam.
Ch. Certe mea est. Cr. Quid ais? S. Quid tu ais? P. Arrige aures, Pamphile.
S. Quî credis? Ch. Phania illic frater meus fuit. S. Nôram, et scio.
Ch. Is hinc, bellum fugiens, meque in Asiam persequens, proficiscitur.
Tum illam relinquere hîc est veritus; postilla nunc primum audio,
Quid illo sit factum. P. Vix sum apud me; ita animus commotu' est metu,
Spe, gaudio, mirando hoc tanto tam repentino bono.
S. Næ istam multimodis tvam inveniri gaudeo. P. Credo, pater.

rests upon certain witnesses present: *cæcum*, in which we say that a multitude or the state know a fact; as Cic. Manil. 2. "testis est tota Sicilia." D. *alii*] ¶ Others besides myself. *Utinam*] Chremes, having heard to a certainty concerning his brother Phania; and suspecting that the girl whom Crito stated to have been shipwrecked with him, might be his daughter, thence says, "Utinam," &c. and asks whether Phania represented her as his own child. E.

29. *Quid eam*] ¶ Scil. appellabat, or esse aiebat. *suamne*] Scil. filiam. *Cujam* See iv. 4. 24. *Fratris filiam*] ¶ *Fratris* sui *filiam* eam esse, aiebat Phania.

30. *Arrige aures,*] i. e. listen attentively. Pamphilus exhorts himself to attention. Metaphor from beasts, which erect their ears at a sudden sound. Virg. Æn. i. 152. "arrectisque auribus adstant." R. D. Al. these words are attributed to Simo.

31. *Quî*] ¶ On what ground do you believe so? *Noram et scio*] ¶ i. e. *I was acquainted* with the man; *and I know* that he was your brother. See i. 1. 26. ii. 6. 10.

32. *persequens,*] i. e. following with perseverance. Virg. Æn. ix. 217. "Quæ te sola, puer, multis e matribus ausa Persequitur." D. Al. *prosequens*.

33. *Tum*] ¶ In time of war. *postilla*] Post illa *tempora*, for postea.

34. *illo*] ¶ *De* illo. So iii. 5. 7. and iv. 2. 26. *apud me*] ¶ i. e. meimet compos, ἐμαυτοῦ κυριός. The opposite is *extra me*, ἐμαυτοῦ ἐξεστηκῶς, when the person is "velox mente novâ," or "Dum peregrè est animus sine corpore velox;" whether as to joy, or sorrow. So a person in self-possession is "præsenti animo," in Ph. v. 7. 64. Eu. iv. 6. 31. and Cic. Offic. i. 23. *ita*] ¶ i. e. to such a degree. Compare i. 2. 2. *metu, Spe*] Hope and fear are our visitors with respect to future events; pleasure and pain with respect to the present. D. ¶ So, i. 2. 10. "Sperantes jam, amoto metu." For, in our contemplation of the future, if either hope or fear be present alone, we are naturally susceptible of the other.

35. *mirando hoc tanto,* &c.] ¶ *Mirando* is the participle, conforming, as an adjective, to *bono*. See iii. 3. 9. Literally: 'in this so great and so sudden a blessing to be admired,' or, 'as an object of admiration.' Whence it may be paraphrased "*commotus est* admiratione hujus tanti, *et* tam repentini, boni." The copula is omitted here by the figure *asyndeton*. Longinus, sec. 20. cites the following remarkable exemplification of it; Demosth. Mid. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρός, ὅταν κονδύλοις, ὅταν ἐπὶ κύῤῥης. The effect of this figure is to add weight and significancy to the words. 2 Cor. xi. 25, 26, 27, is a striking instance. Also, Ph. i. 2. 53.

36. *Næ*] i. e. valde. E. ¶ But see note prol. 17. *multimodis*] i. e. multis de causis, valde, vehementer. Hea. ii. 3. 79. Elsewhere Terence has "miris modis," "omnibus modis." R. D. ¶ Scil. for *mirè*, and *omnino*; so *indignis modis* for *indignè*; *nullo modo* for *nequaquam*; *eodem modo* for *similiter*; *miseris modis* for *miserè*. *tuam*] ¶ That she is found to be *your* daughter. Bentley says that Simo is here addressing Pamphilus, and therefore proposes *civem* for "tuam." *Credo,*] A usual reply made to persons congratulating; as much as to say, gratias ago. R. D. See Hec. iii. 5. 7.

CH. At mihi unus scrupulus etiam restat, qui me male habet. P. Dignus es,
Cum tua religione, odium. Nodum in scirpo quæris. CR. Quid istuc est?
CH. Nomen non convenit. CR. Fuit hercle huic aliud parvæ. CH. Quod, Crito?
Numquid meministi? CR. Id quæro. P. Egone hujus memoriam patiar meæ
Voluptati obstare, cum ego possim in hac re medicari mihi?
Non patiar; heus, Chreme, quod quæris, Pasibula est. CR. Ipsa est. CH. Ea est.
P. Ex ipsa millies audivi. S. Omnes nos gaudere hoc, Chreme,
Te credo credere. CH. Ita me dî ament, credo. P. Quid restat, pater?
S. Jamdudum res reduxit me ipsa in gratiam. P. O lepidum patrem!
De uxore, ita ut possedi, nil mutat Chremes. CH. Causa optima est:
Nisi quid pater ait aliud. P. Nempe. S. Id scilicet. CH. Dos, Pamphile, est

37. *At*] ¶ Introducing an objection. *scrupulus*] i. e. difficultas, molestia. Ph. v. 8. 20. "qui fuit in re hac scrupulus." Metaphor from *scrupi* and *scrupuli*, little pebbles which annoy the feet in walking. R. D. *etiam*] ¶ i. e. adhuc. i. 1. 89. *male habet*] ¶ See ii. 6. 5.

38. *religione*] ¶ See iv. 3. 15. Vossius and others join dignus *ad* odium. But it is better to put a stop at *religione*, and explain *odium* for *homo odiosus*, as *scelus* for *homo scelestus*. And in "dignus es—religione" is an aposiopesis usual in the comic writers. R. D. ¶ *Odium* is the abstract for the concrete; as frequently in the Greek Tragedians. Œd. Tyr. 1. Ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή. Al. *odio*. This figure often conveys reproach. Eu. ii. 3. 10. *Nodum in scirpo*] i. e. you seek difficulties where none exist. *Scirpus* is a rush free from knots. R. D. *istuc*] ¶ Scil. quod scrupulo est tibi.

39. *Nomen*] ¶ Scil. Glycerium. This name was familiar to him from his conversations with Simo; and he knew that such was not the name of his lost daughter.

40. *Numquid*] Put for *Num*. Liv. vii. 25. "numquem plebeii consulis pœniteret." R. D. ¶ Num *secundùm* quid; see Eu. iii. 2. 3. 'Do you at all recollect: Have you any clue or hint of it to give?' *hujus*] Critonis. *memoriam*] ¶ i. e. the *faculty* so called. Otherwise it should be his *want of memory*.

42. *heus*] Pamphilus uses this word, because Chremes has his eyes fixed on Crito. D. *quod quæris*] *nomen* quod quæris.

43. *hoc*] *Ob* or *propter* hoc.

44. *credo credere.*] So v. 5. 1, 2. "me putet Non putare." R. D. *restat*] He means that his father may acquiesce in his marrying Glycerium. E.

46. *De uxore,*] i. e. quod ad uxorem attinet. Ad. ii. 1. 50. "de argento, somnium." R. D. ¶ i. e. *De* Glycerio *uxore* ducenda. *mutat*] ¶ See i. 1. 13. *Causa*] See Ph. i. 4. 49.

47. *Nempe. S. Id scilicet.*] *Nempe* and *scilicet* are spoken at the same moment, each implying consent and approbation. DA. Al. *Id* is omitted. ¶ I understand *Nempe* to mean, 'surely he will not object;' and it is not spoken simultaneously with *scilicet*, which seems rather in answer to *Nempe*.

Decem talenta. P. Accipio. Ch. Propero ad filiam. Eho mecum, Crito:
Nam illam me credo haud nôsse. S. Cur non illam huc transferri jubes?
P. Recte admones. Davo ego *istuc* dedam jam negotî. S. Non potest.
P. Quî? S. Quia habet aliud magis ex sese, et majus. P. Quidnam? S. Vinctus est.
P. Pater, non recte vinctu' est. S. Haud ita jussi. P. Jube solvi, obsecro.
S. Age, fiat. P. At matura. S. Eo intrò. P. O faustum et felicem hunc diem!

ACTUS V.—SCENA 5.

CHARINUS, PAMPHILUS.

C. Proviso quid agat Pamphilus: atque eccum. P. Aliquis forsan me putet
Non putare hoc verum; at mihi nunc sic esse hoc verum lubet.

Donatus frigidly explains these words as being a hint to Chremes for the dowry.

48. *Decem talenta.*] ¶ Equal to £1937‖10‖0. See Heaut. i. 1. 93. *Accipio.*] Unless he had said *Accipio*, it would not have been a *dowry;* for the *giving* is confirmed by the acceptance. D.

49. *Nam illam*] ¶ Chremes bids Crito go with him, to introduce him to Glycerium; *haud nosse*] from long absence. *huc*] ¶ To Simo's own house. *transferri*] Glycerium had been just confined.

50. *dedam*] The expression usually is, *dare* istuc negotii. Probably Terence would rather hazard *dedam*, than write *Davo—dabo* in the same line. Da.

51. *magis—majus.*] ¶ This paronomasia indicates the perfect good humour of Simo restored. *magis ex sese*] ¶ 'more pertaining to himself, of greater importance to him.' See Hea. i. 2. 36. Or, 'more arising from himself,' i. e. from his personal situation.

52. *Haud*] Adopt the reading *At*. For the old man jokes on the double meaning of *recte*. B. ¶ It is not necessary to remove *Haud* 'I did not order so,' scil. that Davus should be "*non rectè* vinctus." If, however, *At* be read, the meaning is the same: "But I ordered so," scil. that he should be "*rectè* vinctus."

53. *Age,*] ¶ Willing concession. Elsewhere unwilling, v. 3. 24. *matura.*] Al. *mature*. scil. fiat. ¶ Copyists frequently confound the imperative of the first conjugation with the cognate adverb. *Eo intrò.*] To set Davus at liberty; as also to prepare for the nuptials of Pasibula, whom he has desired to be carried to his house (49).

Charinus appears, and overhears Pamphilus soliloquizing on his new happiness.

1. an iambic tetrameter.—*Proviso,*] See ii. 4. 1. *eccum.*] ecce illum.

2. trochaic tetrameters catalectic.—*Non putare*] i. e. Let others think as they will; but I am confident that what I wish to be true, is true. D. *esse hoc verum*] i. e. what I am about to say (in next line) "Ego deorum," &c. G. ¶ But if we retain *sic*, we must refer it to "Ego deo-

Ego deorum vitam propterea sempiternam esse arbitror,
Quod voluptates eorum propriæ sunt. Nam mihi immortalitas
Parta est, si nulla ægritudo huic gaudio intercesserit.
Sed quem ego mihi potissimum optem, cui nunc hæc narrem, dari?
C. Quid illuc gaudî est? P. Davum video. nemo est, quem mallem, omnium.
Nam hunc scio mea solide solum gavisurum gaudia.

ACTUS V.—SCENA 6.

DAVUS, PAMPHILUS, CHARINUS.

D. Pamphilus ubinam hic est? P. Dave. D. Quis homo est? P. Ego sum. D. O Pamphile.
P. Nescis quid mihi obtigerit. D. Certe: sed quid mihi obtigerit, scio.

rum," &c. Therefore refer each *hoc* to the happiness just befallen Pamphilus, and explain *sic* (which, with L., I would rather expunge): 'I wish all this sudden joy to be true (and not merely imaginary) *on this condition* (sic)' viz. if it is to be permanent. Which meaning can be obtained by following the train of the sense as far as "intercesserit." Bentley changes *lubet* into *liquet*, i. e. constat, certum est.

3. *Ego deorum*, &c.] From Menander's Eunuch; an instance in point with "contaminari non decere fabulas." D.

4. *propriæ*] ¶ See iv. 3. 1. and compare Virg. Æn. iii. 85. "Da propriam, Thymbræe, domum—et mansuram urbem." *mihi immortalitas*, &c.] i. e. beatissimus sum. The same sentiment occurs, Hea. iv. 3. 15. and Hec. v. 4. 3. R. D. ¶ "For, if no sorrow interrupt this joy (in other words, *si hæc volup. prop. fuerit)* immortality has been obtained by me (in other words, *vit. semp. adeptus sum.*)" Hence the force of *Nam*.

5. *si nulla ægritudo*] ¶ *Happiness* is often attended with *pain*, from the fear of losing it. Comp. Eu. v. 8. 19. The latter sometimes more than counterbalances the former; Ph. i. 3. 8. 9. is a striking instance: "At non quotidiana cura hæc angeret animum,—Dum expecto, quam mox veniat, qui adimat hanc mihi consuetudinem."

6. *potissimum*] ¶ See ii. 6. 23. *narrem*,] ¶ A person in extravagant joy feels impatient to divulge it. Compare Hea. i. 2. 12. Eu. v. 8. 12. This, too, gives relief to sorrow. *dari?*] *obviam*. Eu. iv. 3. 5. R. D. ¶ *Dari* is sometimes omitted, Ph. i. 4. 19.

7. *quem mallem*,] ¶ Scil. mihi dari; or rather, 'For whom I more wish." See n. i. 2. 1.

8. *solide solum*] ¶ See v. 4. 51. *gavisurum gaudia*.] The Latins, imitating the Greeks, often join to neuter verbs the accusative of the cognate noun; e. g. jusjurandum jurare, servitutem servire, bellum bellare, cœnam cœnare, somnium somniare, errorem errare, vitam vivere. R. D. ¶ In such instances the accusative is related to the verb only in import, being added merely for definition. In similar Greek idioms the dative may be put for the accusative. See Matth. G. Gram. sec. 413. obs. 5.

Charinus overhears Pamphilus and Davus talking of the late events, and procures the mediation of the former with Chremes, to get Philumena for him.

1. Trochaic tetrameters catalectic.—*hic*] ¶ Davus knows that he is not far off. *Quis homo est?*] ¶ Scil. qui me vocat. Compare ii. 2. 7. *Ego sum. D. O Pamphile.*] Bentley prefers *Ego sum Pamphilus*.

2. *scio.*] Persensi. D. ¶ Davus has just been released from fetters.

P. Et quidem ego. D. More hominum evenit, ut, quod sim nactus mali,
Prius rescisceres tu, quam ego illud, quod tibi evenit boni.
P. Mea Glycerium svos parentes repperit. D. Factum bene! C. Hem!
P. Pater amicus summus nobis. D. Quis? P. Chremes. D. Narras probe.
P. Nec mora ulla est, quin eam uxorem ducam. C. Num ille somniat
Ea, quæ vigilans voluit? P. Tum de puero, Dave? D. Ah, desine:
Solus est, quem diligant dî. C. Salvus sum, si hæc vera sunt.
Colloquar. P. Quis homo est? O Charine, in tempore ipso mî advenis.
C. Bene factum. P. Audistin'? C. Omnia: age, me in tvis secundis respice.
Tuus est nunc Chremes. facturum quæ voles, scio, esse omnia.
P. Memini: atque adeo longum est, nos illum expectare, dum exeat.
Sequere hàc me intus ad Glycerium nunc. tu, Dave, abi domum.
Propera, arcesse, hinc qui auferant eam. quid stas? quid cessas? D. Eo.

3. *ego.*] Scil. quod tu passus sis scio. E. *More hominum*] Because bad report is swifter than good. D. *nactus*] Nancisci, adipisci, potiri, are applied to things good or bad. *Potiri*, in the latter sense, occurs Ph. iii. 1. 5. R. D.

4. *resciscere*s] ¶ See note on Hec. v. 4. 28. *ego*] Scil. resciscerem.

5. *Hem!*] ¶ Overhearing with astonishment.

6. *Pater*] ¶ Her father; scil. Chremes.

7. *eam*] Al. *jam*, correctly; as Ad. iv. 5. 66. B. *somniat*] Virg. Ecl. viii. 108. "Credimus? an, qui amant, ipsi sibi somnia fingunt?" D.

8. *quæ vigilans*] ¶ Comp. Hor. Sat. ii. 5. 100. *de puero,*] ¶ Scil. quid narras? or, quomodo valet? *desine*] ¶ Rest easy. He is the very darling of the gods.

9. *Solus est,*] Al. *Solus es;* correctly; and read *diligunt;* as ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος. B. *quem diligant*] ¶ So, persons doomed to misfortune were said to be born, "iratis diis." The subjunctive may be explained:—'He is the only one for the gods to love,' the only one worthy of their regard. See on Ph. iii. 3. 30.

10. *Colloquar.*] ¶ He here first speaks aloud; *colloquar*, scil. cum his. *Quis homo est?*] ¶ Pamphilus heard him say, Colloquar. To avoid shortening the *r*, Bentley expunges *O* before *Charine*.

11. AN IAMBIC TETRAMETER.—*respice.*] *Respicere* is qu. *retro aspicere;* i. e. do not forget one whom you precede in felicity. D. Soph. Œd. Colon. Εὐδαίμονες γένοισθαι, κἆτ' εὐπραξίᾳ Μέμνησθαι μου. L.

12. TROCHAIC TETRAMETERS CATALECTIC.—*Tuus est*] ¶ Is your friend, at your disposal, under your influence. So Eu. ii. 2. 39.

13. *Memini:—adeo*] ¶ I am bearing your situation in mind (comp. Eu. ii. 1. 10.); and *accordingly*, for us to be waiting until Chremes may come out of Glycerium's house (see v. 4. 48.) is dilatory; let us go in thither to him. *longum est*] i. e. *longum esset* or *foret*, as moderns speak. R. D.

14. *intus*] ¶ For *intro*. Ov. Met. x. 457. "Jamque fores aperit, jam ducitur intus." So, ἐν for εἰς. Thucyd. vii. ἀποστελοῦντες ὁπλίτας ἐν τῇ Σικελίᾳ, &c. *domum*] ¶ To Simo's house.

15. *Propera, arcesse*] Al, *Propere arcesse;*

Ne expectetis, dum exeant huc: intus despondebitur:
Intus transigetur, si quid est, quod restet. Ω. Plaudite.
* CALLIOPIUS RECENSUI.

as Hea. iv. 4. 22., and Hec. v. 3. 10. L. *auferant eam*] ¶ Glycerium transferant ad ædes nostras. See v. 4. 49, 50. and notes. *auferant*] Those who themselves walk are said abduci. R. D. *auferant*] For a girl, when given in marriage, was, by pretence, *snatched away* from the bosom of her mother or nearest relative; because similar conduct towards the Sabines had proved so happy to the Romans. Fab. ¶ However, Glycerium was scarcely recovered from illness, and must be *carried*.

17. *si quid est, quod restet*] ¶ This clause is the subject of *transigetur*. Some join these words with *plaudite*, meaning: All that remains now is, for you to applaud. Ω] The origin of this mark at the conclusion of the play is a matter involved in doubt. Bentley thinks, from Hor. Ep. ad Pis. 154. that ω is a corruption for CA, i. e. *cantor*; as it was his duty, when the actors retired, laying down the right and left pipes, to exclaim *Plaudite*.—Or, according to Cook, for 'Ωδός, cantor.—Another supposition is, that this ω was originally οο, put for ὅλος ὄχλος, to indicate that the word *Plaudite* was pronounced by the *whole company* of actors.—Mad. Dacier, with more probability, attributes it to the hands of copyists, who marked the end of pieces by the last letter of the Greek alphabet; as the beginning by the first.

* Calliopius, as I conceive, was some critic, who corrected these plays according to the ancient copies. As Vettius Agerius Basilius revised Horace; Nicomachus Dexter Victorianus, Livy. So, the name Calliopius, whether it be real or fictitious, was annexed to the plays when revised. L.

APPENDIX SPURIA.

P. Te expectabam. est de tua re, quod agere ego tecum volo,
Dedi operam, ne me esse oblitum dicas tuæ gnatæ alteræ.
Tibi me opinor reperisse dignum te atque illa virum.
Cha. Dave, ah perii. de meo amore ac vita nunc sors tollitur.
Chr. Non nova istæc mihi conditio est, si voluissem, Pamphile.
Cha. Occidi, Dave, perii! Chr. Sed id quamobrem non volui eloquar:
Non idcirco, quod eum affinem mihi nollem,—P. Hem, tace.
Chr. Sed amicitia nostra, quæ est a patribus nostris tradita,
Non aliquam partem studii adductam tradi liberis,
Nunc cum copia atque fortuna utrique ut obsequeretur, dedit, detur. P. Bene
Factum: abi, atque age gratias homini. Cha. Salves, Chremes, amicorum
Meorum omnium mihi carissime, quod mihi commodum est, gaudio,
Quam id, quod a te expeto, me reperisse, ut habitus antehac fui
Tibi animum, quo adeumque applicaris studium exinde ut erit,
Tute existimaveris id ita esse facere ex me conjecturam ex me licet.
Alienus abs te tamen quis tu esses, noveras, ita res est. Chr. Gnatam tibi meam
Philumenan uxorem, et dotis sex talenta spondeo.

END OF THE ANDRIAN.

THE EUNUCH.

CHARACTERS.

ANTIPHO,	a young man.
CHÆREA,	a young man, lover of Pamphila.
CHREMES,	a young man, brother of Pamphila.
DORUS,	a eunuch.
GNATHO,	a parasite, follower of Thraso.
LACHES,	father of Phædria and Chærea.
PARMENO,	slave of Phædria.
PHÆDRIA,	a young man, lover of Thais.
SANGA,	a slave.
THRASO,	a soldier, Phædria's rival with Thais.

DORIAS,	a maid of Thais.
PYTHIAS,	another maid of Thais.
SOPHRONA,	nurse of Pamphila.
THAIS,	a courtezan.

DERIVATION OF NAMES.

Antipho, from ἀντιφαίνομαι, contra appareo; or ἀντίφημι, contra loqui.
Chærea, from χαίρων, joyous.
Chremes, from χρεμίζω, to neigh, as delighting in the neighing of horses.
Dorus, as being a Dorian.
Gnatho, from γνάθος, a jaw; as being addicted to gluttony.
Laches, from λαγχάνω, to obtain by lot.
Parmeno, qu. παρὰ μένων, *adhering to* his master.
Phædria, from φαιδρὸς, joyful.
Sanga, from Sangia, a village of Phrygia.
Thraso, from θράσος, boldness.
Dorias, as being of Doric extraction.
Pythias, as being πυθομένη, inquiring.
Sophrona, from σώφρων, temperate, virtuous.
Thais, from θαητὸς, handsome to look upon.

ARGUMENT.

Pamphila, a free born girl, had been carried off from the coast of Attica by pirates, and conveyed to Rhodes, where she was presented to the mother of Thais, and brought up with her as if she were a sister. Thais left her mother and visited Athens, where she met with a soldier named Thraso, and became his mistress. Thraso, having afterwards gone to Rhodes, found Pamphila exposed for sale, according to the custom of those days, by the persons entitled to the property of Thais' mother, who had since died; he bought the girl, ignorant who she was, and brought her to Athens as a present to his mistress. On his arrival, however, he finds that a youth named Phædria had become a lover of Thais, and therefore he refuses to give her the girl, unless on the terms of her excluding the rival. Thais with reluctance excludes him, in order to obtain Pamphila, to whom she had been attached as a sister. Phædria is angry at first, but on an explanation by Thais, he is induced to give place to the soldier for two days; but lest the latter should gain an advantage over him with Thais by the present of Pamphila, he consigns to his servant Parmeno, as a present for her, an Æthiopian eunuch and a female slave, and then retires for a while to the country. Meanwhile Pamphila in being conducted to Thais' house is seen in the street by Chærea, Phædria's brother, who falls desperately in love with her, and in order to gain admittance to her presence, he devises a stratagem with Parmeno, who puts upon him the eunuch's dress, and under such disguise introduces him to the house, where he soon effects an intimacy with the girl. Her parentage and country are soon ascertained, and Chærea obtains her in marriage. The rivals, Phædria and Thraso, reconciled through a parasite, participate the favours of Thais.

Performed at the Ludi Megalenses, U. C. 591. (twice in one day), in the ædileship of L. Postumius Albinus and L. Cornelius Merula;—M. Valerius, and C. Fannius being consuls.—*Tibiis duabus dextris.* Principal actors, L. Ambivius Turpio and L. Attilius Prænestinus.

ARGUMENT

BY

SULPICIUS APOLLINARIS.*

Sororem falso dictitatam Thaidis,
Id ipsum ignorans, miles advexit Thraso,
Ipsique donat. erat hæc civis Attica.
Eidem Eunuchum, quem emerat, tradi jubet
Thaidis amator Phædria, ac rus ipse abit,
Thrasoni oratus biduum concederet.
Ephebus frater Phædriæ, puellulam
Cum deperiret, dono missam Thaidi,
Ornatu Eunuchi induitur: suadet Parmeno:
Introiit: vitiat virginem. sed Atticus
Civis repertus frater ejus collocat
Vitiatam ephebo; Phædriam exorat Thraso.

* See note on page 4. suprà.

PROLOGUS.

Si quisquam est, qui placere se studeat bonis
Quam plurimis, et minime multos lædere:
In his poeta hic nomen profitetur suum.
Tum si quis est, qui dictum in se inclementius
Existimavit esse,—sic existimet:
Responsum, non dictum esse, quia læsit prius,

This prologue is employed in a vindication of the poet against Luscius Lavinius, who had again attempted to injure him since the appearance of the Heautontimoreumenos.

[This seems to have been the most popular of all the comedies of Terence. Suetonius and Donatus both inform us that it was acted with the greatest applause, and that the poet received a larger price for it from the Ædiles than had ever been paid for any before, viz. 8000 sesterces, which is about equal to 200 crowns. There is extant in the works of the celebrated Fontaine, a comedy entitled L'Eunuque, being, like Baron's Andrian, founded on Terence.] Col.

1. IAMBIC TRIMETERS.—*Si quisquam*] The poet's skill is remarkable in treating nearly the same subject in different prologues, yet with different language in all. D. *studeat*] Unless *studeant* be read, the words *in his* appear unmeaning. Comp. And. iv. 1. 3. B.

2. *Quam plurimis*] Take *plurimis* as implying *malis*, for the good are few. E. *Potius* is to be supplied. So Hom. Il. ii. Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι. Far. ¶ Join *quam plurimis bonis;* 'to please as many good men as possible, and to offend as few as possible.' So Faber.

3. *In his*] *In his* referring to *quisquam*. So, Hea. ii. 4. 13. "Cujus mos maximè est consimilis vestrum, *hi* se ad vos applicant." D. For *inter hos*. Nepos, Milt. 4. "domi creati decem prætores, in his Miltiades." R. D. ¶ On the enallage of number, comp. Æsch. contra Ctes. τί ποτ' ἦν ἃ ἔπραξας. *nomen profitetur*] An expression derived either from the muster at which Roman citizens about to be enrolled were said *profiteri nomina;* or from candidates for office, of whom no account was made, unless they had previously given in their names. See Liv. ii. 19. xxiv. 18. R. D.

4. *Tum*] ¶ Yet; i. e. notwithstanding the poet's principle of forbearing to offend. *si quis*] When he means Luscius Lavinius he uses *si quis*, to avoid the appearance of offending even him. D. *dictum in se*] ¶ Dictum esse *aliquid* adversus se. *inclementiùs*] i. e. asperius, acerbius. Plaut. Amphit. ii. 2. 110. "hæc in me inclementer dicit." R. D. See An. i. 1. 25. n.

5. *Existimavit*] Al. *Existimabit*, and the sense requires the future. Read *Existimarit* on account of line 1. B. ¶ But in using the past tense Ambivius may allude to effects produced by the prologue to the Andrian (which see). Hence he reminds Lavinius that what he there had said was merely *responsum* ("Veteris poetæ maledictis respondeat." An. prol. 7.) and that therefore he had no right to take offence. And the indicative here after *si* is better than the subjunctive; for he comes now to a matter of fact, rather than a supposition.

6. *Responsum, non dictum esse*] ¶ 'That a reply was made to him,—not an invective uttered,' in that prologue to the Andrian. Comp. a senarian from Menander's Olyn-

Qui bene vertendo, et easdem scribendo male,
Ex Græcis bonis Latinas fecit non bonas :
Idem Menandri Phasma nunc nuper dedit,
Atque a Thesauro scripsit, causam dicere
Prius, unde petitur, aurum quare sit suum,
Quam illic qui petit, unde is sit thesaurus sibi,
Aut unde in patrium monumentum pervenerit.

this, Ὡς οὐκ ὑπάρχων, ἀλλὰ τιμωρούμενος.— These are impersonal verbs. I conceive *inclementiùs* is implied to both, meaning that the *inclementia* was defensive, not offensive. *Respondere*, reasonable reply, is opposed to *dicere*, wanton utterance. *prius*] ¶ Al. *prior*, favoured by Bentley. It is immaterial.

7. *Qui benè*] ¶ As if to point out to the audience more distinctly the person of whom he speaks, as one to be best described by noticing his defects.—This is one of the most effective means of introducing censure against persons unnamed. Comp. Hea. Prol. 31. "Qui nuper," &c. *benè vertendo*, &c.] *Benè vertere* is, to translate faithfully, word for word, from the Greek; but this is in itself, on account of the diversity of idioms, *male scribere* Latinè. B. Read *Qui malè vertendo et eâdem*, &c.—*eâdem* scil. *operâ*, Hea. ii. 3. 127. Gui. Al. *et eas describendo ;* for Terence censures his adversary's *disposition* of his subject matter. *Describere* sometimes has the force of διατάττεσθαι, to arrange. Fab.

8. *Ex*] Annex this to preceding line. B.

9. *Phasma*] ¶Φασμα, i. e. phantom, a play of Menander, in which a young man seeing a beautiful girl in the house of his next neighbour, through a hole in the wall, is struck with awe at what he fancies at first sight to be a divine apparition. Love and marriage are the result. The argument of the Phasma, as preserved to us, is supposed due to Donatus. See Zeune's edition. *nunc nuper*] Intimating that the fact is so recent as to render it unnecessary to notice the failure of this Phasma of Lavinius. D. *dedit*] ¶ Scil. populo,—in publicum; often used in this sense. The poet here executes the threat which he had held forth in Hea. prol. 33. "De illius peccatis plura dicet, cum dabit Alias novas, nisi finem maledictis facit."

10. *a Thesauro scripsit*] ¶ i. e. in his piece borrowed *from* Menander's *Thesaurus*, *he has represented* that, &c. Al. *in Thesauro ;* i. e. Lavinius in his own, the modern Thesaurus. *Thesauro*] Mad. Dacier thinks that this alludes not to a separate play, but merely to some part of the same Phasma, concerning a *treasure* found; and that *in* (the other reading) means *ob*, as An. prol. 15. "in eo disputant." Z.

11. *Prius, unde*, &c.] ¶ Lanuvinus, (otherwise Lavinius) is hereby censured for making the defendant (unde petitur) contrary to the prescribed order of law, take the lead of the plaintiff (illic qui petit) in setting forth his case. The following is given by Donatus as the argument of the Thesaurus of Lanuvinus. "A young man who had squandered his patrimony, sends a servant to his father's tomb, (patrium monumentum) to open it, and deposit certain meats, which the deceased had ordered to be conveyed thither after ten years ; but an old miser had meanwhile bought from the son the ground where the monument stood. The servant procuring the old man's help to open the tomb, finds therein a treasure with a letter. The latter claims it as having been buried there by him in a time of war. The young man [illic qui petit] sues him ; the old man [unde petitur] who is retaining the gold is, strange to say, the first to plead." *petitur*] Impersonal; 'against whom the claim is made.' *aurum quare*, &c.] ¶ i. e. the party sued (unde petitur) to set forth the cause wherefore the gold is his own, before the party suing (illic qui petit) *sets forth* how it is treasure belonging to him.—The one claimed the property as *gold* placed there by his own hands ; the other claimed it as *treasure* now first discovered, and devolving to him in right of his father, whose it had been.

13. *monumentum*] It was an ancient custom to bury treasures in tombs. In that of Cyrus were found collars, scymitars, earrings, ornaments inlaid with gold and precious stones. Also from the articles taken out of David's tomb by Hyrcanus and Herod, it is evident with what riches he was buried. This practice was forbidden by the Roman laws. It was also a general rule that any person finding treasure must report it to the emperor, as Cæsellius Bassus did in the reign of Nero. L.

Dehinc, ne frustretur ipse se, aut sic cogitet;
Defunctus jam sum, nihil est quod dicat mihi.
Is ne erret, moneo, et desinat lacessere.
Habeo alia multa, quæ nunc condonabitur:
Quæ proferentur post, si perget lædere
† Ita, *ut* facere instituit. Quam nunc acturi sumus
Menandri Eunuchum, postquam Ædiles emerunt,
Perfecit, sibi ut inspiciendi esset copia.
Magistratus cum ibi adesset, occepta est agi.
Exclamat, furem, non poetam, fabulam

14. *Dehinc*] ¶ This word often introduces a threat. Comp. this line and 16. with An. prol. 22. 23. Join *dehinc* with *moneo*, 'I warn him for the future;' and in this passage treat "ne frustretur—mihi," as a parenthesis. *frustretur*] Scil. Lavinius.

15. *Defunctus jam sum*] Μίμησις of Lavinius defending himself: 'I have now ended my career; I am discharged from the toil and risk of the drama; Terence has nothing to bring forward to my hurt.' Anon.

16. *ne erret—et desinat*] ¶ Resolve *ne;* —*ut non* erret, et *ut* desinat.

17. *quæ nunc condonabitur*] ¶ *Condonare* is one of those verbs which admit a double accusative; such verbs, when in the passive voice, are frequently construed with the accusative, to which *secundum* or *quoad* may be supplied; as the corresponding Greek idiom is generally explained by understanding κατὰ. See Matth. Gr. Gr. sec. 422. Comp. Ph. iii. 3. 2. *Condonabitur*, scil. *is*, *i. e.* Lavinius. Some however consider it here impersonal. Al. *multa quæ: nunc condonabitur;*—aposiopesis, as An. i. 1. 137.

20. *Menandri Eunuchum*] ¶ Scil. Latine redditum. *Ædiles*] See on Hec. prol. 49. *emerunt*] Second syllable short. So Virg. Ecl. iv. 61. "Matri longa decem tulerunt fastidia menses." D. The ædiles were (Cic. de leg. 3.) "curatores urbis, annonæ, ludorumque solennium;" that is, of the public fixed games, as the Thorales, Circenses, Megalenses, &c. but not the private games. They exhibited games at their own cost, and superintended them, assigning rewards and penalties to the performers. In course of time they began to examine writings also, and plays to be acted, whence probably their privilege grew of passing judgment on other books also. Tacitus states that the ædiles were ordered by the senate to burn the writings of Cremutius Cordus. Lipsius.

21. *Perfecit*] As being a difficult and illicit proceeding. D. *inspiciendi*] ¶ Of examining the manuscript of the poet's Eunuch, before it should be acted before the magistrates, thus providing himself with the means of prejudicing them against it.

22. *Magistratus cum ibi adesset*] *Magistratus* means the two ædiles, in whose presence plays were privately acted before they appeared on the stage. We should read *adessent;* for anciently *magistratus* was not applied in a collective meaning to a body of officers, as now, but only to an individual consul, prætor, or ædile. R. D. However Nepos, Epam. 4. "Ego te tradam magistratui." In which sense *potestas* is used by Suetonius, Cæs. 17. and Livy. So the Italians use *il podesta;* the Germans, *die herschaft*. Westh. ¶ Why might not one ædile, on such occasions, act for both? Badius Ascensius seems to have had this view. *ibi*] ¶ 'At the place;' scil. where the rehearsal was generally made. Or, *ibi* may refer to *Ædiles* above, and mean 'at their house.' So, iii. 3. 6. *ibi* means 'at her house,' referring to *illa* of preceding line. Al. *Magistratus cum adesset, agi occœpta est, ibi exclamat,* &c.

23. *fabulam dedisse,* &c.] This is a witticism of Lavinius against Terence, and rather obscure. *Fabulam dare*, itself, means in a measure *verba dare*, or to deceive; and he says that Terence nevertheless *verba non dedisse*, scil. did not deceive him (Lavinius), so as to prevent his detecting the theft committed from the Colax of Plautus. B. ¶ Thus "fabulam dedisse" has a *double entendre;* and there is a play of words in the use of *dedisse*, which is lost in translation. These words of Lavinius are here repeated, no doubt with an air of ridicule, at his pretensions to wit. On *verba dare*,

Dedisse, et nil dedisse verborum tamen:
Colacem esse Nævi et Plauti veterem fabulam;
Parasiti personam inde ablatam, et militis.
Si id est peccatum, peccatum imprudentia est
Poetæ; non quo furtum facere studuerit.
Id ita esse, vos jam judicare poteritis.
Colax Menandri est: in ea est parasitus Colax,
Et miles gloriosus: eas se non negat
Personas transtulisse in Eunuchum suam
Ex Græca. sed eas fabulas factas prius
Latinas, scisse sese, id vero pernegat.
Quod si personis iisdem uti aliis non licet:
Quî magis licet currentes servos scribere,

see An. i. 3. 6. Donatus explains "nil dedisse verborum," by *nil apposuisse de suo*, or, *nil addidisse de stilo suo*, Terentium. "Placet prius," says Bœc.

25. *Colacem esse Nævi et Plauti*] A *Colax* of Nævius is no where mentioned. In the next place, this has the effect not of an accusation against Terence, but of an excuse for him, since Plautus himself must have taken the characters of the parasite and soldier from Nævius. B. ¶ As there is no proof of a Colax having been written by either Nævius or Plautus, we may perhaps conclude that this was a fabrication of Lavinius, who screens himself by representing the alleged play as one now out of date (*veterem*). Consequently Terence, perhaps knowing it to be a fabrication, unhesitatingly denies his knowledge of such a play. This ought to be a strong proof with us that it never existed. See An. prol. 18. n. *Colax* (κόλαξ) meant a parasite, from κόλον cibus; thence used to denote a flatterer.

26. *Parasiti—et militis*] ¶ Scil. the characters of Gnatho and Thraso, in this Eunuch of Terence.

27. *peccatum, peccatum*] The former is a substantive, the latter a participle. D. ¶ Then *imprudentia* would be the ablative; but take both words as substantives. *imprudentia*] Ignorance, not inexperience. D.

28. *Poetæ;*] ¶ With emphasis; the fault, if there be any, attaches to a *poet*, not to a *thief;* alluding to "furem, non poetam," above. *studuerit*] ¶ *Strove* to carry the theft, but did not succeed; alluding to "nil dedisse verborum tamen."

32. *Eunuchum suam*] *Suam* refers to *fabulam* implied. R. D. Virg. "Centauro invehitur magnâ." D.

33. *eas fabulas*] He means Menander's Colax and Eunuchus. B. ¶ Then *factas* would mean Latinè redditas; the propriety of which I much doubt. By *eas fabulas*, then, he means the Colax of Nævius, and the Colax of Plautus, mentioned by his adversary. *priùs*] ¶ Scil. quàm *Eunuchus* sua Latina. See note on 25.

35. *Quòd si, &c.*] ¶ If others are not allowed to employ in plays the same characters as Menander, Nævius, or Plautus did, how is it more lawful to give to the several characters the habits and demeanour, which are universally proper to them as such; e. g. to represent slaves as constantly running hither and thither, matrons as virtuous, parasites as voracious, soldiers as vain-glorious, &c.; as also, in analogous cases, to represent the like incidents, being such as constantly occur in social life; e. g. an old man deceived by a slave, all kinds of human passions, love, hatred, suspicion, and so on, although there is not one of these characters or incidents which has not been represented by some previous dramatist? May not every writer, if judged by such criterion, be condemned as a *thief?*

36. *currentes servos*] The subjects, characters, and ἤθη of comedies. Ovid. Amor. i. el. 15. "Dum servus fallax, durus pater, improba lena, Et meretrix fuerit blanda, Menander erit." Far. Comp. Hor. Ep. ii. 1. "Aspice Plautus Quo pacto partes tutetur amantis ephebi, Ut patris attenti, lenonis ut insidiosi; Quantus sit Dorsennus edacibus in parasitis." Bœc. See Hea. prol. 37.

Bonas matronas facere, meretrices malas,
Parasitum edacem, gloriosum militem,
Puerum supponi, falli per servum senem,
Amare, odisse, suspicari? denique
Nullum est jam dictum, quod non dictum sit prius.
Quare æquum est vos cognoscere, atque ignoscere,
Quæ veteres factitarunt, si faciunt novi.
Date operam, et cum silentio animadvertite,
Ut pernoscatis, quid sibi Eunuchus velit.

40. *Amare, odisse, suspicari?*] ¶ Infinitives used substantively; for, intrigues, hatreds, suspicions. See An. ii. 6. 10. n.

41. *dictum—dictum*] A figure of speech called πλοκὴ,—*dictum* used twice (as *peccatum* above) is construed diversely. D. "My preceptor Donatus," says Hieronymus, Eccl. i. "in explaining this very line, said, Pereant qui ante nos nostra dixerunt." FAB. ¶ See note 35.

42. *cognoscere, atque ignoscere*] ¶ See note on Hec. Alt. prol. 9. and on An. prol. 24.

43. *factitârunt*] ¶ Made a constant habit of doing. See on *quæritans*, An. i. 1. 48. *novi*] Scil. poetæ.

44. *animadvertite*] We use *advertite* absolutely, where the ancients said, in full, animum advertite. D.

45. *quid sibi Eunuchus velit*] Ἀρχαϊσμός, as Hea. i. 1. 10. "quid vis tibi, aut quid quæris." D.

ACTUS I.—SCENA 1.

PHÆDRIA, PARMENO.

Ph. Quid igitur faciam? non eam? ne nunc quidem,
Cum arcessor ultro? an potius ita me comparem,
Non perpeti meretricum contumelias?
Exclusit: revocat: redeam? non, si me obsecret.
Pa. Si quidem hercle possis, nil prius, neque fortius:
Verum si incipies, neque pertendes naviter:
Atque, ubi pati non poteris, cum nemo expetet,

Phædria breaks forth in the violent language of love, revenge, and despair, on account of his mistress Thais having refused to admit him. Parmeno argues with him, and gives advice.

1. iambic trimeters:—*Quid igitur*] In this προτάσις an example is given of the effect of love, in carrying a man beyond his own controul; and of the rational sense of the man who is free from the influence of strong passions.—The young man here has been in deep thought, from which he thus breaks forth.—Menander, εἶτα τί ποιήσω. D. Horace has admirably sketched the outline of this scene: Sat. ii. 3. 259, &c. Comp. Persius, Sat. v.—Cicero, Nat. Deor. iii. 29. and Lucretius, iv. Bœc. ¶ Comp. the use of *igitur*, An. ii. 3. 1. Eun. v. 5. 24. When interrogative it generally implies distress or perplexity. *eam*] ¶ For the future indicative, see An. iii. 4. 19. *Eam*, scil. ad Thaidem.

2. *me comparem*] i. e. constituam; as Phorm. i. 1. 7. "Quam inique comparatum est." D. ¶ The word means to prepare, make up, collect, any of which words will suit this passage.

3. *Non perpeti*] ¶ This infinitive is without construction, by a Græcism of very rare occurrence. Probably this is an exact translation from the corresponding passage in Menander, where we may suppose an infinitive to have been used, governed by ὥστε implied; a very common idiom. *meretricum contumelias*] ¶ Enallage of number; see An. v. 4. 7. iii. 3. 26.

4. *Exclusit: revocat:*] He represents each as an injury, by saying *exclusit* rather than *non admisit;* and *revocat* rather than *petit ut redeam*. D.

5. *Si quidem*] ¶ Donatus seems to consider this, and (I suppose) the whole passage to line 12, as a διαλογισμός of Phædria, addressing himself; for he compares Virg. Æn. iv. 541. I see no decisive objection to his view. *possis*] Scil. facere ut non redeas. "Fortior est qui se, quàm qui fortissima vincit Mœnia." Mi. *prius*] Melius, præstantius. Aristot. Categor. Τὸ βέλτιον, καὶ τὸ τιμιώτερον, πρότερον τῇ φύσει δοκεῖ. Fab. ¶ See Hea. v. 2. 10.

6. *neque pertendes*] ¶ See Hec. iii. 3. 32. and Hea. v. 5. 9. Al. *neque perficies*. Al. *neque pol tendes*.—*naviter*] Promptly, resolutely; derived a *navis* velocitate, and meaning *recta via*, according to Charisius. Therefore he well adds the nautical term *tendit*. Virg. "tendit iter velis," and "tendimus in Latium." G. F.

7. *Atque, ubi*] Here *atque* has the force of *ilico, statim, continuo*. It is so used by Virgil. Comp. a law in the Tables: "Si quis in jus vocarit, atque ito." Pal. ¶ I think the connexion is, "si incipies—atque si ubi," i. e. sicubi. Comp. iii. 1. 13, 14. "sicubi—aut—si quando." Ad. i. 1. 3. "si absis uspiam, Aut ubi si cesses." Then "Infecta—senserit" expresses the consequence to the lover, of the conduct "Verum —expetet." Or, *si* may be implied before *ubi*, and yet not connected in the sense with *ubi*, but with *venies;* so that "ubi—expetet" may be parenthetic;—in this case "actum est—senserit" will express the *consequence*. Suggesting these two interpretations, I prefer the former. *pati*] To

Infecta pace, ultro ad eam venies, indicans
Te amare, et ferre non posse: actum est. ilicet.
Peristi. eludet, ubi te victum senserit.
Ph. Proin tu, dum est tempus, etiam atque etiam cogita.
Pa. Here, quæ res in se neque consilium, neque modum
Habet ullum, eam consilio regere non potes.
In amore hæc omnia insunt vitia: injuriæ,
Suspiciones, inimicitiæ, induciæ,
Bellum, pax rursum. incerta hæc si tu postules
Ratione certa facere, nihilo plus agas,
Quam si des operam, ut cum ratione insanias.
Et quod nunc tute tecum iratus cogitas,
Egone illam? quæ illum? quæ me? quæ non? sine modò,

endure, or to live without Thais; *obdurare*, καρτερεῖν. Comp. Hec. i. 2. 108. Hea. iv. 5. 13. Below, 9. he uses instead, "ferre non posse." R. D. *nemo expetet*] Read *neno*, i. e. non expetet, scil. res. G. ¶ Comp. Hea. ii. 4. 3. "si te sibi quisque expetit;" and An. iv. 2. 13.

8. *Infectâ*] ¶ *Non* dum *factâ* cum Thaide. *indicans*] Not by words. So An. i. 1. 104. "exanimatus—amorem—indicat." D.

9. *actum est.*] ¶ When matters come thus far, 'your trial is at an end,—your fate is sealed.' See end of note Hea. prol. 12. *ilicet*] ¶ She has pronounced your sentence; viz. *peristi*. See Hea. v. 2. 21.

10. *eludet*] *Eludere* is the part of gladiators, when they have conquered; and means, finem ludo imponere. D. Will make sport of you, mock you. R. D.

11. *Proin*] For *proinde*, as *exin* for *exinde*. D. *dum est tempus*] ¶ tibi cogitandi. Comp. An. iii. 3. 24. "dum tempus datur." *etiam atque etiam cogita*] ¶ Comp. iii. 3. 1. "magis magisque cogita."

12. *Here*] ¶ See on *Menedeme*, Hea. iii. 1. 31. Comp. Hor. Sat. ii. 3. 259, &c. *quæ res, &c.*] In the *palliata* comœdia poets could represent slaves wiser than their masters;—not so in the *togata*. D. This remark is little to the purpose. This slave is called by Horace, much wiser ("non paulo sapientior") than his master, on account solely of his master's *passion*, all reason being overcome by the mental disorder. At all events old slaves, in comedies, are generally advisers to their young masters, the poet therein laying before us, not their wisdom, but their cunningness. Terence makes them outwit their *old* masters too, on occasion,—but by knavery, not wisdom,—and he generally reduces them finally to submission or fear. Bœc. *consilium, neque modum*] i. e. rationem neque moderationem. Virg. Ec. ii. 68. "quis modus adsit amori." R. D.

13. *non potes*] ¶ In the sense of *vulgus non potest*. See An. i. 1. 108.

14. *In amore, &c.*] The slave's superior wisdom is an instance of (An. ii. 1. 9.) "Facile omnes, cum valemus, recta consilia ægrotis damus." D. Tacitus, Ann. 13. "in amore et ira, jurgia, preces, exprobratio, satisfactio." But Horace (Sat. ii. 3.) has expressed this passage with singular elegance. L. Comp. the prologue to the Mercator of Plautus. Fab.

15. *induciæ*] The word means, peace for a few days; because it is given *in diem*; or affords *in dies otium*. D.

16. *Bellum, pax rursum*] So, An. iii. 3. 23. "Amantium iræ amoris integratio est." Comp. Plautus, Amph. iii. 2. 57, &c. Bœc. *incerta*] ¶ Well paraphrased by Horace in the passage above referred to:—"tempestatis prope ritu Mobilia et cæca fluitantia sorte." *postules*] ¶ 'expect.' Comp. An. ii. 1. 31. Hea. iv. 2. 4.

17. *certa*] The accusative plural. B. *nihilo*] ¶ For *non*; see Hea. ii. 1. 12. *Agas* for *ages*; see An. iii. 4. 19.

19. *Et quod*] ¶ The antecedent implied to *quod* is an instance of the *nominativus pendens* (see Hec. iii. 1. 6.) and imparts pendency to the whole sentence, as far as *vir siem*. Comp. An. i. 1. 28.

20. *Egone illam? &c.*] Ellipsis and aposiopesis, common to persons in anger. Supply—Egone illam *non ulciscar*,—quæ

Mori me malim : sentiet qui vir siem.
Hæc verba, una mehercle falsa lacrymula,
Quam, oculos terendo, misera vix vi expresserit,
Restinguet : et te ultro accusabit : et dabis ei
Ultro supplicium. Ph. O indignum facinus ! nunc ego
Et illam scelestam esse, et me miserum sentio :
Et tædet : et amore ardeo : et prudens, sciens,
Vivus, vidensque pereo : nec, quid agam, scio.
Pa. Quid agas ? nisi ut te redimas captum quam queas
Minimo : si nequeas paululo, at quanti queas :

illum *recepit*,—quæ me *exclusit*,—quæ non *admisit* ? Comp. Virg. Æn. i: 135. " Quos ego,—sed motos præstat componere fluctus." D. ¶ By *Egone—siem* he represents the ideas which he fancies are passing in the young man's mind. Comp. An. ii. 3. 21. " Nam quod tu speres,—[scil.] uxorem his moribus dabit nemo." *sine modò*] *Sine* and *sine modò*, are comic phrases conveying a threat. See Ph. ii. 2. 7. Plaut. Asin. v. 2. 48. " sine venias modò domum." R. D.

21. *qui*] ¶ See An. iii. 4. 7. *vir siem*] This can be explained by Horace, Epod. 15. " Nam si quid in Flacco viri est, Non feret assiduas potiori te dare noctes." Bœc.

22. *verba*] Emphatically *verba*, scil. which will be of no avail. D. *unâ mehercle falsâ*, &c.] Αὔξησις. Not *verâ*, but *falsâ*; not *lacrymâ*, but *lacrymulâ*; not *ultro flens*, but *oculos terendo*; not *facilè*, but *vi*; and not *extillaverit*, but *expresserit*. So Virg. Æn. ii. 196. " captique dolis, lacrymisque coactis." D. ¶ And not *multis*, but *unâ*.

23. *oculos terendo*] Juv. Sat. xiii. " Docta oculos vexare humore coacto." Far. Every word is significant, as: Virg. Ecl. iii. 27. " Stridenti miserum stipulâ disperdere carmen." Æn. iv. 95. " Una dolo divum si femina victa duorum est." D. *misera*] Pretending grief. R. D. ¶ *Wretched* indeed; but merely from the pain of forcing the tear. Al. *miserè*.

24. *Restinguet*] ¶ Alluding to the fire of anger, and heat of passion conveyed in the *hæc verba*. Comp. the remarkable words, Sall. Cat. 32. " incendium meum ruinâ restinguam." *ultro accusabit*] Better than the reading *accusabis*. But I would remove *ei* and insert it before *supplicium* next line. Faernus explains *ultro* by *insuper*. B. *Ultro accusare* implies the audacity of one who, when he deserves to be accused himself, anticipates and accuses others. Phorm. ii. 3. 13. " O audaciam! etiam me ultro accusatum advenit." G. *dabis—supplicium*] ¶ See Hea. i. 1. 86.

25. *supplicium*] Comp. Virg. Æn. iv. 413. " Ire iterum in lacrymas, iterum tentare precando cogitur, et supplex animum submittere amori." Bœc. *nunc*] i. e. serò. Virg. Ecl. viii. 43. " nunc scio quid sit amor." Æn. iv. 376. " nunc augur Apollo, nunc Lyciæ sortes." D.

26. *et me miserum*] ¶ His *miseria* is the consequence of Thais being *scelesta*.

27. *prudens, sciens*] ¶ See Hea. iv. 1. 19. n.

28. *Vivus, vidensque*] *Videre* is for *vigilare*, as in Virg. Ecl. vi. 21. *Vivus*, i. e. non mortuus; *videns*, i. e. non dormiens. D. Lucret. iii. " Mortua cui vita est prope jam vivo atque videnti." Fab. Proverbial, βλέπων καὶ ζῶν. R. D. *vivus—pereo*] ¶ Oxymoron. See Hea. ii. 3. 82. n.

29. *Quid agas ? nisi ut—redimas*] ¶ The apparent anacolouthon, in *ut* being inserted, can be accounted for by considering *agas* according to my explanation of the subjunctive absolute. An. iii. 4. 19. n. *te redimas captum*] He still follows up his previous metaphorical allusions to *war* (lines 8, 10, 14, 15, 16.) D. *captum*] ¶ 'Since you have the misfortune to be a captive.' Hea. ii. 1. 34. " ubi animus semel se cupiditate devinxit mala." Comp. Hor. Sat. ii, 7. 91. " eripe turpi Colla jugo. Liber, liber sum, dic age; non quis."

30. *Minimo*] ¶ Scil. pretio. A captive in war has no resource left, but to obtain a ransom at the smallest cost. *paululo*] ¶ Scil. pretio te redimere. *at*] ¶ This particle, with *si*, has often the force of quidem, 'at least.' So ἀλλὰ in connexion with ἤν—Iphig. in A. 1226. ἵν' ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν Μνημεῖον, ἢν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις. *quanti queas*] ¶ i. e. quanti

Et ne te afflictes. PH. Itane suades? PA. Si sapis;
Neque, præterquam quas ipse amor molestias
Habet, addas: et illas, quas habet, recte feras.
Sed ecca ipsa egreditur, nostri fundi calamitas.
Nam quod nos capere oportet, hæc intercipit.

ACTUS I.—SCENA 2.

THAIS, PHÆDRIA, PARMENO:

T. MISERAM me! vereor ne illud gravius Phædria
Tulerit, neve aliorsum, atque ego feci, acceperit,
Quod heri intromissus non est. PH. Totus, Parmeno,
Tremo, horreoque, postquam aspexi hanc. PA. Bono animo es:
Accede ad ignem hunc, jam calesces plus satis.
T. †Quis hic loquitur? hem, tune hic eras, mi Phædria?

paululo (or *minimo*) queas pretio, te redimito. Comp. Plaut. Epid. ii. 2. 110. "quanti emi potest minimo." At all events *quantus* is sometimes used for *quantulus*.

31. *Si sapis*] ¶ Scil. ita facies, ut suadeo.

32. *Neque*] ¶ Join with *ne te afflictes*. He is continuing his advice. *præterquam*] ¶ See Hea. i. 1. 7. n. *ipse*] ¶ In itself; essentially; *molestiæ* you can *not* avoid, while the *amor* is unsubdued.

34. *calamitas*] ¶ See Hea. ii. 4. 15. n. Farnabius mentions as a derivation καλαμαία, locusta. Colman compares this passage with Shaksp. Cymbeline, Act. i. "comes in my father; and like the tyrannous breathing of the North, shakes all our buds from blowing."

35. *capere*] Properly applied to returns of revenue. Phorm. v. 3. 7. Nepos, Alcib. 9. "talenta vectigalis capiebat." *Intercipere* means, to intercept and prevent a thing from reaching its destination. Letters *intercipiuntur*. R. D.

THAIS excuses herself to Phædria for having preferred the soldier to him on the previous day; and persuades him to give her a respite of two days, until she shall get from the soldier a girl (Pamphila, fidicina) which he had bought for her, and who happened to be one whom she had lived with at Rhodes, and still loves as a sister.

1. IAMBIC TRIMETERS.—*illud*] ¶ Explained line 3.

2. *aliorsum*] In aliam partem; as seorsum, retrorsum. D. ¶ On *aliorsum atque*, and on *acceperit*, see Hea. ii. 3. 24.

3. *intromissus*] She speaks of her own conduct in terms less harsh than Phædria had used:—"exclusit, revocat." &c. D.

4. *Tremo, horreoque*] From excessive love. Extreme heat often brings the sense of cold, as in fevers; and cold, of heat. Virg. Georg. i. 93. "aut boreæ penetrabile frigus adurat." D. ¶ The present and past tense would seem here to be confounded; see however Hea. v. 2. 30. n. *Bono animo es*] Ironical encouragement. ANON.

5. *ignem hunc*] The altar, as some say, of Apollo on the stage (see An. iv. 3. 11.) or, the altar of Venus in the courtezan's hall. Rather, Thais herself. FAR. So, Virg. Ecl. iii. 66. "At mihi sese offert ultro meus ignis Amyntas." D. *plus satis*] See Hea. i. 2. 24.

6. *Quis hic*] Probably Thais merely pretends that she had not seen Phædria. D. *mi*] ¶ See An. iv. 4. 49.

Quid hic stabas? cur non recta introibas? Pa. Cæterum
De exclusione verbum nullum. T. Quid taces?
Ph. Sane, quia vero hæ mihi patent semper fores:
Aut quia sum apud te primus. T. Missa istæc face.
Ph. Quid, missa? O Thais, Thais, utinam esset mihi
Pars æqua amoris tecum, ac pariter fieret, ut
Aut hoc tibi doleret itidem, ut mihi dolet;
Aut ego istuc abs te factum nihili penderem.
T. Ne crucia te, obsecro, anime mi, mi Phædria.
Non pol, quo quemquam plus amem, aut plus diligam,
*E*o feci: sed ita erat res: faciendum fuit.
Pa. Credo, ut fit, misera pr*ae* amore exclusti hunc foras.
T. Sicine ais, Parmeno? age. sed, huc qua gratia

7. *Quid*] ¶ See Hea. i. 1. 121. *rectâ*] ¶ Implying that he should have had no hesitation. See Hea. iv. 5. 21. *introibas*] The caresses of the lady in Plautus are more tender: "Animule mi, mihi mira videntur, Hic te stare foris, fores cui pateant Magis quam domus tua, domus cum hæc tua sit." Bœc.

8. *De exclusione*] She so cunningly dissembles her sense of having injured, as to leave no room either for reproach or satisfaction. D. *Quid taces?*] As if she were innocent, and therefore does not even suspect why Phædria is displeased. D.

9. *vero*] ¶ Irony; see v. 2. 55. and comp. Hea. iv. 1. 25.

10. *Aut quia—primus*] Supply, "non rectâ introivi." He has thus expressed the two causes of his displeasure, first, that the doors were *shut;* second, that he was *not* held *primus,* since she had preferred the soldier. D. *primus*] ¶ See Hea. v. 2. 10. *Potior* is similarly applied, Hor. Od. iii. 9. 2. "Nec quisquam potior brachia candidæ cervici juvenis dabat." where see Doring. Id. Epod. xv. 13. "potiori te dare noctes." *Missa—face*] She says this, because she has no answer to give. Mi. See An. v. 1. 14.

11. *Quid, missa?*] It is an excellence in the poet to give not only sentences, but even words, borrowed from familiar and common-place dialogue. D. ¶ i. e. cur missa istæc faciam? *O Thais, Thais*] The fickle mind of the lover, who in his very attempt to upbraid, is softened down to confession of his passion. Bœc.

12. *Pars æqua,* &c.] Would that our love was equal, or mutual. Ov. ep. v. 168. "quoniam non ignibus æquis ureris." See Lucan. v. 727. Virg. Æn. iv. 520. R. D. Theoc. Idyl. 12. Εἴθ' ὁμαλοὶ πνεύσειαν ἐπ' ἀμφοτέροισιν ἔρωτες Νῶιν. Far. *æqua*] ¶ So that either both might love (which he explains by line 13) or neither might love, (which he explains by line 14.)

13. *hoc*] My having been shut out. Mi.

14. *nihili penderem*] ¶ See An. i. 5. 59.

15. *anime mi*] Ζωὴ καὶ ψυχή—*mon ame, mon petit cœur;—mi vida, mi alma, mis entranas.*—Juv. vi. "Vox blanda et nequam digitos habet." Far.

16. *pol*] See An. i. 4. 2. *quò—Eò*] Comp. Hea. iii. 2. 43. *amem, aut—diligam*] Terence here neglects the distinction between these words, marked always by Cicero: Ad Brut. "L. Clodius valde nos diligit, aut ut ἐμφατικώτερον dicam, valde nos amat." Anon.

17. *ita erat res*] Ita res postulabat. R. D. ¶ Rather, 'such was the fact;' referring to what follows. On *res* thus used see Hec. iii. 4. 3. Comp. An. iv. 2. 10. Hea. i. 1. 106. Eu. iv. 6. 10. *faciendum*] ¶ It was inevitable. *sed ita—fuit*] By such brevity and dissimulation persons acquit themselves, who cannot defend what they have done. Bœc.

18. *Credo*] ¶ Irony. Hor. ii. 7. 68. "Evasti? credo, metues, doctusque cavebis." On *ut fit* see An. i. 1. 53. This adds to the irony; for, to exclude a person for *love* towards him is most *unusual. misera*] ¶ How grieved you were!—The introduction of the slave so freely mocking the lady, heightens the scene.

19. *Sicine ais*] Al. *agis;* i. e. is this the way you treat me? Farr. ¶ See 17 n.

Te arcessi jussi, ausculta. PH. Fiat. T. Dic mihi
Hoc primum, potin' est hic tacere? PA. Egone? optime.
Verum heus tu, hac lege tibi meam astringo fidem:
Quæ vera audivi, taceo, et contineo optime;
Sin falsum, aut vanum, aut fictum est, continuo palam est.
Plenus rimarum sum, hac atque illac perfluo.
Proin' tu, taceri si vis, vera dicito.
T. Samia mihi mater fuit: ea habitabat Rhodi.
PA. Potest taceri hoc. T. Ibi tum matri parvulam
Puellam dono quidam mercator dedit,
Ex Attica hinc abreptam. PA. Civemne? T. Arbitror,
Certum non scimus: matris nomen et patris
Dicebat ipsa: patriam et signa cætera

end. *age*] Rebuking with indignation. G. *sed*] ¶ Turning to Phædria from Parmeno, whose words she does not exactly relish.

20. *arcessi jussi*] This agrees with what he says above, "ne nunc quidem, cum arcessor ultro." D.

22. *astringo fidem*] So the expression 'vincula fidei.' D. ¶ See An. iv. 1. 19. n. on *solvisse*.

23. *Quæ vera*] Parmeno admirably retaliates on Thais; for as it is difficult for a slave to keep a secret, so is it rare for a courtezan to speak truth. D. *vera audivi*] ¶ Comp. An. v. 4. 19. *contineo*] A metaphor from vessels, from which nothing can flow out. R. D.

24. *Sin falsum*, &c.] On this enallage see Hea. ii. 2. 12. *falsum*, &c.] To speak *falsum* is the part of a liar; *fictum*, of a knave; *vanum*, of a fool. ANON. *Falsis decipimur, fictis* delectumur, *vana* contemnimus. Hier. de Bosch. Græc. Anthol. iv. 266. ¶ A statement may be *falsus* without being *fictus*, scil. when, although contrary to fact, it is not an invention of the speaker. *Vanum* means, I conceive, futile, not worth being made a secret of; hence *vera* in preceding line means, not merely *true*, but *real*, of consequence. *palam est*] ¶ The present tense implies *immediate* disclosure which he will make. See Hea. v. 2. 49.

25. *Plenus rimarum*] κλειθρυώδης. FAR. ¶ Eurip. in Plut. de Gar. Οὐκ ἂν δυναίμην μὴ στέγοντα πιμπλάναι Σόφους ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους. Hor. Sat. ii. 6. 46. "Et quæ rimosâ bene deponuntur in aure." Juv. iii. 122. "facilem stillavit in aurem." *perfluo*] ¶ Pursuing the metaphor, from an unstaunch vessel. Comp. below 41. So, *fluxa* fides, in Sallust, Livy, and Plautus.—Bentley proposes to read *perpluo*, as Parmeno, in the metaphor, is put for the *vessel*, and not the *liquid* in it. However, not only liquid itself, but that which yields it, is said *fluere*, *stillare*, *manare*, &c. Virg. Georg. ii. 190. "fluentes—Baccho vites." Juv. v. 79. "multo stillaret pænula nimbo." Hor. Ep. i. 19. 44. "fidis enim manare poetica mella Te solum." Neuter verbs often assume transitive force, and take an accusative. So, βαίνω, σπεύδω, λάμπω, ζέω.

26. *taceri*] Scil. quæ dicis.

27. *Samia*] Of Samos, one of the Ionian isles; for it was nearest to Athens and Rhodes. Pythagoras was born there. O. *habitabat*] She thus indirectly states that her mother was a courtezan. D. ¶ See An. i. 1. 118.

28. *Potest taceri hoc*] i. e. This I believe; scil. that your mother was a *strange woman* (a courtezan) at Rhodes, such as you are. F. *parvulam*] The age and sex accounted for the interest Thais took in the child. D.

30. *hinc*] As the scene of this play is Athens. D. *Arbitror*] Aptly *arbitror*, and *Certum non*; for Parmeno could not venture to plan with Chærea the girl's seduction, had he known her to be a citizen. D.

31. *matris nomen et patris*] The thing most familiar to a young child's memory. D.

32. *signa cætera*] i. e. her father's house and its situation. D. ¶ Circumstances which could be signs or clues of discovery to us; "signa—ex quibus conjectura" fieret, as in An. v. 3. 36.

Neque sciebat, neque per ætatem etiam potuerat.
Mercator hoc addebat, e prædonibus,
Unde emerat, se audisse, abreptam e Sunio.
Mater ubi accepit, cœpit studiose omnia
Docere, educare, ita ut si esset filia.
Sororem plerique esse credebant meam.
Ego cum illo, quocum tum uno rem habebam, hospite,
Abii huc: qui mihi reliquit hæc, quæ habeo, omnia.
PA. Utrumque hoc falsum est: effluet. T. Quî istuc? PA. Quia
Neque tu uno eras contenta, neque solus dedit.
Nam hic quoque bonam magnamque partem ad te attulit.
T. Ita est: sed sine me pervenire, quo volo.
Interea miles, qui me amare occeperat,
In Cariam est profectus: te interea loci

33. *per ætatem*] ¶ 'Nor could she yet know by means of her age,' her age was not yet such as to enable her. Comp. Ad. v. 8. 8. "parere per annos non potest." Hea. v. 2. 12. "non licuit per te." *etiam*] See An. i. 1. 89.

34. *addebat*] In addition to the parent's names, which the child herself told. D.

35. *Unde*] ¶ A quibus. Virg. Æn. i. 6. "genus unde Latinum;" and above, prol. 11. *Sunium* was a promontory of Attica, near Athens, where was an emporium. D.

36. *Mater ubi*] This tediousness is appropriate in a woman's narrative. D. *accepit*] Simply; or, *audivit* ingenuam. Prefer the former. D.

37. *esset filia*] And therefore sister to Thais, as in next line. She thus exaggerates the dignity and interest of the girl; to detract from the injury done to Phædria. D.

39. *uno*] Solo. MI. *rem habebam*] Consuetudinem veneream. Hec. iv. 4. 96. R. D. *hospite*] i. e. Attico. D. Screening a criminal intercourse under an honorable name. ANON. ¶ On the meaning of *hospes*, see Hec. v. 3. 6.

40. *Abii huc:*] i. e. from Rhodes to Athens. D. *qui mihi reliquit*] She says this, that Phædria may be less entitled to exact attention from her. D. *reliquit*] scil. by will. R. D.

41. *utrumque hoc*] He himself explains what the *utrumque hoc* is. He has to contradict her, because the lover, present, is grieved at what she has said. D. *effluet*] ¶ Resuming the metaphor from vessels of liquid. See 25. Compare "falsum—effluet," with "sin falsum,—palam est," 24. above.

42. *Neque tu uno*] For you admitted the soldier, and then my master. Juv. vi. 53. "unus Iberinæ vix sufficit; ocyus illud extorquebis, ut hæc oculo contenta sit uno." FAR. ¶ He here contradicts "quocum—uno rem habebam." *neque solus dedit*] All that you now possess did not belong to the deceased. D. ¶ He here contradicts, "reliquit hæc, quæ habeo, omnia."

43. *Nam hic*] Δεικτικῶς. Touching Phædria; and as if it was disagreeable to Phædria that he should cast it up to her. D. *bonam magnamque*] *Bonus* here is the same as *magnus*. Hor. Sat. i. 1. 61. "at bona pars hominum." R. D. Or, *bonam* implies quality; *magnam*, quantity. D.

44. *pervenire*] ¶ Verbs of motion are often metaphorically used in describing *speech;* the speaker being represented, in figure, as a person making a journey. Hor. Sat. i. 1. 108. "Illuc, unde abii, redeo." Sat. i. 1. 23. "ne sic, ut qui jocularia, ridens percurram." Cic. Phil. i. 1. "festinat oratio." Phorm. iv. 3. 36. "perge eloqui." Hea. iv. 3. 28. "Imo, ut rectâ viâ rem narrat." Ad. v. 3. 35. "istuc ibam." Quintil. ix. 4. "Pedes longi graviorem faciunt orationem, breves celerem ac mobilem." Hence the measure by *feet*.

46. *Cariam*] A province of Asia Minor; the word here has point; for the Carians appear to have been φιλοπτόλεμοι, and wandered over all Greece, serving in various campaigns, according to Theocritus and Strabo. ANON. *interea loci*] She wisely represents her intrigue with the soldier to have preceded that with Phædria. Therefore Phædria has been brought in as a rival

Cognovi: tute scis, post illa quam intimum
Habeam te, et mea consilia ut tibi credam omnia.
PH. Ne hoc quidem tacebit Parmeno. PA. O dubiumne id est?
T. Hoc agite, amabo. mater mea illic mortua est
Nuper: ejus frater aliquantum ad rem est avidior.
Is, ubi hanc formâ vidit honestâ virginem,
Et fidibus scire, pretium sperans, ilico
Producit, vendit. forte fortunâ affuit
Hic meus amicus: emit eam dono mihi,
Imprudens harum rerum ignarusque omnium.
Is venit: postquam sensit me tecum quoque
Rem habere, fingit causas, ne det, sedulo:
Ait, si fidem habeat, se iri præpositum tibi

against the soldier, who is the person entitled to complain, but not Phædria. D. ¶ Græce ἐν τοσούτῳ. See Hea. ii. 3. 16. and comp. Eu. ii. 2. 24.

47. *Cognovi*] ¶ Much the same as *novi*. See An. v. 4. 31. *tute scis*] ἐπιπλοκή. for this does not belong to her narrative. D. *post illa*] ¶ See An. v. 4. 33. *intimum—et mea consilia*] ¶ Comp. An. iii. 3. 44. "qui intimus est eorum consiliis."

48. *ut*] For *quam valde*; see Hea. iv. 1. 51. also Hec. ii. 1. 24. *credam*] Accordingly, "Potin' est hic tacere?" above. She takes a proof from her present action, in making him in a measure her confidant.

49. *Ne hoc quidem*] i. e. this also is false. D. See 41. *dubiumne*] Me non taciturum, scil. D.

50. *Hoc agite*] ¶ See An. i. 2. 15. *Amabo* is conciliatory. *illic*] Rhodi. 27 above.

51. *ad rem*] Ad patrimonium conservandum et augendum. R. D. *avidior*] ¶ See An. i. 1. 25. on *Liberius*.

52. *honestâ*] ¶ See An. i. 1. 96.

53. *Et fidibus scire*] ¶ Anacolouthon: for *scientem*. To avoid this, Bentley proposes "ubi esse hanc." *fidibus scire*] Ellipsis; supply *canere*, as Cicero writes, Tusc. quæst. i. 2. So Cicero, Divers. ix. 22. "fidibus docere;" Senect. 8. "fidibus discere." R. D. *Fides* means the *chords* of the lyre, so called because they produce harmony together, as *faith* among men. MI. ¶ This girl's name is *Pamphila* (iii. 1. 50.) and she is called *fidicina*, iii. 2. 4. *pretium sperans*] ¶ Scil. *magnum*; from the sale of the girl. MI. Virg. Georg. iii. 184. "Et stabulo frenos audire sonantes." D.

54. *Producit*] i. e. exposes for sale. Properly used in such sense, especially with respect to living beings. Hea. i. 1. 92. R. D. ¶ The word 'to *lead* forth' also implies power of motion in the object. *Producit, vendit*] The quickness of the sale shows the excellence of the merchandise. D. The *mango, manciparius*, or *venalitiarius* used to keep the slaves for sale in a stall called *catasta*. Their feet were whitened with *gypsa*. Tibull. ii. 6. 41. "Nota loquor, regnum ipse tenet, quem sæpe coegit Barbara gypsatos ferre catasta pedes." PI. *forte fortunâ*] ¶ See Hec. iii. 3. 26. So Ph. v. 6. 1.

55. *Hic meus amicus*] The soldier Thraso. FAR. She is recording his merits, and therefore says "amicus," not *miles*. D.

56. *Imprudens*] She thus signifies how great secrets she is telling Phædria, being such as his rival knows not. D. ¶ See Hea. ii. 1. 13. n. end. *harum*] ¶ Scil. these facts which I have told you. *ignarus*] ¶ Equivalent to *insciens*; on which and *imprudens*, see Hea. iv. 1. 19. n.

57. *venit*] From Rhodes to Athens. FAR. *sensit*] As a thing concealed from him. D. *tecum quoque*] With emphasis; thus the soldier has juster grounds for anger than Phædria. D.

58. *det*] ¶ Scil. this girl which he had bought for me. *sedulò*] ¶ Fingit sedulo. Al. *sedulò Ait*. See Hec. i. 1. 6.

59. *Ait*] We always use *ait*, in relating the words of another, which are disagreeable to us and the hearers, or trifling. D. *fidem*] ¶ Pledge, surety, or promise, from me. See An. i. 1. 7. *iri præpositum*] Ἀναστροφή, and necessary disarrangement in words which are difficult to utter. D. ¶ That I would give him the preference, to your prejudice.

Apud me, ac non id metuat, ne, ubi acceperim,
Sese relinquam : velle se illam mihi dare :
Verum id vereri ; sed, ego quantum suspicor,
Ad virginem animum adjecit. Ph. Etiamne amplius ?
T. Nil : nam quæsivi. nunc ego eam, mi Phædria,
Multæ sunt causæ, quamobrem cupiam abducere.
Primum, quod soror est dicta : præterea, ut suis
Restituam ac reddam. sola sum : habeo hic neminem,
Neque amicum, neque cognatum. quamobrem, Phædria,
†Cupio aliquos parere amicos beneficio meo.
Id, amabo, adjuta me, quo id fiat facilius.
Sine illum priores partes hosce aliquot dies
Apud me habere. nihil respondes ? Ph. Pessima,

60. *non id*] ¶ *Si* non id metuat, *scil.* ne, &c. An. ii. 2. 12. "id paves, ne ducas," &c. Hea. ii. 3. 83. "Siquidem id sapere est, velle te," &c.

61. *Sese relinquam*] Thais wants liberty to give preference to the soldier for a few days, till he shall give her the girl. E.

62. *id*] ¶ Scil. me sese relicturam. *vereri*] ¶ Scil. si *nunc* illam mihi det. *suspicor*] ¶ Insinuating that she is so little in his confidence, as to be in the dark as to the true object of his affections.

63. *animum adjecit*] Thais knows that the sole cause of enmity between rivals is their love of the same object. Therefore, to remove Phædria's jealousy, she would persuade him that the soldier loves not herself, but the girl. D. Plaut. Merc. ii. 2. "Ne ad illam me animum adjecisse aliqua sentiat." Far. *Etiamne amplius?*] Terence, as usual, avoids objectionable expressions, by using ellipsis. D. ¶ Scil. aliquid militi cum illâ fuit. Comp. An. ii. 1. 25. "Num quidnam amplius tibi cum illa fuit, Charine ?"

64. *Nil*] Terence properly gives the girl a good reputation, as she is intended for wedlock. D. *nam quæsivi*] I took good care to learn all about it. This has the desired effect of increasing Phædria's suspicions, as if Thais were really fond of the soldier, and dreaded his affections being transferred to another. So, Phædria in summing up his conclusions says, (80) "illum plus amas quam me." Bœc.

65. *Multæ sunt causæ*] This speech of Thais is by some considered as a systematic argument. The *principium* is, "Me miserum, vereor ne," &c.—the *narratio*, "Samia mihi," &c.—the *partitio* with *confirmatio*, "Nunc ego eam, mi Phædria," &c.—the *reprehensio*, "Egone id timeo ?" and "Egone non ex animo."—and the *conclusio* by *conquestio*, "Quam joco," &c. D. *abducere*] To gratify Phædria. Not *accipere*, as from a friend remunerating ; but *abducere*, as by fraud from a dupe and stranger. D.

66. *soror*] ¶ Scil. mea ; see 37.

67. *Restituam ac reddam*] ¶ See Hec. v. 3. 21. *sola sum*] ¶ Comp. An. ii. 3. 7. "sola est hæc mulier," and see An. i. 5. 56. n. *habeo hic*, &c.] ¶ In explanation ; see Hec. i. 2. 56.

68. *amicum*] Properly said to a lover, for *amator* and *amicus* are different. D. *Phædria*] ¶ Comp. Hea. iii. 1. 31. "Menedeme."

70. *Id*] ¶ *Ad* id ; see 60.

71. *Sine*] Flattering ; as if it were in his power not to suffer the injury, and that the soldier should be excluded. For she does not say, *fer*, or *patere*. D. *priores partes—habere*] Language less harsh than if she said, abi foras, et excludi te patere. D. i. e. tibi præferri. Met. from *parts* in a drama, which the actors severally perform in character ; taking respectively the first, second, and third parts, &c. Cic. Flacc. "servum primarum partium." There is ellipsis of *partes* in Ad. v. 4. 26. where *posteriores* is the opposite of *priores* here. R. D. ¶ Hor. "possit qui ferre secundas." See on 61 and 10 above. *hosce*] *Hic*, joined to words of time, signifies time either just past, or just to come. Below ii. 3. 39. Αὐτός has the same force. R. D. ¶ So, *ille* in Ph. i. 3. 7.

72. *respondes ?*] You who owe a return of love. D.

Egon' quicquam cum istis factis tibi respondeam?
PA. Eu noster! laudo: tandem perdoluit: vir es.
PH. Haud ego nesciebam, quorsum tu ires. 'parvula
Hinc est abrepta: eduxit mater pro sua:
Soror dicta est: cupio abducere, ut reddam suis:'
Nempe omnia hæc nunc verba huc redeunt denique:
Ego excludor, ille recipitur. qua gratia?
Nisi illum plus amas, quam me: et istam nunc times,
Quæ advecta est, ne illum talem præripiat tibi.
T. † Ego id timeo? PH. Quid te ergo aliud sollicitat? cedo,
Num solus ille dona dat? nuncubi meam
Benignitatem sensisti in te claudier?
Nonne, ubi mihi dixti cupere te ex Æthiopia

73. *cum istis factis*] While you act in such a manner. MI. *respondeam?*] ¶ Scil. postulas ut. See An. iii. 4. 19.

74. *noster!*] ¶ Implying flattery, praise, or congratulation, for something well said or done. Comp. Ad. v. 5. 2, 4. Ph. ii. 3. 51. So, probably, Hor. Sat. ii. 6. 48. "Noster ludos spectaverat una;" where *noster* seems to mean Horace (not Mæcenas), and is uttered in irony. *tandem*] He who has been too patient. D. *perdoluit*] ¶ He has become sensible of injury; he feels resentment. *vir es.*] He elegantly passes from the third to the second person. D. You are brave; you show your spirit. A frequent expression with Livy and others, si vir es, si viri estis. See Drak. on Liv. iii. 67. R. D. ¶ Comp. i. 1. 21. "sentiet qui vir siem."

75. *Haud*] Bentley and others read "At—ires?" *quorsum tu ires*] ¶ Whither your speech was leading; what its drift was. See 44. n. *parvula*, &c.] This μιμησις details unfavourably the sum of what Thais had said, and putting a forced meaning upon it, ends in accusing her of falsehood and treachery. Bœc. To make the recital more odious, he industriously preserves the ὁμοιοτέλευτα,—parvul*a*, abrept*a*, su*a*, dict*a*. D. ¶ He reduces her words to four brief items.

78. *Nempe omnia—huc redeunt denique*] ¶ Every word has emphasis; and is properly used in expressing a summing up of arguments, and giving a conclusion therefrom. Comp. An. iii. 3. 35. "Nempe incommoditas denique huc omnis redit;" see note there. *Omnia*, i. e. I am here taking into account *every* single point which you made. *nunc*] ¶ *Now*, when we have recent facts for evidence. *verba*] i. e. falsa dicta. D.

80. *plus amas*] ¶ See 64. and on *istam* see Hea. i. 1. 32.

81. *advecta est*] ¶ I think there is sarcasm in this word. It is properly applied to merchandize brought from beyond sea; 'that piece of merchandize,' thus insulting her professed love for the girl. Juv. iii. 83. "Advectus Romam, quo pruna et coctona, vento." *talem*] So great, so fine a man; (ironical here.) So Ad. iii. 1. 10. "Talem, tali genere atque animo, natum ex tanta familia." Sall. Jug. 63. "is talis vir id locorum petere non audebat." So *qualis* for *quam excellens*. R. D.

83. *Num solus*, &c.] ¶ If love for the soldier be not the cause of your anxiety; pray is it the fear of losing his gifts? Is *he* the only man of gifts? Taunting her with ingratitude towards himself. By *dona* he refers to 55. "emit eam dono mihi." *nuncubi*] ¶ qu. num alicubi, i. e. on any occasion, at any time. Al. *num ibi*. Bentley reads *num tibi*. See Facciolati Lex.

84. *Benignitatem*] Implying that his gifts were not trifling. D. *in te claudier*] ¶ See An. iii. 3. 41. Met. from a gate; 'closed against you.'

85. *dixti cupere*] ¶ Your having simply *expressed* the *wish*, was sufficient to make me procure it. *ex Æthiopia*] Strabo, following Homer, places one Æthiopia in Asia, another in Africa. So called, according to Pliny, from Æthiops, son of Vulcan, who reigned there. Otherwise from αἴθω cremo, and ὄψις vultus, on account of the colour of the natives. MR. Rich and noble matrons employed Ethiopian maids; as also

Ancillulam, relictis rebus omnibus,
Quæsivi? porro Eunuchum dixti velle te,
Quia solæ utuntur his reginæ; repperi.
Heri minas viginti pro ambobus dedi.
Tamen contemtus abs te. hæc habui in memoria,
Ob hæc facta abs te spernor. T. Quid istic, Phædria?
Quamquam illam cupio abducere, atque hac re arbitror
Id fieri posse maxime: verumtamen,
Potius quam te inimicum habeam, faciam ut jusseris.
Ph. Utinam istuc verbum ex animo ac vere diceres,
'Potius quam te inimicum habeam.' si istuc crederem
Sincere dici, quidvis possem perpeti.
Pa. Labascit, victus uno verbo, quam cito!

eunuchs to take charge of their bed-chambers. Hence their name from εὐνὴ and ἔχω. Fab. *ex Æthiopiâ*] For Æthiopissam. So Liv. i. 50. "Turnus ab Aricio." Virg. Georg. iii. 2. "pastor ab Amphryso." R. D.

86. *relictis rebus*] ¶ See An. ii. 5. 1.

88. *his*] ¶ On this enallage see Hec. ii. 2. 12. Donatus however understands *deliciis*, "curiosius quam par est," says Bœclerus. *reginæ;*] i. e. noble and wealthy matrons. So *rex* meaning a powerful man, Ph. ii. 2. 24. Also clients called their rich patrons *reges;* Hor. Ep. i. 17. 43. R. D. ¶ Hence *potens* (ii. 3. 61.) for dives, opulentus. *repperi*] Implying trouble and difficulty; *invenire* implies rather facility. Anon.

89. *Heri*] The more recent the benefit, the heavier the charge of ingratitude. D. *minas*] See Hea. i. 1. 93. *viginti pro ambobus*] Rather than say separately what he paid for the black maid; of whom afterwards, "Hic sunt tres minæ." For the Eunuch alone cost twenty minæ, as Parmeno confesses to the old man, v. 5. 14. D. Twenty minæ, £64. 11s. 8d. of our money. Cooke.

90. *hæc habui in memoriâ*] I did not lose thought of these gifts intended for you, but took care to have them bought and sent to you. Bœc.

91. *Ob hæc facta*, &c.] Virg. Æn. iv. 217. "nos munera templis Quippe tuis ferimus, famamque fovemus inanem." D. *Quid istic*] ¶ A formula of yielding a point. Comp. An. iii. 3. 40. Ad. v. 8. 33.

92. *abducere*] See 65. *hac re*] ¶ Scil. by the plan proposed by her, 71. "Sine illum priores," &c.

94. *Potius quam*, &c.] As if she loved Phædria more than he her. D. *faciam*] By yielding she overcomes; by conceding she obtains. Fab.

95. *istuc verbum*] ¶ Scil. "Potius quam —habeam;" her words which he repeats after her. Or perhaps those words (96) are elegantly repeated by Phædria as expressing his own sentiment reciprocal to that uttered by Thais. Hor. Od. iii. 9. exhibits an exquisite instance of this: "(Horatius) Persarum vigui rege beatior. (Lydia) Romanâ vigui clarior Iliâ." &c.—*Verbum* frequently is used for sententia, sermo. Comp. An. i. 5. 6. ii. 5. 15. Shaksp. Rich. iii. 3. 1. "fame lives long;—I moralize two meanings in one word." *ex animo ac verè*] Because one may speak *ex animo*, and yet deceive. D. ¶ Both phrases mean the same thing, and explain each other. See Hec. i. 2. 56.

97. *Sincerè*] *Sincerum* means pure and simple, as honey without wax (sine cera). Thus he confesses Thais's sentiment to be sweet as honey, but not sincerum. D.

98. *Labascit*] Met. from a building supported by a weak prop; or from a tree which has been struck by the steel, and *threatens to fall*. Propert. "Nec dubio nubes vertitur atra noto, Quam facile irati verbo mutantur amantes." Fab. *uno verbo*] Parmeno had believed that he could be overcome "unâ falsâ lacrymulâ." The result surpasses this, for he is overcome *uno verbo*, and even *cito*. D. ¶The *verbum* here is the same as in line 95.

T. *Ego* non ex animo misera dico? quam joco
Rem voluisti a me tandem, quin perfeceris?
Ego impetrare nequeo hoc abs te, biduum
Saltem ut concedas solum. Ph. Siquidem biduum:
Verum ne fiant isti viginti dies.
T. Profecto non plus biduum, aut—Ph. Aut? nil moror.
T. Non fiet: hoc † modo sine te exorem. Ph. Scilicet,
Faciendum est quod vis. T. Merito am*o* te. Ph. Bene facis.
Rus ibo: ibi hoc me macerabo biduum:
Ita facere certum est: mos gerendu' est Thaidi.
Tu, Parmeno, huc f*a*c illi adducantur. Pa. Maxime.
Ph. In h*o*c biduum, Thais, vale. T. Mi Phædria,
Et tu. numquid vis aliud? Ph. Egone quid velim?
Cum milite isto præsens, absens ut sies:
Dies noctesque me ames: me desideres:
Me somnies: me exspectes: de me cogites:

99. *Ego*] This pronoun is often used by a person gently upbraiding. Virg. Æn. iv. 314. "Mene fugis?" D. *misera*] ¶ Wretched to be judged of so harshly. *joco*] ¶ In answer to Phædria saying (85) "ubi mihi *dixti cupere* te." Now I, she says, have done more; I have granted what you merely *wished in joke;* and yet a slight favour from you I cannot *obtain* even *by entreaty.* (impetrare.)

102. *Saltem*] ¶ See An. ii. 1. 13. *concedas*] ¶ i. e. locum des *per* biduum solum. See Hec. ii. 1. 27. She repeats her request, line 71, curtailing the "aliquot dies" to "biduum." *Siquidem biduum*] i. e. si quidem biduum *petis solum, concedo.* Verum *vide tu*, ne, &c. G.

103. *isti*] ¶ Anacolouthon; scil. isti duo dies (biduum.)

104. *plus biduum*] ¶ See Hea. iii. 1. 42. *aut—*] She was about to add *triduum*, but Phædria interrupts. R. D. *nil moror*] A phrase expressive of contempt, or at least not much satisfaction. R. D.

105. *exorem*] ¶ Supply *ut.* See Hea. ii. 3. 117.

106. *quod vis*] By saying *vis*, not *oportet*, he adds much to his condescension. *Merito amo te*] ¶ A formula of returning thanks. Hea. ii. 3. 119. Ad. v. 8. 23. Ph. i. 2. 4. *Bene facis*] Thanking; so *benigne* in Hor. Ep. i. 7. "quantumvis tolle.—Benigne." Far.

107. *Rus*] As hating the city, without his mistress. D. *hoc*] ¶ See on *hosce*, 71. On *macerabo* see An. iv. 2. 2.

108. *Ita facere certum est*] It here appears how reluctantly the lover imposes this upon himself. D. ¶ On *certum* see An. i. 3. 4. *gerendu' est*] Showing how great is the force of his love; Thais *must* be gratified. D.

109. *huc*] ¶ To the house of Thais; they are now before the door. *illi*] Eunuchus et Æthiopissa. Far.

110. *In hoc biduum*, &c.] ¶ Reminding her that he is to be absent for two days *only;* and *hoc* means *next ensuing*, and therefore he may return on the third day from the time he speaks. *vale*] ¶ Bidding a long farewell; two days appear such a length of time to the lover.

111. *Et tu*] ¶ Hec. i. 2. 122. "vale. P. Et tu bene vale." *numquid vis*] ¶ See Hec. ii. 2. 30.

112. *isto*] qu. odioso. D. See Hec. i. 2. 59. *præsens, absens*] Plaut. Amph. i. 3. 44. "Numquid vis. Al. Ut cum absim me ames." Bœc. So, of Dido, Virg. Æn. iv. "Illum absens absentem auditque videtque." Far.

114. *exspectes—speres*] *Exspectatio* relates to what is fixed,—something near,—and marks a time. *Spes* relates to what is uncertain,—distant,—and undefined as to time. D. Phædria's request to his mistress, upon leaving her for two days, is inimitably beautiful and natural. Spectator

Me speres: me te oblectes: mecum tota sis:
Meus fac sis postremo animus, quando ego sum tuus.
T. Me miseram! forsitan hic mihi parvam habeat fidem,
Atque ex aliarum ingeniis nunc me judicet.
Ego pol, quæ mihi sum conscia, hoc certo scio,
Neque me finxisse falsi quicquam, neque meo
Cordi esse quemquam cariorem hoc Phædriâ.
Et quicquid hujus feci, causâ virginis
Feci: nam me ejus spero fratrem propemodum
Jam repperisse, adolescentem adeo nobilem:
†Et is hodie venturum ad me constituit domum.
Concedam hinc intro, atque expectabo, dum venit.

ACTUS II.—SCENA 1.

PHÆDRIA, PARMENO.

Fac, ita ut jussi, deducantur isti. Pa. Faciam. Ph. At diligenter.
Pa. Fiet. Ph. At mature. Pa. Fiet. Ph. Sati'ne hoc mandatum est tibi? Pa. Ah!

170. and comp. Imogen's speech in Shakspeare's Cymbeline:—"I did not take my leave of him, but had Most pretty things to say," &c. Col.

115. *me te oblectes*] i. e. de me cogitando te oblectes. For *speres* read *spires*. G.

116. *tuus*] ¶ Scil. animus. Hence the salutation *anime mi*.

117. *Me, &c.*] Thais now relates the part of the narrative, not told to Phædria on account of the servant's presence; and of which the poet intends the latter to be ignorant, as he is to plan with Chærea the girl's seduction. D.

118. *ex aliarum ingeniis*] ¶ This courtezan also proves herself superior to the ordinary level. See Hec. v. 1. 9.

120. *finxisse falsi*] ¶ For Parmeno (24) had said, "Sin falsum, aut vanum, aut fictum;" where see note.

121. *quemquam*] Better than if she had said, *militem quemquam*. And she does not say that there is none other *carus*, but that no one is *carior*. D.

122. *hujus feci*] ¶ See Hea. iii. 3. 10. *feci*] In not admitting Phædria yesterday. Far.

123. *ejus spero fratrem*] ¶ Scil. Chremem; see on iii. 3. 11.

124. *adeò*] ¶ Scil. ut nil supra, or something similar; hence *adeo* put absolutely for *valdè*. Comp. An. i. 1. 93. "adeo modesto, adeo venusto, ut nil supra."

125. *ad me—domum*] Used for *meam domum*; so, iii. 5. 28. "ad se abducit domum." Hec. v. 3. 24. "ad me—confugere domum." R. D. *constituit*] Constituere alicui, or, cum aliquo, means to agree with a person where, when, and why the meeting is to take place. So Hec. i. 2. 120. Juv. iii. 12. "Hic ubi nocturnæ Numa constituebat amicæ." R. D.

Phædria charges Parmeno to conduct the Ethiopian girl and eunuch to the house of Thais, and sets out for the country.

1. A trochaic tetrameter.—*ita ut jussi*] ¶ See i. 2. 109.

2. A trochaic tetrameter catalectic.—*Sati'ne hoc*] These directions, he says, have been plainly expressed to you. B. This shows the weakness of the lover, over-anxious on the subject. D.

Rogitare? quasi difficile sit.
Utinam tam aliquid invenire facile possis, Phædria,
Quam hoc peribit. PH. Ego quoque unà pereo, quod mi est carius.
Ne istuc tam iniquo patiare animo. PA. Minime: quin effectum dabo.
Sed numquid aliud imperas?
PH. Munus nostrum ornato verbis, quod poteris: et istum æmulum,
Quod poteris, ab ea pellito.
PA. Memini, tametsi nullus moneas. PH. Ego rus ibo, atque ibi manebo.
PA. Censeo. PH. Sed heus tu. PA. Quid vis? PH. Cense'n' posse me obfirmare
Et perpeti, ne redeam interea? PA. Tene? non hercle arbitror.
Nam aut jam revertere, aut mox noctu te adigent horsum insomnia.
PH. †Opus faciam, ut defatiger usque, ingratiis ut dormiam.

3. AN IAMBIC DIMETER.—*Rogitare?*] *An opus est* rogitare. R. D. *difficile sit*] Scil. complere quod jubes. D.

4. TROCHAIC TETRAMETERS CATALECTIC.—*invenire*] ¶ Acquirere. See An. i. 1. 39.

5. *Quam*] i. e. quam *facile*. D. *hoc*] ¶ The present you are sending to Thais. *peribit*] ¶ Will be lost, thrown away upon her. So Plaut. Truc. ii. 7. (cited by FAR.) "Meretricem ego idem esse reor mare ut est: quod des devorat, nec unquam abundat.—huic des quantumvis, nusquam apparet, neque datori, neque acceptrici." *Ego quoque*] The poet in this play has neglected no opportunity of wit and pleasantry; so that Phædria speaks thus even in the midst of his sadness and passionate love. BŒC. *quod mi*] For *qui* mihi sum *carior*. He uses *ego* absolutely. D. quod *damnum* mihi gravius est et carius. FAR.

6. A TROCHAIC TETRAMETER HYP.—*Ne istuc*] Neither sense nor metre is perfect; the line seems spurious. G. ¶ On the force of *ne* here, see An. iv. 2. 23. *istuc*] ¶ Scil. my sending this present to Thais. *quin*] ¶ For *imo*. Hea. iv. 3. 23. "Quin nolo mentiare." *effectum dabo*] ¶ I will execute your order. See An. v. 1. 14.

7. AN IAMBIC DIMETER.—*Sed numquid*] In these affairs the servant is unwilling to act, unless by constraint. So ii. 3. 97. "Jubesne?" Chærea replies, "Jubeo, cogo, atque impero." D.

8. A TROCHAIC TETRAMETER CATALECTIC.—*ornato verbis*] i. e. do you set off the excellence of the gift by words. Cic. Off. ii. 20. "neque vero verbis auget suum munus." Plin. Ep. i. 8. "benefacta sua verbis adornant." R. D. An elegant sentiment. The learned vie in praising it. BŒC. *Commendato;* Græcè καλλιλογεῖσθαι. ANON. *quod poteris*] ¶ See Hea. iii. 1. 7. *istum*] ¶ He also designates him by this word, i. 2. 112. where see note.

9. AN IAMBIC DIMETER.—

10. TROCHAIC TETRAMETERS.—*Memini*] ¶ See An. v. 6. 13. *nullus moneas*] ¶ See An. ii. 2. 33. *Ego rus ibo*] His repeating this shows how it distresses him. D.

11. *Censeo*] Irony. As *audio* and such expressions. B. ¶ Comp. Hea. iii. 3. 27. *obfirmare*] ¶ Absolutely, for *obfirmare me;* see Hea. v. 5. 8.

12. IAMBIC TETRAMETERS.—*perpeti*] ¶ Endure to the end; *redeam interea*, return to the city before the expiration of the two days.

13. *jam*] For *statim*. D. *horsum*] Huc versum. Hec. iii. 4. 36. R. D. *insomnia*] Vigiliæ. Al. *adiget*, making *insomnia* singular. D. ἀϋπνία. Sall. Cat. 27. "neque insomniis neque labore fatigari." *Insomnia*, plural, means *somnia*. R. D.

14. *Opus faciam*] i. e. agrum colam. *Opus* is, par excellence, applied to husbandry. Hea. i. 1. 20. Ad. iv. 1. 2. So ἔργα and ἐργάζεσθαι. R. D. *ut*] Join *usque ut*. D. *ingratiis*] i. e. invitus, contra voluntatem. It is an ablative used adverbially. Written also *ingratis*. R. D. 'Ακουσίως,

Pa. Vigilabis lassus: hoc plus facies. Ph. Ah, nil dicis, Parmeno.
Ejicienda hercle hæc est mollities animi: nimis me indulgeo.
Tandem non ego illâ caream, si sit opus, vel totum triduum? Pa. Hui!
Universum triduum? vide quid agas. Ph. Stat sententia.
Pa. Di boni! quid hoc morbi est? adeon' homines immutarier
Ex amore, ut non cognoscas eundem esse? hoc nemo fuit
Minus ineptus, magis severus quisquam, nec magis continens.
Sed quis hic est, qui huc pergit? attat! hic quidem est parasitus Gnatho
Militis: ducit secum unà virginem dono huic. papæ!
Facie honesta: mirum, ni ego me turpiter hodie hic dabo
Cum meo decrepito hoc Eunucho. hæc superat ipsam Thaidem.

ἀέκητι, malgré. Fab. ¶ Hea. iii. 1. 37. "ea coacta ingratiis."

15. *Vigilabis lassus;*] i. e. if you fatigue your body, as you say you will, you will *do more* than if you remained quiet; for in the latter case you would stay awake without fatigue; in the former, in addition to want of sleep you will suffer fatigue. G. You will experience two evils instead of one. Fab.

16. *hæc*] ¶ i. e. mea; see An. i. 2. 15. n. end. *mollities*] ¶ See An. i. 1. 47. On *me*, see Hea. v. 2. 35.

17. *si sit opus*] ¶ *Si* inserted shows his antipathy to the idea. And *totum* marks that he uses *triduum* for some very long period.

18. TROCHAIC TETRAMETERS CATALECTIC.—*Universum*] Parmeno to mock the softness of his master, lifting up his hands and eyes, cries out, as it were, in admiration, "Hui! universum triduum." Dryden's Essay on Dramat. Poes. *vide quid agas*] This is said to persons attempting great deeds. D. *Stat sententia*] Pronounced with an air of resolution and importance; especially as he will return before he even reach the villa. D.

19. *morbi*] According to the Stoics, who call passions of the mind νοσήματα ἀῤῥωστήματα. Far. Part of Benedict's soliloquy in "Much ado about nothing," Act. ii. is much in the same vein as this of Parmeno. Col.

20. *eundem*] ¶ Change of number, from *homines*; see Hec. ii. 2. 12. On the use of the second person in *cognoscas*, see An. i. 1. 108. *hoc*] ¶ Domino meo.

21. *Magis*] Terence would rather add *magis* to the positive degree, than make the comparative; for *severior* and *continentior* are not so strong as *magis severus*, &c. D.

22. *attat!*] See An. i. 1. 98.

23. *virginem*] ¶ The girl. Parmeno had heard some account of her from Thais in preceding scene; *huic* means Thaidi.

24. *honestâ*] ¶ See An. i. 1. 96. *me turpiter*, &c.] Shame and disgrace myself. Far. *dabo*] For dedero. Virg. Æn. v. 542. "Quamvis solus avem cœlo dejecit ab alto." D. Al. *hinc dabo*, i. e. hinc facessam, abibo. G.

25. *decrepito*] So called, because eunuchs generally have the countenances of old men; below, iv. 4. 21. he calls him "veterem veternosum senem." R. D. Standing, as it were, on the doubtful (*creperus*) and extreme border of age, and in the very *crepusculum* of life. Far. One by whose lament (*crepitus*) the deaths of relations have been already mourned. D. Or, one who from age can scarcely raise his voice (*crepere*). *ipsam*] He does not intend to disparage Thais, but speaks ὑπερβολικῶς. therefore *ipsam*, as being herself of uncommon beauty; also the person on whose account the girl is given. D.

ACTUS II.—SCENA 2.

GNATHO, PARMENO.

G. Di immortales! homini homo quid præstat? stulto intelligens
Quid interest! hoc adeo ex hac re venit in mentem mihi.
Conveni hodie adveniens quendam mei loci hinc atque ordinis,
Hominem haud impurum, itidem patria qui abligurrierat bona;
Video sentum, squalidum, ægrum, pannis annisque obsitum.
'Quid istuc,' inquam, 'ornati est?' 'Quoniam miser, quod habui, perdidi. hem!
'Quo redactus sum! omnes noti me atque amici deserunt.'
Hic ego illum contemsi præ me. 'Quid homo,' inquam, 'ignavissime!

GNATHO, while conducting the girl from the soldier to Thais, relates a dialogue between himself and another parasite; thence he meets with Parmeno at Thais' door, and addresses many expressions to him in a ridiculing and insulting manner.—The character and principles of the parasite are admirably illustrated in the person of Gnatho.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Di immortales*, &c.] Terence here satirises the principles of the parasite in that age; inasmuch as he calls a simple parasite *stultus*, and a vicious one *intelligens*. —A *morata narratio* usually begins with a sentiment which is called προμύθιον. D. *præstat*] i. e. excells. Sall. Cat. 1. "Omnis homines qui sese student præstare cæteris animalibus." E. ¶ Donatus reads "h. h. quid præstat stulto intelligens?" Comp. Ph. v. 3. 7. "vir viro quid præstat?"

2. *Quid interest!*] The same construction, Ad. i. 1. 51. "hoc pater ac dominus interest." R. D. ¶ τούτῳ διαφέρει. *Quid*, scil. secundum quid; *interest* is impersonal. *adeo*] ¶ See An. iii. 3. 47. *hac*] ¶ Which I am about to relate.

3. *Conveni*] This means that he not only saw but spoke to him. D. *adveniens*] ¶ See Hea. i. 2. 8. *loci*] The word applies to the family, lot, condition, dignity, wherein a person is placed. Sall. Cat. 23. "natus haud obscuro loco." R. D. *hinc*] ¶ See An. v. 1. 14. *Ordinis* here put for one of the orders or ranks into which society is divided, especially with respect to riches. The person met by Gnatho filled the *locus* parasiti, and was of the *ordo* pauperum.

4. *haud impurum*] Thus we commend those in whom there is nothing to be extolled. D. Non improbum, non malum. Hea. iv. 1. 16. "Corinthia anus, haud impura." R. D. *itidem*] Like myself. FAB. *abligurrierat*] Had lavished upon dainties; from λιγυρός suavis. This is pronounced with a jocular air, and agreeably to the parasite's character he does not blame a man for prodigality. D.

5. *sentum*] Dirty, illdressed. Metaphor from lands called *senti* when overgrown with thorns and briers. R. D. The same metaphor in *obsitum*. D. *squalidum*] Properly applied to culprits long secluded in the filth of a prison. MU. *ægrum*] Emaciated. D. *pannis*] Derived from the Greeks, who give the name of ῥάκος πολυσχιδὲς, a tattered rag, to a despised and abandoned man; fit only to be cast off as a worthless garment. ER. Hea. ii. 3. 53. "pannis obsita, neglecta." Virg. Æn. viii. 307. "ibat rex obsitus ævo." R. D.

6. *Quid*] ¶ Propter quid. Hence *Quoniam* in reply. *ornati*] This word means the dress of the middle classes, and implies meanness to a certain extent. Or, understand it ironically. D. ¶ See Hec. iv. 4. 21. An. ii. 2. 28. *hem!*] Shewing his face, or his person. D.

7. *noti*] Actively; 'those who knew me.' Cic. Verr. i. 7. "putabam non solum notis sed etiam ignotis probatam meam fidem esse." R. D.

8. *Hic*] ¶ As he spoke these words. So

'Itan' parasti te, ut spes nulla relliqua in te esset tibi?
'Simul consilium cum re amîsti? vide'n' me ex eodem ortum loco?
'Qui color, nitor, vestitus? quæ habitudo est corporis?
'Omnia habeo, neque quicquam habeo: nil cum est, nil defit tamen.'—
'At ego infelix neque ridiculus esse, neque plagas pati
'Possum.'—'Quid? tu his rebus credis fieri? tota erras via.
'Olim isti fuit generi quondam quæstus apud sæclum prius.
'Hoc novum est aucupium: ego adeo hanc primus inveni viam.

Hor. Sat. i. 9. 7. "docti sumus. *Hic ego*, Pluris hoc, inquam," &c.

9. *parâsti*] ¶ See Hec. i. 1. 11. *spes*] For any *property* he had was received from fortune. D. Has even hope itself fled? "Imâ quæ sola in pixide mansit." Hesiod. Ἔνδον ἔμιμνε πιθοῦ ὑπὸ χείλεσιν. Philosophers desire us to seek all good things from ourselves: fortune indeed gives riches, but takes them away also: over virtue, industry, and the mind, she has no control. Therefore *in te;* as fortune is *extra nos.* Fab.

10. *Simul*, &c.] Ovid. Pont. El. iv. 10. "An sensus cum re consiliumque fugit?" Fab. *loco*] See above, 3.

11. *Qui*, &c.] The opposite of, "Video sentum, squalidum," &c. *Color* then refers to *sentum; nitor* to *squalidum; vestitus* to *pannis annisque obsitum; habitudo corporis* to *ægrum*. D. *nitor*] Applied to the body when in good condition, because it has a glossy smoothness. Hor. Ep. i. 4. 15. "me pinguem et nitidum bene curatâ cute." R. D. *vestitus?*] ¶ Scil. meus. So, *corporis* mei. *habitudo corporis*] i. e. (ii. 3. 26.) "corpus solidum et succi plenum," neither too fat nor too thin. In ii. 3. 23. "paulo habitior" is opposed to *gracilis*. R. D.

12. *Omnia*, &c.] ¶ Two instances of ὀξύμωρον in this line. See Hea. ii. 3. 82. *Omnia habeo*] In reply to, "quod habui perdidi." D. ¶All my wants are supplied; though from my avocation (parasitus) I am essentially master of nothing.—He expresses the same sentiment twice in this line; "nil cum est" means "neque quicquam habeo;" and "nil defit tamen" means "omnia habeo." *defit*] i. e. deficit. Ph. i. 3. 10. Hec. v. 2. 2. R. D.

13. *At*] ¶ This implies also the wretch's vexation at his poverty. See Hea. v. 4. 9. He concluded that the course by which Gnátho succeeded so well in his profession, was either by acting the *ridiculus*, or *plagas patiendo*. *neque ridiculus*, &c.] There were formerly two kinds of parasites, one class who gained their seat at table by buffoonery (*ridiculus*), otherwise called derisores, γελωτοποιοί; the other class, who attained the same object by submitting to stripes and other indignities. Such is Irus in Homer, with whom Ulysses pretends to compete.—But the parasite here confesses himself fit for neither of these, and Gnatho advises him that there is a *third* system invented by himself, free from those miseries and superior to buffoonery, namely that of *adulation*, and indiscriminate assent to all that the great man says or does. N.

14. *fieri?*] ¶ The opposite of "defit;" —'that livelihood is being procured (now a days) by these practices?' Scil. those mentioned in preceding line. *totâ erras viâ*] Aristoph. Plut. τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν. Anon.

15. *isti—generi*] ¶ That species of parasites by whose example you contemplate to succeed in making a livelihood. *quondam*] Aliquando. R. D. *sæclum prius*] When the times were better. D. In primitive times, the name of parasite was honourable; and under it were included companions of pontiffs and magistrates. Athenæus, vi. Wi.

16. *Hoc*] ¶ i. e. what succeeds at the present day. *aucupium*] ¶ The present method of catching our game;—met. from catching birds, *aves capere*. Comp. Hor. Ep. i. 1. 79. "Excipiantque senes quos in vivaria mittant." Gnatho consistently speaks of superiors with great arrogance. *adeo*] Accounting for its being *novum*. See An. iii. 3. 47. *inveni viam*] i. e. rationem agendi inveni. Virg. Æn. iv. 478. "Inveni, germana, viam." R. D. Gnatho is one of the most agreeable parasites in any play ancient or modern, except the incomparable Falstaff. Col.

'Est genus hominum, qui esse primos se omnium rerum volunt,
'Nec sunt: hos consector: hisce ego non paro me ut rideant;
'Sed* his ultro arrideo, et eorum ingenia admiror simul.
'Quicquid dicunt, laudo: id rursum si negant, laudo id quoque.
'Negat quis, nego: ait, aio. postremo, imperavi egomet mihi,
'Omnia assentari. is quæstus nunc est multo uberrimus.'
P. Scitum hercle hominem! hic homines prorsum ex stultis insanos facit.
G. Dum hæc loquimur, interea loci ad macellum ubi advenimus,
Concurrunt læti mi obviam cupedinarii omnes:
Cetarii, lanii, coqui, fartores, piscatores,
Quibus, et re salvâ, et perditâ, profueram, et prosum sæpe:

17. *qui*, &c.] Vain boasters, φίλαυτοι, φιλοπρωτεύοντες. Far.

18. *Nec sunt*:] ¶ Fail to be what they aim at, and fancy they are. *hisce*] *For these*; with a design *upon* them; connected with "paro." *ego*, &c.] Because the other had said: "Ego infelix neque ridiculus," &c. D. *paro*] ¶ See Hec. i. 1. 11. *ut rideant*] ¶ This is the object of the *derisor*, the γελωτόποιος.

19. * *Sed his*] ¶ A spondee; to avoid this, Bentley reads "Sed eis." *ultrò*] i. e. versa vice; or, prior. D. ¶ Instead of looking for *their* laughter and admiration (as does the parasite who acts buffoon) I give them *mine*.

20. *Quicquid*, &c.] See Juv. iii. "Rides? majore cachinno Concutitur. flet, si," &c. Far. Terence admirably introduces a person saying concerning himself, what the satirist would say of others. In the Andrian: "Nam hoc tempore obsequium amicos, veritas odium parit." Ad. v. 9. 3. "Sed ex assentando, indulgendo et largiendo." D. *id*] i. e. their denial of praise.

21. *Negat—ait*] Contraries. Plaut. Rud. v. 11. 44: "vel tu ais, vel tu negas." D. Crates used to call parasites συγκατανευσιφάγοι, who *eat* and *bow* assent to what is said. P. *imperavi*] The language of one who reluctantly resolves upon a thing. R. D. ¶ Hor. ii. 5. 25. "Fortem hoc animum tolerare jubebo." Below, iii. 5. 25. "jubeam me illoc deducier." This passage is cited by Cicero, Amic. 25. See Bœc.

22. *assentari*] ¶ Applied particularly to adulation. Ad. ii. 4. 6. "Vereor coram in os te laudare amplius, Ne id assentandi magis, quam quod habeam gratum, facere existimes."

23. *Scitum*] Scientem, argutum; here ironical. Anon. ¶ On the accusative here see An. iv. 1. 22. Parmeno is listening and speaks this aside. *insanos*] He thus concludes that empty praise always makes men mad. E.

24. IAMBIC TETRAMETERS CAT.—*Dum hæc*] ¶ Gnatho having finished his recital of the conversation which he had with the other parasite, now returns to his narrative broken off at line 6. *loci*] See Hea. ii. 3. 16.

25. *Concurrunt*, &c.] They came in numbers, hastening, and from the opposite side. D. *cupedinarii*] Persons who sold viands and drink, from *cupedo* greediness. And he himself adds what these cupedinarii are. D.

26. *Cetarii*, &c.] In comœdia palliata, the poet writes as if the scene were at Rome. D. But such men were at Athens as well as Rome; as is plain from Aristophanes and Plautus. Da. *Cetarii* are venders of large fish salted; *cete* means any large fish. R. D. Donatus explains, *qui bolonas exercent*; who sell whole draughts of fish; (as βόλος is the *casting* of a net, *jactus*) Comp. Hor. Sat. ii. 3. Mu. *lanii*] Who cut up (laniant) cattle; whence *lanistæ*, who train gladiators, to be exposed to wounding and cutting. So *macellus* from the slaughter (*mactare*) of cattle. D. *fartores*] Not venders of sausages and *cervelæ*, which the Greeks call ἀλλαντοπῶλαι; but persons who fatten (*farcio*) cooped fowl. *Aviarii*, ὀρνιθοπῶλαι. F.

27. *re salvâ*, &c.] ¶ Connect *profueram* (in the sense) with *re salvâ*; and *prosum sæpe* with *perditâ*. To whom I had been of service while my property was to the

Salutant; ad cœnam vocant: adventum gratulantur.
Ille ubi miser famelicus videt me tanto honore, et
Tam facile victum quærere: ibi homo cœpit me obsecrare,
Ut sibi liceret discere id de me. sectari jussi,
Si potis est, tanquam philosophorum habent discipuli ex ipsis
Vocabula, parasiti item ut Gnathonici vocentur.
P. Vide'ne otium, et cibus quid facit alienus? G. Sed ego cesso
Ad Thaidem hanc deducere, et rogitare ad cœnam ut veniat?
Sed *Parmenonem ante ostium Thaidis tristem video,
Rivalis servum. salva res est. nimirum homines frigent.

good: and am now often of service since it has been wasted away; scil. by being generous with what belongs to others.

28. *ad cœnam vocant*] Whether ad emendam cœnam; or, ad convivium? D. The former is more consistent with the character of the persons. E. ¶ Prefer the latter, both as being the natural meaning of the words; and also on account of "tam facile victum quærere," below. *adventum gratulantur*] The accusative for the dative. D. ¶ v. 6. 6. "te salvum advenisse gaudeo."

29. *Ille*] ¶ The person of whom he has been speaking. *miser famelicus*] The parasite, in so designating a man of honorable principles, speaks according to the opinion of the lowest order. D. *tanto honore*] Because they run together and greet him. D. Al. *in tantum honorem*. The ancients often used the accusative for the ablative.

30. *Tam facile*] ¶ Ἀνακόλουθον, for, tantâ facilitate. *ibi*] Tum. D. ¶ So An. i. 1. 122. "Non tu ibi gnatum." *homo*] Scil. ille miser. Mi. Virg. Æn. v. 262. "Donat habere viro." D.

31. *id*] Scil. artem parasitandi. Mi. So great influence does success in crimes assume. D. *de me*] Anciently, for *a me*. D. *sectari*] Properly; thence the *sectæ* of philosophers. D. And their disciples *sectatores*. R. D.

32. *Si potis est*] ¶ Scil. famelicus ille sectari. But I would rather take *potis est* absolutely for *fieri potest* (v. 1. 20. Ph. ii. 1. 73. Hec. iii. 3. 35. and construe, "ut, si potis est, tanquam—vocabula, item (*similiter*) parasiti Gnathonici vocentur." Gnatho had this idea in view, when he desired the other to become his follower; hence the force of *ut*.—Al. *si est*, i. e. εἰ δυνατόν ἐστι, ἔξεστι. G. *discipuli*] ¶ Al. *disciplinæ*, i. e. sectæ. Bentley justly prefers *discipuli*, that the two clauses here may better harmonize; *parasiti* in the one, answering to *discipuli* in the other. I have followed Bentley's choice, as the *disciplinæ* of Zeune's text is opposed to the metre. *ex ipsis*] Scil. philosophis. D.

33. *Vocabula*] ¶ The names given to the disciples, borrowed from the names of their respective masters; as Pythagoræi, Platonici, Epicurei, Aristotelici. *item*] For *similiter*: Ad. i. 1. 25. Hea. v. 4. 13. Farn.

34. *otium*] Al. *os suum*, i. e. proprium. Pal. *quid facit*] ¶ What a great effect it has. Irony; conveying much the same as "Scitum herclè hominem," line 23.

35. *hanc*] ¶ See preceding scene 22, 23. *deducere*] Properly; for a person *ducitur* to punishment: *deducitur* to pleasure. D.

36. * ¶ This line can hardly be scanned. As no copy extant shows any variation, several emendations have been proposed. For *Thaidis*, Faernus reads *Thaëidis*; Muretus, *meretricis*; another, *mulieris*; Guietus and Faber, *Thaidis ego*; Bentley, *opperiri*. Al. *Thaidis ante ostium*, but thus *is* would be long, and *ostium* a dissylabic; judicet lector.

37. *Rivalis*] ¶ i. e. of my master Thraso's rival. *Rivalis*] *Rivales* are so called, as their desires run, as it were, in the same stream, *rivus*. E. Met. from wild beasts which, in seeking to drink from the same stream, are irritated against each other. Cic. Cæl. "Sin erit ex illo fonte rivales." D. [on v. 9. 42.] *salva res est*] Because I see him both *before the door*, and *sad*, all is well. D. ¶ Matters are in a favourable way for my master; there is no danger. *homines*] Though he means only the *rivalis* (Phædria), see An. v. 4. 7. Or, coupling the *rivalis* and his *servus*, as co-operating in opposing Parmeno's master; 'the fellows.' *frigent*] Meet with a cold reception; are not in favour [with Thais] Anon. ¶ Comp. Juv. i. 74. "Probitas

Nebulonem hunc certum est ludere. P. Hice hoc munere arbitrantur
Suam Thaidem esse. G. Plurimâ salute Parmenonem
Summum suum impertit Gnatho; quid agitur? P. Statur. G. Video.
Numquidnam, quod nolis, vides? P. Te. G. Credo. at numquid aliud?
P. Quî dum? G. Quia tristi' es. P. Nil equidem. G. Ne sis: sed quid videtur
Hoc tibi mancipium? P. Non malum hercle. G. Uro hominem. P. Ut falsus animi est!
G. Quam hoc munus gratum Thaidi arbitrare esse? P. Hoc nunc dicis,
Ejectos hinc nos: Omnium rerum, heus, vicissitudo est.

laudatur et alget;" is forsaken, consigned to the chill of neglect. Hor. Sat. ii. 1. 61. "nequis amicus frigore te feriat." and iv. 5. 6. "sine Cerere et Libero friget Venus."

38. *Nebulonem*] ¶ Parmenonem scil. whom he views with contempt. *certum est*] ¶ It is my resolution; I am determined; see An. i. 3. 4. *Hice*] Parmeno justly derides Gnatho, since he knows the design of Thais. D. ¶ i. e. Thraso and his parasite; spoken contemptuously. *hoc munere*] ¶ The girl; see 35.

39. *Suam*] ¶ Comp. An. v. 6. 12. *Plurimâ, &c.*] This address is full of the affectation and irony of the parasite. D.

40. *Summum suum*] Admirable, that Parmeno does not return the salutation of his *chief friend*. D. Scoppa explains *suum* as *porcorum*, too fancifully. Far. Scil. *amicum;* the same ellipsis occurs Ad. iii. 2. 54. R. D. *impertit*] Participem facit. F. *quid agitur? Statur*] A mere play upon words; comp. Merry Wives of Windsor:—"*Falstaff.* My honest lads, I will tell you what I am about. *Pistol.* Two yards and more." Col. ¶ The answer gives no information whatever, as any one might see that he was *standing* there; and therefore it is as much as to say, It is no business of yours. Colman wittily translates: "What are you upon?—My legs."

41. *Num quidnam, &c.*] ¶ Gnatho is provoked at Parmeno not accepting his *quid agitur* as a prelude to conversation, but answering it sternly and strictly.—'Do you see any thing in me disagreeable, for which you will not speak to me?' *Credo*] ¶ 'Thank you' for the compliment; irony. See Hec. iii. 5. 7. Eu. i. 2. 18. *numquid aliud?*] ¶ Scil. vides, quod nolis. He feels the jealousy against Parmeno, which subsists between their masters; and here, to gall him, alludes to the present which he is taking to Thais, and asks Parmeno how he likes to see this. He afterwards comes openly to the point, "sed quid videtur," &c.

42. *Quî dum*] ¶ See An. i. 1. 2. *Nil equidem*] i. e. non quidem. Parmeno here assumes a glad countenance. D. *ne sis:*] ¶ With sarcasm, 'Be not sad,' when he immediately draws his attention to what, as he conceives, vexes him; "sed quid," &c. On *quid* see An. i. 1. 20. n. end.

43. *Non malum*] ¶ See 6. on "haud impurum." *Uro*] I gall the fellow; spoken aside. Hor. Ep. i. 10. 43. "calceus—— uret." Far. Hor. Ep. i. 2. 13. "Urit enim fulgore suo," &c. So Catullus applies *ardor* to the pain of chagrine. Far. *Ut*] ¶ See Hea. iv. 1. 51. *falsus animi est*] Scil. in fancying that Thais can be won by a gift of this kind. D. ¶ Aside; comp. Hea. iv. 4. 5. "pendebit animi;" where see note. Ad. iv. 4. 1. "Discrucior animi." Ph. i. 4. 10. "me excruciat animi."

44. *Quam hoc*] Gnatho insults here; for the more gratifying the gift, the more will the rival (Phædria) be excluded. D. *dicis*] i. e. you wish to signify, to hint at this. Faer.

45. *Ejectos hinc nos*] ¶ That ye are succeeding in expelling me and my master from this house (of Thais). *Omnium, &c.*] Here is an occasion for Parmeno's indignation to break out, if he were not careful to keep secret the plan of Thais. D. Derived from the words of Æsop: τὰ μὲν ὕψηλα ταπεινοῖ, τάδε τάπεινα ὑψοῖ. He advises him not to triumph before victory. Anon.

G. Sex ego te totos, Parmeno, hos menses quietum reddam :
Ne sursum, deorsum cursites, neve usque ad lucem vigiles.
Ecquid beo te? P. Men'? papæ! G. Sic soleo amicos. P. Laudo.
G. Detineo te : fortasse tu profectus aliò fueras.
P. Nusquam. G. Tum tu igitur paululum da mi operæ; fac ut admittar
Ad illam. P. Age modo, nunc tibi patent fores hæ, quia istam ducis.
G. Num quem evocari hinc vis foras? P. Sine biduum hoc prætereat;
Qui mihi nunc uno digitulo † fores aperis fortunatus,
Næ tu istas, faxo, calcibus sæpe insultabis frustra.
G. Etiam nunc hîc stas, Parmeno? eho! numnam hîc relictus custos,
Ne quis forte internuncius clam a milite ad istam curset?
P. Facete dictum. mira vero, militi quæ placeant.

¶Βρότων δ' ὁ πᾶς ἀστάθμητος αἰών. *heus*] ¶See Hea. ii. 3. 128.

46. *Sex*] During the whole of these six winter months, in which the soldier, resting from service, was at liberty to reside at Athens. Mi. *hos*] ¶ See on *hosce*, i. 2. 71. *quietum reddam*] ¶ By drawing away Thais from your master, and thus releasing you from your troubles in the cause. He mocks Parmeno; as he said, "Nebulonem hunc certum est ludere."

47. *sursum, deorsum*] i. e. huc atque illuc. He seems to allude to the site of Athens, on a declivity, at the foot of which was the Piræeus. Anon. ¶ Comp. Lucian, διαφέρειν τὰς ἀγγελίας παρ' αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα.

48. *Ecquid beo te?*] ¶ Am I not making you happy in doing this? With a sneer; as also "sic soleo amicos." *Men'? papæ!*] Supply, beas me valde; ironically, and κατ' ἀντίφρασιν. G. ¶So also "Laudo." *Amicos*, scil. beare. Properly said to one whom he saluted as "summum suum."

49. *Detineo te*, &c.] He wants to extort a confession that the other had come to Thais' house, but could not get admittance. D. *profectus*] Al. *profecturus*.

50. *Nusquam*] Here concerning motion to a place. So, Ad. ii. 2. 38. "nusquam abeo." R. D. *igitur*] ¶ Since you were not going to any place, you must intend to go in here to Thais,—therefore, &c. He further with an air of triumphant mockery pushes Parmeno to the point,—that he cannot enter Thais' door,—by feigning to beg that he will give him admittance.

51. *quia istam*] ¶ The force of Parmeno's words and manner is, to make light of the privilege of entrance (which he has not now) as a thing easily to be obtained, scil. by having a paltry (*istam*) present with one; by mere good luck (*fortunatus*); and by a single little finger (*uno digitulo*).

52. *quem evocari*] Since you cannot enter yourself. D. ¶ Gnatho now assumes an air of importance, and proceeds to show that *he* can enter, and can even condescend to send out to the other any person he may wish for. *Sine—prætereat*] In a low voice; for otherwise he would betray the secret of Thais. D.

54. *Næ*] ¶ See Hea. ii. 1. 5. *faxo—insultabis*] See iv. 3. 21. *calcibus*] Observe the double ὑπερβολή. For no exertion can be less than *uno digitulo*; nor greater than "calcibus sæpe insultabis." D.

55. *Etiam*] Are you not yet admitted? Gnatho says this as he returns; for he had gone in silently to Thais and given her the girl. Mi. *relictus*] As if by one who had been excluded. D.

56. *internuncius*] ¶ See Hea. ii. 3. 58.

57. *Facetè*] Irony; for it is *inficete*. D. *mira*] Scil. sunt quæ dicis, et quæ militi placeant. G. ¶ Your talk is such as pleases the soldier, and must consequently be very fine.

Sed video herilem filium minorem huc advenire.
Miror, quid ex Piræo *ab*ierit: nam ibi custos publice est nunc.
Non temere est: et properans venit: nescio quid circumspectat.

ACTUS II.—SCENA 3.

CHÆREA, PARMENO.

C. OCCIDI.
Neque virgo est usquam: neque ego, qui illam e conspectu amisi meo.
Ubi quæram? ubi investigem? quem perconter? quam insistam viam?
Incertus sum: una hæc spes est, ubi ubi est, *d*iu celari non potest;
O faciem pulchram! deleo omnes de*h*inc ex animo mulieres.
Tædet quotidianarum harum formarum. P. Ecce autem alterum.
Nescio quid de amore loquitur. O infortunatum senem!
Hic vero est, qui si occeperit, ludum jocumque dicet

59. *custos publicè*] Piræus as well as Sunium was a maritime town of Attica, with a port where the Athenian youth were placed on guard against the incursions of pirates or enemies. D. See An. i. 1. 24. *Publicè* means by public authority. R. D. *est nunc*] ¶ Join this, not with *ibi*, but with *custos*. For Chærea is one of the *ibi custodes publice* (constituti) now, whether he be at his post or not.

60. *temerè*] ¶ Comp. Hea. iv. 1. 7. iv. 4. 19. *et properans*] The poet admirably prepares us for the manner in which Chærea is to speak. D.

CHÆREA being enamoured, at first sight, of the girl whom Gnatho was conducting, had followed her from the Piræus to the city; but having lost sight of her he comes disconsolate into the street where Thais lives. There he finds Parmeno, who explains who the girl is, and suggests the scheme of procuring entrance for him under the assumed dress and character of the Eunuch. See Argument of Act ii. scene 1.

1. A TROCHAIC MONOMETER CAT.

2. *virgo*] ¶ The same whom Gnatho has just left at the house of Thais. *neque ego*] Scil. sum usquam; i. e. nullus sum, perii. G.

3. *Ubi quæram?*] Properly said by one who is looking around, "circumspectat." To *quærere* he adds *investigare;* and to this, *percontari;* for when vestiges fail, there yet remains enquiry. D. *quam insistam viam?*] The difficulty increases; he neither sees tracks to follow, nor any one from whom to enquire, nor yet does he know what direction he is to take. ANON. Al. *quâ—viâ;* comp. Ph. i. 4. 15. Liv. xxxvii. 7. "Iter quod insistis ego quoque approbo."

4. *ubi ubi*] ¶ See An. iv. 2. 1. *celari non potest*] On account of her uncommon beauty. D.

5. *faciem*] The whole outward appearance. D. ¶ Nearly the same as *forma*; distinct from *vultus*, which means the countenance. See An. i. 1. 92.

6. *Tædet*] ¶ See Hea. ii. 1. 13. on "satagit." *quotidianarum*] i. e. ordinary, common place. On the contrary, 25. "nova figura oris. papæ!" D. ¶ On the effect of the sound of vowels in this line, comp. Hec. iv. 4. 53. *Ecce autem alterum*] Thus we say when one thought suggests another. D. ¶ One (Phædria) in love is enough, but see, we have another.

7. A TROCHAIC TETRAMETER CATALECTIC.—*infortunatum senem*] i. e. Laches, who has two such sons. FAR.

8. IAMBIC TETRAMETERS CAT.—*Hic*] ¶ Chærea; *Occeperit*, scil. amore deperire. *ludum jocumque dicet*]. i. e. Phædria's

Fuisse illum alterum, præut hujus rabies quæ dabit.
C. Ut illum di, deæque senium perdant, qui me hodie remoratus est:
Meque adeo, qui restiterim: tum autem, qui illum flocci fecerim.
Sed eccum Parmenonem. salve. P. Quid tu es tristis? quidve es alacris?
Unde is? C. Egone? nescio hercle, neque unde eam, neque quorsum eam.
Ita prorsum oblitus sum mei.
P. Qui, quæso? C. Amo. P. Hem! C. Nunc, Parmeno, te ostendes, qui vir sies.
Scis te mihi sæpe pollicitum esse; 'Chærea, aliquid inveni
†Modo quod ames: in ea re utilitatem † ego faciam ut cognoscas meam:'
Cum in cellulam ad te patris penum omnem congerebam clanculum.

love will be trifling, compared with *his.* Liv. xxviii. 42. "næ tibi ludus et jocus fuisse Hispaniæ tuæ videbuntur." R. D. *dicet*] Al. *dices.* i. e. dicet aliquis.

9. AN IAMBIC TETRAMETER BRACH.—¶ There are many emendations suggested for this and preceding line: suffice it to give Bentley's; he makes three lines of them:—"Hic vero est, qui, si occeperit, Ludum jocumque dicas fuisse illum alterum, Præut hujus rabies quæ dabit." *alterum*] Phædriam scilicet. FAR. *hujus rabies*] Thus Chærea seems to have been conversant with intrigue before this; and the poet attributes to his nature, what cannot be ascribed to his age; lest what follows might appear incredible. D. *præut*] ¶ *Præ ut, præquam* and *præ quod* are used by comic writers:—'compared with *the effects* which this young man's (Chærea) fiery passion will produce.' *dabit*] Properly applied to what is violent. Virg. Æn. xii. 453. "dabit ille ruinam Arboribus." D.

10. IAMBIC TETRAMETERS.—*Ut*] Utinam; Hea. iv. 6. 6. R. D. *senium*] ¶ Abstract for concrete; An. v. 4. 38. He means Archidemides; see line 35. *remoratus est*] By his long speech detained me from following the girl. MI. See An. iv. 3. 24.

11. *Meque adeò*] ¶ He is angry with himself for not breaking away from the old man. *flocci fecerim*] ¶ See An. i. 5. 59.

12. A TROCHAIC TETRAMETER.—*Quid tu, &c.*] A common manner of addressing one perplexed. *Alacris* is qu. *adacris*, ἄδακρυς. *Alacer* is also used. D. *Tristis*, from fear of losing the girl; *alacris*, from hope conceived. ANON.

13. A TROCHAIC TETRAMETER CATALECTIC.—*Unde is?*] Unde venis. Ad. iii. 3. 7. "Syrum ire video." Virg. Æn. ii. 375. "nunc primum a navibus itis." R. D. *hercle*] *Hercule* has the last syllable short in Persius: "Nemo, hercule, nemo." FABR.

14. AN IAMBIC DIMETER.—*prorsum*] ¶ See An. iii. 2. 30. *oblitus sum mei*] The contrary is, "dum memor ipse mei," Virg. Æn. iv. 336. *Oblitus mei* then means, insanus. D.

15. IAMBIC TETRAMETERS.—*te ostendes*] ¶ On this idiom see Hea. i. 1. 32. *qui vir sies*] More emphatic than *si* vir sies. *Vir* is laudatory. D. Comp. i. 1. 21.

16. *Chærea, aliquid*] He introduces a μίμησις, giving even the words of the promise. D. *inveni*] ¶ The imperative, as the *e* is short.

17. *Modò*] Tantummodo. D. ¶ If you but love the thing, I will assist you to obtain it. *utilitatem*] *Utilitas* is put for a *service* which is rendered to any one. Cic. Div. xvi. 3. "utilitatibus tuis possum carere." R. D. ¶ What important service I can render you.

18. *cellulam*] ¶ So a servant's sleeping apartment was called. Hor. Sat. i. 8. 8. "angustis ejecta cadavera cellis Conservus vili portanda locavit in arcâ." *penum omnem*] ὑπερβολικῶς. *Penus* masculine or feminine, and *penu* neuter, were used. D.

P. Age, inepte. C. Hoc hercle factum est. fac sis nunc promissa appareant:
Sive adeo digna res est, ubi tu nervos intendas tuos.
Haud similis virgo est virginum nostrarum, quas matres student
Demissis humeris esse, vincto pectore, ut graciles sient;
Si qua est habitior paulo, pugilem esse aiunt; deducunt cibum.
Tametsi bona est natura, reddunt curaturâ junceas.
Itaque ergo amantur. P. Quid tua istæc? C. Nova figura oris. P. Papæ!
C. Color verus, corpus solidum, et succi plenum. P. Anni? C. Anni? Sedecim.
P. Flos ipse. C. Hanc tu mihi vel vi, vel clam, vel precario

19. *Age, inepte*] Who doubt concerning my promises; or, who reproach me with what you have conferred. D. *Hoc herclè factum est*] i. e. inveni quod amem: what you stated to be the only thing requisite to ensure your assistance, has taken place; I love. D. *sis*] For *si vis*, i. e. fac si vis nunc, sive adeo digna res est ubi tu nervos intendas tuos, ut promissa appareant. D. *promissa*] Utilitatem ut cognoscam tuam. D.

20. *adeo*] ¶ See An. iii. 3. 47. *ubi*] ¶ in quâ. Some assign this line to Parmeno. *nervos*] i. e. all your power, ardour, industry; for strength is thought to reside in the nerves. Anon. *intendas*] ¶ 'Strain your nerves;' metaphor from a bowstring. Virg. Æn. ix. 622. "nervoque obversus equino Intendit telum." The contrary is *remittere*.

21. *virgo*] ¶ This is the first direct confession which he makes of the nature of his present trouble. 'The girl,' as if Parmeno knew what he was talking of. *nostrarum*] Civium, scil. of our land. Virg. Georg. ii. 89. "Non eadem arboribus pendet vindemia nostris." D. ¶ 'Of the present day.' Comp. Liv. Præfat. "ut me a conspectu malorum, quæ nostra tot per annos vidit ætas, tantisper certe dum prisca illa tota mente repeto, avertam." *quas matres*, &c.] Whose beauty is artificial; but *she* has natural beauty without art. Anon.

22. *Demissis*] Gradually sloping; not protruding. The ancients made use of bands to give girls' shoulders a graceful carriage. R. D. *vincto*] Scil. by bands; to prevent full bosoms, anciently not admired. R. D. *graciles*] Al. *gracilæ*. Many adjectives end both in *us* and *is*, as *imbellus* or *imbellis*; *hilarus* or *hilaris*. R. D.

23. *habitior*] ¶ See ii. 2. 11. *Habitior paulò*, scil. quàm cæteræ; or, quàm decet. Hor. i. 3. 50. "Et jactantior hic paullo est." See An. i. 1. 25. *pugilem*] ¶ i. e. *quasi*, *velut* pugilem. *aiunt*] ¶ Matres, scil. *deducunt cibum*] Diminish the food which they usually give them. Cic. Off. i. 18. "addendo deducendoque videre quæ reliqui summa fiat." R. D.

24. *curaturâ*] *Cura* appertains to the mind; *curatio* to medicine; *curatura* to diligence. D. This distinction is not universal; for *cura* and *curatio* are often used in reference to the body. R. D. *junceas*] i. e. lean, slender, like a bulrush. R. D.

25. *Itaque*] I divide this word; καὶ οὕτω δὴ φιλοῦνται. G. *amantur*] i. e. no one loves them; irony. Or, they are truly loved, whence *she* is the more to be loved, who has all these things by nature. D. *Quid tua istæc?*] Qualis est ea, quam amas? R. D. *Nova*] i. e. inusitata. The word can be used either in praise, or the contrary: Ad. iv. 7. 4. "nova capitalia." Ph. v. 7. 79. "novo modo ei faceres contumelias." R. D.

26. *verus*] Natural, not rouged. D. Virg. Æn. i. 594. "lumenque juventæ Purpureum." E. *solidum*] *Flaccum* means the opposite, in Tacit. ii. 32. R. D. *succi plenum*] i. e. in good habit. *Succus* is the juice derived to the system by nourishment when the body is in health. R. D. *Anni?*] ¶ Scil. quot sunt ejus.

27. An iambic tetrameter brachycat.—*Flos ipse*] ¶ The very bloom (of life). Bentley would expunge these words, to aid the metre. *vel vi*, &c.] i. e. by whatever means; a formula from civil law, wherein these three expressions are often joined. R. D. He descends from greater to less, as is proper in making a request.

Fac tradas: mea nil refert, dum potiar modò.
P. Quid? virgo cuja est? C. Nescio hercle. P. Unde est? C. Tantundem. P. Ubi habitat?
C. Ne id quidem. P. Ubi vidisti? C. In via. P. Qua ratione amisisti?
C. Id equidem adveniens mecum stomachabar modò:
Nec quenquam esse ego hominem arbitror, cui magis bonæ
Felicitates omnes adversæ sient.
P. Quid hoc est sceleris? C. Perii. P. Quid factum est? C. Rogas!
Patris cognatum, atque æqualem, Archidemidem
Novistin'? P. Quid ni? C. Is, dum sequor hanc, fit mi obviam.
P. Incommode hercle. C. Imo enimvero infeliciter:
Nam incommoda alia sunt dicenda, Parmeno.
Illum, liquet mihi dejerare, his mensibus
Sex, septem, prorsum non vidisse proximis,
Nisi nunc, cum minime vellem, minimeque opus fuit.

E. Horace contrasts these methods of possession with what is *proprium;* Ep. ii. 2. "tanquam Proprium sit quicquam, puncto quod mobilis horæ, Nunc prece nunc pretio, nunc vi, nunc sorte suprema, Permutet dominos." Bœc.

28. AN IAMBIC TRIMETER.—*meâ*] ¶ See Hec. iii. 5. 60. *dum potiar*] Let the means be what they may, provided only I gain possession. E.

29. IAMBIC TETRAMETERS CATALECTIC. —*cuja*] ¶ See An. iv. 4. 24. *Tantundem*, scil. scio; i. e. nescio. Comp. Hea. iv. 2. 9.

30. *Ne id quidem*] Elegant variety; *nescio,—tantundem,*—and *ne id quidem*. D. *Quâ ratione amisisti?*] If Chærea had not remained behind (see 10, 11.) but had followed the girl, he would have seen whither she was conducted, before he could talk with Parmeno; and thus the scheme of going in as the eunuch could not have been formed. D.

31. IAMBIC TRIMETERS.—*Id*] *Propter* id; and *mecum* means apud me, mihi. For a person who is obliged to be angry against himself, bears grief less patiently. D. *stomachabar*] *Stomachus* metaphorically means either satisfaction or disgust. R. D.

32. *cui magis*] ¶ On whom all instances of good fortune are more thrown away, *than on me*, by something extraneous arising to render them unavailable. *bonæ Felicitates*] The plural denotes emphasis; and epithets are added sometimes merely for ornament: Virg. Æn. i. 618. "Alma Venus Phrygii genuit Simoentis ad undam;" sometimes from propriety: Virg. Æn. vii. 667. "terribili impexum seta et dentibus atris." D.

34. *sceleris*] *Scelus* here is infelicitas; so Virg. Geo. ii. 256. "sceleratum frigus," for *noxium*. Hor. Od. ii. 4. scelesta plebs, for infelix; also the same epithet annexed to campus, vicus, porta. R. D. Donatus rightly ascribes these words to Chærea. Bœc.

35. *æqualem*] ¶ Coeval, so Hea. iii. 1. 8. "amico atque æquali suo." *Archidemidem*] So pronounced that it may appear from the very name, that an odious and vexatious fellow met him. D.

36. *Novistin'?*] ¶ See An. i. 1. 26. *Quid ni?*] A rebuke to one asking what is evident; for *cur non*. D. ¶ Comp. Hea. iv. 3. 6. 22.

37. *Imo enimvero*] ¶ See An. i. 1. 64. Hea. ii. 3. 79.

38. *alia*] Scil. quæ sunt minora. D.

39. *Illum*] ¶ Archidemidem; the object of vidisse. *liquet mihi dejerare*] i. e. liquidò dejerare possum; see on An. iv. 3. 14. R. D. *dejerare*] ¶ See Hea. v. 2. 5. On *his*, see i. 2. 71.

40. *Sex, septem*] Elegantly for sex *aut* septem; see Lambin. on Hor. Ep. i. 1. 57. R. D. *proximis*] Things either past or future can be *proxima* to us; here the word refers to the past. D.

Eho! nonne hoc monstri simile est? quid ais? P. Maxime.
C. Continuò accurrit ad me, quam longe quidem,
Incurvus, tremulus, labiis demissis, gemens:
"Heus, heus, tibi dico, Chærea," inquit; restiti:
"Sci'n' quid ego te volebam?"—"dic."—"cras est mihi
Judicium."—"quid tum?"—"ut diligenter nuncies
Patri, advocatus mane mi esse ut meminerit."
Dum hæc dicit, abiit hora: rogo, numquid velit?
"Recte," inquit. abeo. cum huc respicio ad virginem,
Illa sese interea commodum huc adverterat
In hanc nostram plateam. P. Mirum, ni hanc dicit, modo
Huic quæ data est dono. C. Huc cum advenio, nulla erat.
P. Comites secuti scilicet sunt virginem?

42. *monstri simile*] i. e. res miranda. Cic. pro. Lig. "Prodigio simile est, quod dicam." R. D.

43. *quàm longè*] i. e. valde longe. R. D. a *longè*, τηλόθεν. FAR.

44. *Incurvus*, &c.] Valde curvus. Virg. Æn. xii. 1. "Turnus ut infractos adverso Marte Latinos Defecisse videt." *In* sometimes diminishes the force, sometimes increases it. He shows that every thing was turned against him. All this is said with irksomeness and abhorrence. D. *labiis*] *Labra* are upper lips; *labia*, lower. Or, *labia* are larger lips, whence *labeones*. D. *gemens*] From continued coughing. Lucil. "perditus Tiresia tussi grandævus gemebat." D.

45. *Heus, heus*] ¶ Eagerly, and as loudly as his feeble voice would permit. *tibi dico*] ¶ See Hec. iv. 1. 8. As Donatus observes, the old man would not add this, unless Chærea had hurried on, pretending not to hear.

46. *Sci'n' quid*] The odious prolixity of the old man is here shown. D. *dic*] ¶ In this, and *Quid tum*, it is plain that *Chærea* did not waste time by many words. *cras est*] When he ought at once to say what he wants, he delays, and first tells the reason. D.

47. *Judicium*] A cause of mine is to be pleaded in the forum; I am summoned to justice. MI. *ut*] ¶ *Volo* ut. *Diligenter*, taking care not to forget.

48. *Patri*] ¶ Your father Laches. *advocatus*] *Advocati* in the time of Terence and Cicero meant, friends whom persons in danger at law called to them (ad se vocabant) for advice, interference or any service;—those who pleaded causes were *patroni causarum*. But afterwards these latter were called advocati. R. D. Comp. Plaut. Epid. iii. 3. 41. "Res magna amici apud forum agitur. ei volo Ire advocatus." Bœc. ¶ Hor. Sat. ii. 6. 35. "Roscius orabat sibi adesses ad puteal cras." *meminerit*] ¶ A similar charge to the memory in Hor. ib. 37. "Orabant hodie meminisses, Quinte, reverti."

49. *hora:*] ¶ Exaggerating; put for a long indefinite time. So Hea. iv. 3. 38. "Mene ætatem censes velle id assimularier?" and below, iii. 1. 32. *millies;* and iv. 5. 8.—*numquid velit*] ¶ See Hec. ii. 2. 30.

50. *Rectè*] ¶ For nihil. I want nothing. Comp. Hea. ii. 1. 16. iii. 2. 7. *Respicio*, see An. v. 6. 11.

51. *interea*] ¶ "Interea dum sermones cædimus," as in Hea. ii. 3. 1. *commodùm*] Adverbially; for hoc ipso tempore. Ph. iv. 3. 9. Often used by Cicero. R. D. *huc*] ¶ 'In this direction;' so also *huc* of preceding line.

52. *In hànc*] Comp. An. iv. 2. 25. v. 4. 32. Ph. ii. 3. 23. Eu. iii. 2. 10. Ad. v. 3. 30. H. See on An. pr. 15. *nostram*] Because Thais, to whom the girl is conducted, lives near them. D.

53. *Huic*] ¶ To Thais; her house being at hand. Parmeno says this aside. *nulla*] For she had by that time entered the house. D. ¶ There was no girl to be seen.

54. *scilicet*] ¶ This word, in interrogation, implies the expectation of an answer in the affirmative.

C. Verum: parasitus cum ancilla. P. Ipsa est: ilicet.
Desine: jam conclamatum est. C. Alias res agis.
P. Istuc ago quidem. C. Nostin' quæ sit? dic mihi: aut
Vidistin'? P. Vidi, novi; scio, quo abducta sit.
C. Eho, Parmeno mi, nostin'? et scis, ubi siet?
P. Huc deducta est ad meretricem Thaidem: ei dono data est.
C. Quis is est tam potens cum tanto munere hoc? P. Miles Thraso,
Phædriæ rivalis. C. Duras fratris partes prædicas.
P. Imo enim, si scias, quod donum huic dono contra comparet:
Tum magis dicas. C. Quodnam, quæso hercle? P. Eunuchum.
C. Illumne, obsecro,

55. *Verum*] i. e. omnino. Hea. v. 3. 11. R. D. An. iv. 4. 30. *ilicet*] ¶ See above, i. 1. 9.

56. *conclamatum est*] Metaphor from funeral rites. The bodies of the dead were first washed with cold water,—as the vital breath sometimes remains, while apparently fled,—then the friends *conclamabant* thrice at intervals, calling the deceased by name; and if there was during such time no appearance of life, hope being at an end, the corpse was placed upon the pile. Hence *conclamatum est* is used to signify that no hope is left. Or, the word may here mean, "enough has been said" (as the funereal conclamatio was followed by silence) I know who the girl is. Or, "I have deplored and explained enough;" (because Parmeno had said "O infortunatum senem,") as much as to say, The father is now lost, for both sons are in love.—The military phrase *conclamare vasa* meant an order for the collection of the baggage preparatory to a change of quarters. Mi. ¶ Adopt the second explanation, importing much the same as *ilicet, desine*. The third seems far-fetched, and the first is at variance with the context; for Parmeno does not any where intimate *despair* of success to Chærea's passion, but on the contrary without any demur promises his aid (70), and even suggests the artifice (78) which prevails. *Alias res agis*] ¶ You are thinking of something else than my business. See An. i. 2. 15. Or, you are joking.

58. *vidi, novi; scio, quò abducta sit*] ¶i. e. vidi, novi *virginem illam*, et scio quo abducta sit; as also in next line. On *novi* and *scio*, see An. v. 4. 31.

59. *mi*] ¶ See Hea. ii. 3. 50. *nostin'? et*] ¶ Al. *nostin'? P. Novi. C. Et.* which B. properly rejects, as *Parmeno* should then be a dactyl, and he adopts the text as above, according to Donatus.

60. TROCHAIC TETRAMETERS CATALECTIC.—

61. *Quis is est*, &c.] ¶ The more highly he estimates the girl (*tanto munere*), the greater importance (*tam potens*) must he attach to the person who gives her. *potens*] i. e. wealthy. Hor. Od. ii. 18. 12. "nec potentem amicum largiora flagito." R. D. ¶ So, rich persons were called *reges* and *reginæ;* such application of the words arises from the fact that riches almost necessarily accompany power: and power, riches; and indeed riches in a great measure produce the other. See i. 2. 88.

62. *Phædriæ rivalis*] With significant pronunciation; as much as to say, The worse for him that he is his rival. D. See ii. 2. 37. *Duras fratris partes*] i. e. difficilem sortem, conditionem. Cic. Att. x. 8. "duriores partes mihi impositas." R. D. Scil. against a rival, a rich man, and an extravagant giver; *partes* is met. from actors on the stage. D. ¶ See Hea. iii. 4. 22. n. —'From what you say, it appears my brother has a difficult part to play,'—*Duras prædicas* is for *duras esse*, or *utpote duras factas*, prædicas; by *oropism*, on which see Hea. ii. 3. 56. On *prædicare*, see An. iii. 1. 7.

63. *Imò enim*] ¶ See Hea. iv. 5. 22. *huic dono*] ¶ Scil. Thrasonis; *comparet*, scil. Phædria. *contra comparet*] i. e. tanquam par opponat. Met. from gladiators matched in pairs. Sueton. Calig. 35. "hunc in arenam deductum Thraci comparavit." R. D.

64. *dicas*] Duras partes fratris esse. D. *quæso, herclè*] The parelcon marks the eagerness of curiosity. D. *Eunuchum*] ¶ Scil. donum contrà comparat.

Inhonestum hominem, quem mercatus est here, senem, mulierem?
P. Istunc ipsum. C. Homo quatietur certe cum dono foras.
Sed istam Thaidem non scivi nobis vicinam. P. Haud diu est.
C. Perii, nunquamne etiam me illam vidisse? ehodum dic mihi,
Estne, ut fertur, forma? P. Sane. C. At nihil ad nostram hanc. P. Alia res.
C. Obsecro hercle, Parmeno, fac ut potiar. P. Faciam sedulo, ac
Dabo operam, adjuvabo. numquid me aliud? C. Quo nunc is? P. Domum,
Ut mancipia hæc, ita ut jussit frater, ducam ad Thaidem.
C. O fortunatum istum Eunuchum, qui quidem in hanc detur domum!
P. Quid ita? C. Rogitas? summâ formâ semper conservam domi
Videbit: colloquetur: aderit unà in unis ædibus:
Cibum nonnunquam capiet cum ea: interdum propter dormiet.
P. Quid? si nunc tute fortunatus fias? C. Qua re, Parmeno?

65. *Inhonestum*] i. e. deformem, turpem. As *honestus* for *pulcher*, An. i. 1. 96. R. D. *mulierem*] Effeminate; resembling a woman, both in face and voice. P.

66. *Homo*] ¶ Phædria. *quatietur*] i. e. shall be driven out with violence and insult. Hor. Od. iii. 9. 19. "si flava excutitur Chloe." R. D. Shall be lashed out of doors. So the phrase "feri canem foras," i. e. feriendo ejice foras. D.

67. *Sed istam, &c.*] The poet introduces nothing impertinent or abruptly. Anxiety for the girl which he saw, makes Chærea anxious also concerning the house of Thais; so that afterwards by an easy consequence the occasion for a bold project may be presented, "O fortunatum istum," &c. Bœc. *Haud diu est.*] Parmeno's confession that Thais has not been long a neighbour, and Chærea's, that he had never seen her, as having spent most of his time at the Piræeus,—make it credible that Chærea was unknown to Thais and her household. Far. And thus Thais readily mistakes him afterwards for the eunuch. D.

68. *etiam*] ¶ See An. i. 1. 89. Understand *nonne mirum est*, or something similar.

69. *Estne, ut fertur*] ¶ Is her person such as it is said to be? scil. honesta. Or *forma* may be the ablative, and *Thais* be implied to *Estne*. *At*] ¶ Be her beauty what it may, *yet* she is, &c. *ad nostram hanc*] i. e. if she be compared with my girl. Plaut. Capt. ii. 2. 24. "ad sapientiam hujus nimius nugator fuit." Liv. xxii. 22. "homini non ad cætera Punica ingenia callido." Below, iv. 4. 14. R. D. *Alia res*] Said of things which cannot be compared together; as contrariwise *una res* in Plaut. Capt. iii. 1. 28. R. D. i. e. I acknowledge that *your* favourite surpasses. Mr.

71. *Dabo operam*] ¶ See ii. 2. 50. Bentley would expunge *ac*, that the words may be more forcible by asyndeton. *me aliud?*] ¶ Scil. vis; 'have you any further commands;' see An. i. 2. 1. and Hea. iv. 1. 10.

72. *mancipia, &c.*] Observe how naturally and easily Terence introduces the stratagem, and not as if elaborately sought. D.

73. *istum*] See Hec. i. 2. 59.—*detur*, i. e. dono mittatur.

75. IAMBIC TETRAMETERS. — *Videbit, &c.*] Catullus, to Lesbia: "mi par esse deo videtur, Qui sedens adversus identidem te Spectat; et audit dulce loquentem." L. Anthol. Græc. vii. 135. Εὐδαίμων ὁ βλέπων σε, τρισόλβιος ὅστις ἀκούει. Ἡμίθεος δ' ὁ φιλῶν, ἀθάνατος δ' ὁ συνών. W. *in unis ædibus*] i. e. in one and the same house. R. D. ¶ See Hea. ii. 3. 34.

76. *propter*] i. e. juxta, prope. Ad. iv, 2. 37. R. D.

77. *tute fortunatus*] Parmeno seems to say this rather by way of joke, than really deeming it practicable. D. We might fancifully read *tute is fortunatus*, meaning, you exclaim "O fortunatum istum Eunuchum," but what if *you* should become *that* fortunate person? F. *Qua re*] ¶ Quo pacto ego fortunatus fiam?

Responde. P. Capias tu illius vestem. C. Vestem? quid tum postea?
P. Pro illo te deducam. C. Audio. P. Te esse illum dicam. C. Intelligo.
P. Tu illis fruare commodis, quibus tu illum dicebas modo:
Cibum unà capias, adsis, tangas, ludas, propter dormias:
Quandoquidem illarum neque te quisquam novit, neque scit qui sies.
Præterea forma et ætas ipsa est, facile ut pro Eunucho probes.
C. Dixti pulchre: nunquam vidi melius consilium dari.
C. Age, eamus intro: nunc jam orna me; abduc, duc, quantum potes.
P. Quid agis? jocabar equidem. C. Garris. P. Perii, quod ego egi miser?
Quo trudis? perculeris jam tu me. tibi equidem dico, mane.
C. Eamus. P. Pergi'n'? C. Certum est. P. Vide ne nimium calidum hoc sit modo.

78. *Capias*] ¶ See An. iii. 4. 19. *illius vestem*] The whole design does not appear at once; for by proceeding step by step one may persuade what is even disgraceful. He first suggests merely the change of dress, but his master not objecting, he goes on. D. The art of the poet broaches, through a cunning servant, and in words of pleasantry, a project in itself to be censured. Bœc. *Vestem?*] This interrogatory repetition shows how readily he gives ear. D.

79. *Audio*] i. e. assentior. Ph. ii. 1. 6. Otherwise in An. iii. 3. 20. where see note. R. D.

82. *illarum*] ¶ Thais and her attendants. See note on 67. *quisquam*] Used by the ancients for either masculine or feminine by analogy to τίς. So iv. 4. 11. "nostrarum nunquam quisquam vidit." R. D.

83. *forma et ætas ipsa est*] B. reads *forma et ætate ipse es;* but comp. Hec. i. 1. 19. "Cur non aut istæc mihi æta[illegible] est." R. D. *forma*, because yo[illegible] some; *ætas*, because you are [illegible] *ipsa*] ¶ The very, the most pr[illegible] and age, *so* that, &c. So "in [illegible] pore." *ut*] ¶ For *ita* ut; see [illegible] 65. *pro Eunucho*] Not to ins[illegible] by saying simply Eunuchum. [illegible] i. e. let yourself be mistaken f[illegible] suade others that you are the [illegible] Verr. v. 30. "suppositum in ejus locum, quem pro illo probare vellet." R. D. Then understand *te* probes. D. There is a similar stratagem in Aristoph. Thesmoph. where a man dresses as a woman. Bœc.

84. TROCHAIC TETRAMETERS CAT.—

85. *Age—nunc jam*] ¶ He is all impatience. *orna*] *Ornare* means to provide any person or thing with the necessary equipment; hence also to dress. iv. 4. 16. "variâ veste exornatus fuit." R. D. Encouraging;—rather than say, despolia, exue. D. *abduc, duc*] *Abducimur* whence we wish; *ducimur*, whither we wish. D. *quantum potes*] ¶ See An. v. 2. 20.

86. *Quid agis?*] The servant wisely is unwilling to appear the author of such an artifice. D. *Garris.*] Hea. iv. 6. 19.

87. *Quo trudis?*] Comic writers show from the words of the actors any thing supposed to be done by anoth[illegible] may not be self evident. S[illegible] Chærea is using for[illegible] D. *perculeris*] i. e. y[illegible] by pushing agai[illegible] An. i. 1. 98. Dor[illegible] from the empty[illegible] them; whence [illegible]astrum perculit." [illegible]

C. Non est profecto: sine. **P.** At enim istæc in me cudetur faba.
  C. Ah!

P. Flagitium † facimus. **C.** An id flagitium est, si in domum meretriciam
Deducar, et illis crucibus, quæ nos, nostramque adolescentiam
Habent despicatam, et quæ nos semper omnibus cruciant modis,
Nunc referam gratiam; atque eas itidem fallam, ut ab illis fallimur?
An potius hæc patri æquum est fieri, ut a me ludatur dolis?
Quod, qui rescierint, culpent: illud merito factum omnes putent.
P. Quid istic? si certum est facere, facias. verum ne post conferas
Culpam in me. **C.** Non faciam. **P.** Jubesne? **C.** Jubeo, cogo, atque impero.
Nunquam defugiam auctoritatem: sequere. **P.** Di vertant bene.

tate. Cic. Off. i. 24. "periculosa et callida consilia." So θερμός in the same sense. R. D.

89. *istæc in me cudetur faba*] Meaning, This evil will fall upon me; the fault will be recompensed to me. Met. from the ground on which the bean is beaten, as grain on a threshing floor. D. ¶ Accordingly *me* is the ablative, *in me* quasi in agro, or humi. Other origins for this proverb are fancifully assigned, e. g. a practice of bruizing ill boiled beans on the cook's head;—of beating the hand of a delinquent with a bean; of beating slaves with an instrument having knots like beans on the end of it. Donatus cites the proverb, 'You have baked your cake, and you must eat it.'

90. *in domum meretriciam*] Such was the fact. No law forbade this. D.

91. *crucibus*] By metonymè, those who torture the minds of lovers. ANON.

92. *Habent despicatam*] i. e. contemnunt. From the obsolete *despicor*, for despicio. R. D. ¶ On *habeo* with a participle, see Hec. iv. 2. 6.

93. *referam gratiam*] i. e. par pari referam et ulciscar. Comp. v. 3. 2. "qui referam sacrilego gratiam." R. D. This ... the class, which the Greeks call ... be taken either in a good or ... valetudo, fama, vene- ... xii. 9. ERI.

¶ Comp. iv. 4. 52. and the use of *pretium* in An. iii. 5. 4. where see note.

94. *An potius*, &c.] Or is it rather just that these steps should be taken against my father, to deceive him in stratagems to procure money to spend upon my pleasures; while I can have revenge on these courtezans themselves without cost or censure, nay with the approbation of all. FAR. ¶ Al. *hæc pati*, the best authenticated reading. Faber and Ruhnken would read *hoc*. Bentley corrects, *An potius par atque æquum est, pater ut a me*, &c.

95. *Quod*] ¶ Scil. a me patrem ludi dolis. *rescierint*] ¶ See Hec. ii. 1. 11. v. 4. 28. *Illud*, scil. illis crucibus referri gratiam.

96. *Quid istic?*] ¶ A formula of reluctant concession. See An. iii. 3. 40.

97. *faciam*] ¶ Scil. culpam in te conferam; see Hec. ii. 1. 23. *Jubesne?* ¶ Scil. that I should equip you and conduct you as the eunuch to the house of Thais. MA. ¶ See on 86.

98. *Nunquam defugiam auctoritatem*] i. e. I will never deny that this has been done under my sanction. Cic. Syll. 11. "equam ego defugiam auctoritatem consulatus mei." *Defugere* for recusare, vitare. R. D. ¶ To shun or shuffle off the responsibility of the act. Donatus explains, 'I will not refuse provided you give me authority,' supposing Parmeno to speak.

ACTUS III.—SCENA 1.

THRASO, GNATHO, PARMENO.

T. Magnas vero agere gratias Thais mihi?
G. Ingentes. T. Ain' tu? læta est? G. Non tam ipso quidem
Dono, quam abs te datum esse: id vero serio
Triumphat. P. Huc proviso, ut, ubi tempus siet,
Deducam. sed eccum militem. T. Est istuc datum
Profecto, ut grata mihi sint, quæ facio, omnia.
G. Adverti hercle animum. T. Vel rex semper maximas
Mihi agebat, quicquid feceram: aliis non item.
G. Labore alieno magnam partam gloriam
Verbis sæpe in se transmovet, qui habet salem,

Gnatho in a dialogue with Thraso practises his powers of adulation with admirable success, and finally advises him not to exculpate himself to Thais concerning Pamphila, but by way of retaliation to increase her suspicions (!).—See argument, Act i. sc. 2. and i. 2. 53.

1. IAMBIC TRIMETERS.—*Magnas vero, &c.*] ¶ Scil. *aisne tu*, or something similar. They come upon the stage, in the middle of a dialogue, Gnatho having just delivered Pamphila to Thais.

2. *Ingentes*] Observe how the parasite exaggerates. The other said *magnas*, he replies *ingentes*;—the other, *læta est*; he says *triumphat*. D. The adulation of the parasite and the folly of the vain glorious soldier now meet together. Bœc.

3. *quàm abs te*] It is a sign of higher favour, that the love of Thais for the soldier should so prevail as to render her less glad on account of the gain. D. *id*] i. e. propter id.

4. *Triumphat*] The parasite flatters the soldier's ear with military phrases. D. *proviso*] ¶ See An. ii. 4. 1. Parmeno speaks aside.

5. *Deducam*] ¶ Scil. Chæream pro eunucho; "deducar," ii. 3. 91. *militem*] Slightingly; for otherwise he would mention him by his name. D. *datum*] Conceded by fate. Æn. vii. 313. "Non dabitur regnis, esto, prohibere Latinis." D. Given to me by nature, innate. Bentley explains this phrase, Hor. i. 2. 45. R. D. ¶ The latter meaning better accords with the self-sufficiency of the soldier.

6. *grata*] ¶ See Hes. ii. 3. 21.

7. *Adverti hercle animum*] An instance of his maxim, "Ait, aio." ii. 2. 21. D. *Vel*] ¶ See An. iii. 2. 9. *rex*] Put by preeminence for the Persian king. R. D. *maximas*] For he had said above, "Magnas vero agere gratias Thais mihi." D. ¶ I should not be surprised at *Thais* returning *magnas* (as you say) when a *king* used to return *maximas*.

8. *aliis non item*] He adds this lest it should be thought that a king from his position was obliged to return *maximas* gratias to *all*. E. ¶ And then his doing so to Thraso would be the less compliment; *item* for *similiter*; see ii. 2. 33.

9. *partam*] i. e. quæ paritur. D. According to the proverb, μᾶζαν γὲ μεμάχως τὴν ὑπ' ἐμοῦ μεμαγμένην, said of those who arrogate to themselves the credit due to the industry of another. Far. The parasite jokes with equivocation; for he wishes to appear to say, that it is the part of wise men, like Thraso, by cleverness of speech to convert the merits of others to their own credit;—he really says, that worthless and vain-glorious men, by vaunting words and effrontery, claim the honours due to others. Aristot. Rhet. ii. τὸ γὰρ τὰ ἀλλότρια αὑτοῦ φάσκειν, ἀλαζονείας σημεῖον. Gnatho might see through the sneer, if he were not besotted. Bœc.

10. *salem*] i. e. sapientiam. Catull. Od. 87. 4. "nulla in tam magno corpore mica

Quod in te est. T. Habes. G. Rex te ergo in oculis. T. Scilicet.
G. Gestire. T. Vero; credere omnem exercitum,
Consilia. G. Mirum. T. Tum sicubi eum satietas
Hominum, aut negotî si quando odium ceperat:
Requiescere ubi volebat, quasi: nostin'?—G. Scio:
Quasi ubi illam expueret miseriam ex animo. T. Tenes.—
Tum me convivam solum abducebat sibi. G. Hui!
Regem elegantem narras. T. Imo sic homo est
Perpaucorum hominum;—G. Imo nullorum arbitror,

salis." Serv. on Æn. i. 35. Hence *salsus*, facetious, polite; and *insulsus*, stupid, silly. R. D.. ¶ So the old proverb, ἅλσι διασμηχθεὶς ὄναιτ' ἂν οὑτοσί, 'a pinch of salt would do this fellow good;' and the expression "Attic salt;" and ready wit. See Frazer's Magazine, Sept. 1844. p. 336.

11. *Quod*] *Quod* often refers to a whole clause; Hea. ii. 3. 123. "in tempore ad eam veni, quod rerum omnium primum est." R. D. ¶ To avoid this, Bentley reads *qui sal habet*, making *sal* neuter, as the word is found both neuter and masculine. *Habes*] Intelligis. D. *in oculis*] Scil. habere, ferre. Faer.

12. *Gestire*] i. e. is glad, rejoices; scil. in your company. Faer. ¶ Ellipsis of *cœpi* or *solet* to an infinitive is very common; so, 20.—The most approved reading is *Gestare*, connected with the preceding,—*in oculis gestare*, i. e. magni facere, amare. Cic. Att. vi. 2. "publicanis in oculis sumus." Ad. iv. 5. 75. "gestandus in sinu." R. D. *Vero*] ¶ See ii. 3. 55. *credere omnem exercitum*] To entrust the whole conduct of the war. R. D.

13. *Consilia*] αὔξησις, *consilia* being a higher trust than *exercitus*. D. *Mirum*] Either ironically; as much as to say, who would not trust such a man as you? or simply, in admiration. D. *Tum sicubi*] Præterea sicubi, i. e. si quando. G. ¶ See i. 1. 7. *satietas*] Weariness, distaste; so v. 5. 3. Ph. v. 5. 6. R. D.

14. *odium*] Properly, hominum satietas, negotii odium; as a prince ought not to feel *odium* towards *men*. D.

15. *Requiescere*] A proper word here; for the lazy man *cessat*; the weary *requiescit*. D. Guietus would expunge this and the following line as spurious. *quasi*] He well exhibits the absurdity of the soldier expecting his sentiment to be understood before he utters it. D. And a sentiment which he is even unable himself to express; but the fawning Gnatho assists him. Anon.

16. *expueret*] i. e. ejiceret; an inelegant expression, which the parasite industriously seizes on. R. D. ¶ Horace ridicules the word: "nivales conspuat Alpes." *miseriam*] Molestiam. Ad. v. 4. 13. Hec. iii. 4. 6. So *miserum habere* for molestiâ afficere. R. D. Observe how the words increase in force when spoken by the parasite; *miseria* is more than *satietas* and *odium*; and *expuere*, than *requiescere*. Bœc. ¶ See on line 2.

17. *Tum*] ¶ He is particular in marking the *occasions* on which he was thus treated; as this flattered his vanity. *me*] Significantly; as also *convivam*, and *solum*; and *abducebat*, more than vocabat. So *sibi*, i. e. not on my account, but for *his own* pleasure. D. ¶ The imperfect tense marks frequency, abducere solebat.

18. *elegantem*] ¶ See on Hea. v. 5. 19. This word conveys flattery to the soldier. His having chosen *you* in so marked a manner, proves him to be a man of admirable taste. *sic*] ¶ Nay further, by being *elegans* (*sic*), he has another advantage, namely, that of being recherchè in his acquaintances.

19. *Perpaucorum hominum*] Charis. ii. Πάνυ παυρῶν ἀνθρώπων. L. i. e. there are few men like himself; or, there are few whom he admits to intimacy; so Horace of Mæcenas, (Sat. i. 9. 44). "Paucorum hominum, ut mentis bene sanæ—eoque Difficiles aditus primos habet." Far. *Imo nullorum arbitror*] ¶ This, I think, is not spoken aside; but is uttered with an ambiguity, as in line 9. (see Bœc. there). The sarcasm intended is: 'He has no society at all, if you are his only acquaintance.'—The compliment (in which way of course Thraso takes it) is: 'Since he has your society, surely he can desire no other.' So, Hor. Sat. i. 9. 47. "dispeream, ni summôsses omnes," referring to "paucorum hominum" preceding.

Si tecum vivit. T. Invidere omnes mihi:
Mordere clanculum: ego non flocci pendere:
Illi invidere misere. verum unus tamen
Impense, elephantis quem Indicis præfecerat:
Is ubi molestus magis est, 'quæso,' inquam, 'Strato,
Eone es ferox, quia habes imperium in belluas?'
G. Pulchre mehercle dictum et sapienter: papæ!
Jugulâras hominem.—quid ille? T. Mutus ilico.
G. Quidni esset? P. Di vestram fidem! hominem perditum
Miserumque, et illum sacrilegum! T. Quid illud, Gnatho?
Quo pacto Rhodium tetigerim in convivio,
Nunquam tibi dixi? G. Nunquam: sed narra, obsecro.
Plus millies audivi. T. Unà in convivio
Erat hic, quem dico, Rhodius adolescentulus:
Forte habui scortum: cœpit ad id alludere.
Et me irridere. 'Quid ais,' inquam, 'homo impudens?

20. *tecum vivit*] Is your friend, companion. Hor. Sat. i. 3. 57. R. D. *Invidere*] ¶ See on 12. above.

21. *Mordere*] i. e. to disparage, to vex me; so line 55. R. D. ¶ By speaking to me and of me in the language of *envy*. Hor. Od. iv. 3. 16. "dente minus mordeor invido." *flocci*] ¶ See ii. 3. 11.

22. *Illi invidere*] The useless repetition here shows the vacancy of the speaker's mind. Also *miserè* and *impensè* mean the same thing; or the latter is stronger. D. *unus*] ¶ See An. i. 1. 91.

23. *elephantis—Indicis*] The Indian elephants were among the best; see Donatus and Servius on Virg. Geo. i. 57. "India mittit ebur." L. *præfecerat:*] These præfecti elephantorum, Græcè ἐλεφαντάρχαι, were called by the Romans, procuratores ad elephantos. G. F. The silly soldier mentions this to show what an exalted station the person filled, who was yet jealous of *him*. D.

24. *Strato*] A military name. D. Of Greek origin.

25. *Eóne*] Causal; ideone. D. *belluas*] All large beasts are so called; but particularly elephants. R. D. Aristot. Polit. i. 5. ἀεὶ βελτίων ἡ ἀρχὴ, ἡ τῶν βελτιόνων ἀρχομένων: οἷον ἀνθρώπου ἢ θηρίου. L.

26. *Pulchrè*] ¶ Alluding to Thraso's wit (vapid indeed) in applying the epithet *ferox* to a governor of *beasts*.

27. *Jugulâras*] i. e. ad silentium redegeras. Cic. Verr. ii. 35. "postquam tam multis eam factis decretisque jugulasses." R. D. ¶ There is double meaning in the word here; for also a silly fellow is said jugulare, occidere, enecare, by his *nonsense*, or an impudent fellow, by his impertinence. See Scholiast on Hor. Sat. i. 10. 36.

28. *Quidni esset?*] No doubt, he must have been silenced. E. *Di vestram*] ¶ An. iv. 3. 1. On *perditum* see Hea. i. 1. 45.

29. *Miserum*] He thus designates the soldier; *sacrilegum*, the parasite, for praising the other. D. Perditus and miser is one who knows not the true from the false, and adopts the latter: *sacrilegus* is the villain who by flattery makes men "ex stultis insanos." Bœc. ¶ Robbing them of the little brains they have. *Quid illud*] ¶ Recalling the anecdote to his mind; What is it I was going to say? The slovenly manner in which the soldier expresses himself appears throughout. Comp. line 22.

30. *tetigerim*] The soldier wants to attribute to himself τὸ εὔθικτον (repartee) in speech. Bœc. i. e. dicteriis lacessiverim; so ἅπτεσθαι was used. Sal. ¶ Hor. Sat. ii. 1. 45. "Qui me commôrit (melius non tangere dico)." So, Swift: "To show by one satiric touch."

32. *Plus millies*] ¶ See Hea. iii. 1. 42. He says this aside; *millies* is for an indefinite number; ii. 3. 49.

33. *quem dico*] ¶ Comp. An. i. 1. 103.

Lepus tute es, et pulpamentum quæris.' G. Ha, ha, he.
T. Quid est? G. Facete, lepide, laute, nil supra.
Tuumne, obsecro te, hoc dictum erat? vetus credidi.
T. Audieras? G. Sæpe; et fertur in primis. T. Meum est.
G. Dolet dictum imprudenti adolescenti, et libero.
P. At te di perdant. G. Quid ille, quæso? T. Perditus.
Risu omnes, qui aderant, emoriri: denique
Metuebant omnes jam me. G. Non injuria.
T. Sed heus tu, purgone ego me de istac Thaidi,
Quod eam me amare suspicata est? G. Nil minus.
Imo auge magis suspicionem. T. Cur? G. Rogas?
Sci'n'? si quando illa mentionem Phædriæ

37. *Facetè, lepidè, lautè*] *Facetus*, one who *does* what he pleases by words; *lepidus*, who is polished as λεπὶς, lamina; *lautus*, who is decent, refined. D. The parasite probably alludes to *lautitia* of viands. Anon.

38. *Tuumne—hoc dictum*] Complimentary; for good sayings are ascribed to men of wit. D. *vetus*] Because *ancient* things are generally great. D.

39. *fertur*] It is in every one's mouth, is circulated as elegant and chaste. Sueton. Cæs. 20. "mox ferentur hi versus." R. D. *in primis*] ¶ See Hea. v. 2. 10.

40. *Dolet*] Scil. dolet mihi dictum, i. e. quod dixisti. The parasite, enlarging on the severity of the saying [Lepus—quæris], expresses his pity for the young man, as being *imprudens* and *liber*. *Imprudens*, scil. little supposing that he could be met by so upsetting a rebuke; or, that he would have to do with so great a man. D. Donatus attributes this line to Gnatho, and explains it rather curiously. Others add it to the words of Thraso. Guietus expunges it altogether. Bœc. ¶ *Dolere* must here mean 'to cause pain,' whereas its proper meaning is 'to feel pain.' Since this word is to be perverted at all events, I would explain: 'A sentence in allegory (such as *Lepus—quæris*) is sure to give pain to a youth who is a novice and well-bred;'—*dictum* used as in line 38. *imprudenti—et libero*] *Imprudens* is here in commendation, as An. v. 4. 8. "adolescentulos imperitos rerum, eductos libere." R. D. ¶ See note there. The parasite knows he cannot better express contempt of a person to such a character as Thraso, than by calling him (what is really laudatory) *imprudens* and *liber*. This appears even to Parmeno such a perversion of truth as to call from him the ejaculation, "At te," &c. Swaerdecroon explains *libero* for soluto, effreni.

41. *perdant*] ¶ Parmeno speaks aside; *perdant* properly to one whom he called *perditum* (28).—*quæso*] ¶ Like *obsecro* (31 and 38); showing the flatterer's feigned anxiety to hear what his dupe has to say; as he is "in obsequium plus æquo pronus," and "sic iterat voces, et verba cadentia tollit;" Hor. Ep. i. 18. *Perditus*] ¶ By the former sally, Strato was merely *silenced* (27); he is altogether *undone* by this.

42. *Risu—emoriri*] i. e. to laugh violently. So Hom. Od. Σ. 99. γέλῳ ἔκθανον. *Emoriri* ancient form for *emori*. R. D. *Emori* is used in Hea. v. 2. 18. correctly; but comic writers often assign corrupt phrases to ridiculous and ignorant characters. D. ¶ See iii. 1. 12.

44. *purgone ego*] This introduces to us the subject of a quarrel about to take place between the soldier and Thais, in iv. 1. Bœc. Do you advise me to exculpate myself concerning Pamphila? Anon. ¶ On the present for the future, see Hea. v. 2. 49. *de*] i. e. propter; iii. 2. 3. "Ecquid nos amas de fidicina istac." Cic. Verr. iii. 3. "flebit uterque non de suo supplicio." R. D.

45. *Quòd eam*, &c.] Because it appears that Thais has intimated to the soldier the same thing which she has said to Phædria (i. 2. 62, 63.) D. *Nil minus*] ¶ Do nothing less, than to exculpate yourself; i. e. do it by no means. So iii. 3. 29. Hea. iv. 1. 54.

46. *Imò auge*] This will turn out to be Thais' pretext for casting off Thraso. D.

47. *Sci'n'?*] *Scisne* and *scito* have the force of advising and suggesting. D.

Facit, aut si laudat, te ut male urat. T. Sentio.
G. Id ut ne fiat, hæc res sola est remedio:
Ubi nominabit Phædriam, tu Pamphilam
Continuò: si quando illa dicet, 'Phædriam
Intromittamus commissatum.' 'Pamphilam
Cantatum provocemus.' si laudabit hæc
Illius formam: tu hujus contra. denique
Par pro pari referto, quod eam mordeat.
T. Si quidem me amaret, tum istuc prodesset, Gnatho.
G. Quando illud, quod tu das, exspectat atque amat:
Jamdudum te amat: jamdudum illi facile fit,
Quod doleat: metuit semper, quem ipsa nunc capit
Fructum, ne quando iratus tu aliò conferas.
T. Bene dixti: ac mihi istuc non in mentem venerat.
G. Ridiculum; non enim cogitâras: cæterum
Idem hoc tute melius quanto invenisses, Thraso!

48. *malè urat*] ¶ See ii. 2. 43. and Hea. iii. 2. 20.

49. *Id*] ¶ Like *quod;* see iii. 1. 10. *est remedio;* see Hea. ii. 3. 116.

50. *Ubi*] Cic. Ep. Fam. i. 9. has transferred this parasite's plan of retorting on offenders, to judicial matters. Bœc. He cites these eight lines. Far.

51. *Continuò*] That Thais may perceive that you speak not so much from love to Pamphila, as to retort on herself. D.

52. *commissatum:*] Thus spelled in the Bembine, which has in the margin:—*Commissatio* is properly a meeting at table of courtezans and young men. Faer. i. e. to the drinking, commenced after dinner; from κωμάζειν, and thence to be written with one m. R. D. ¶ On the supine, see Hec. iv. 1. 13. *Intromittamus—provocemus*] This is the poet's propriety in words: for *he* is without (Intromitt.), *she* is within (provocemus). D.

54. *contra*] ¶ See ii. 3. 63. *denique*] ¶ In a word, whatever she says to vex you, be sure to, &c.

55. *Par pro pari*] ¶ B. reads *Par tu pari,* as *pro* is unusual in this phrase. Lindenbrog. mentions the Sicilian proverb: μοῖτον ἀντὶ μοίτου, scil. ἀμείψαι. *quod*] Scil. quod *par;* or, for *quæ res;* D. ¶ See iii. 1. 10. *Mordeat* is equivalent to "malè urat" (48) and has reference to it.

56. *Si quidem me amaret,* &c.] ¶ We are to understand this not so much as a doubt of the affection of Thais, as a suggestion to prepare us for the poet's plan, namely, that this *par pari* conduct, to which Thraso is advised, should have an effect opposite to that intended; *because* Thais *really does not* love him.

57. *illud*] ¶ Scil. donum; the girl. *Her* truly Thais *longs for* and *loves,* but not for the sake of the giver; but it is natural that Thraso and Gnatho should think so, for Thraso has bought her for Thais, while he is "Imprudens harum rerum ignarusque omnium" (i. 2. 56.) and therefore ignorant of the reason why Thais loves her.

58. *jamdudum illi facilè fit*] ¶ i. e. fieri potuit et potest. She has long since been sufficiently attached to you, to make it an easy matter for you to vex her.

59. *Quod doleat*] ¶ Id propter *quod doleat* Thais. *Capit;* see i. 1. 35.

60. *aliò conferas*] ¶ Comp. Hea. ii. 4. 10. The parasite does not lose this occasion of feeding Thraso's vanity, reminding him of the importance which his gifts must attach to him in the mind of Thais.

61. *Benè dixti: ac mihi*] ¶ He both approves of the suggestion, and commends himself for having estimated his worth at less than it deserved; for having judged modestly of his pretensions.

62. *Ridiculum*] ¶ He is safe in thus rebuking what Thraso looks upon as an error on the side of virtue.

63. *invenisses*] ¶ Scil. si cogitasses. D.

ACTUS III.—SCENA 2.

THAIS, THRASO, PARMENO, GNATHO, PYTHIAS.

THA. AUDIRE vocem visa sum modo militis:
Atque eccum. salve, mi Thraso. THR. O Thais mea,
Meum suavium, quid agitur? ecquid nos amas
De fidicina istac? PA. Quam venuste! quod dedit
Principium adveniens! THA. Plurimum merito tuo.
G. Eamus ergo ad cœnam: quid stas? PA. Hem alterum;
Ex homine hunc natum dicas. THA. Ubi vis, non moror.
PA. Adibo, atque assimulabo, quasi nunc exeam.
Ituran', Thais, quopiam es? THA. Ehem! Parmeno,

¶ *Hoc* refers to lines 59, 60. Bentley reads *hoc aut melius*, and compares An. iv. 1. 5. Ph. i. 4. 50.

PARMENO delivers the Æthiopian girl and Chærea (dressed as the Eunuch) to Thais in presence of the soldier, who, seconded by Gnatho, affects to despise them, and insult Parmeno. The latter sets off the gift to advantage; after which Thais leaves home in company with the soldier to sup with him, leaving directions for Chremes, in case he should call during her absence.

1. IAMBIC TRIMETERS.—Here persons of various and dissimilar characters meet, and yet are kept so distinct by the art of the poet, that no confusion takes place, and each character uses the language peculiarly adapted to itself. D. *Audire vocem*] This courtezan, haughty even to her lovers, now, having received the present, comes out upon hearing the soldier's voice. E. With affability, willing to meet him and converse. Bæc. *visa sum*] ¶ Scil. mihi; i. e. *me audire* putavi; comp. Ad. ii. 3. 30. "Videre videor jam diem illum." Eu. iv. 5. 2. "Quam videbar mihi esse pulchrè sobrius!" Hec. iv. 1. 2. "audivisse vocem pueri visus est," i. e. putavit se audivisse. An. iii. 2.4. "ut metui videar," i. e. me metui putem. *militis*] As if speaking to herself; for to him she says *Thraso*. D.

3. *suavium*] He kisses her. D. Some consider *suavium*, not for *osculum*, but for *suavitatem*; as in Plautus, "mulsa mea, suavitudo." FAR. *ecquid*] i. e. aliquantumne; therefore the answer, "Plurimum." D. See An. v. 4. 40.

4. *De fidicinâ*] ¶ See iii. 1. 44. and i. 2. 58. *venustè*] Ironically. D. *quod dedit*, &c.] How ungraciously he begins his speech by mentioning his gift. *Dare* is often put by comic writers for *facere*. *Principium* with rhetoricians means prooemium. R. D. Thraso thus looks for gratitude and love; Gnatho for *cœna*. FAR. ¶ Parmeno speaks aside.

5. *adveniens*] ¶ See Hea. i. 2. 8. *Plurimum merito tuo*] The cunning courtezan, not to profess love to him on account of the *gift*, replies thus. E.

6. *cœnam*] With emphasis, as being a matter of paramount importance to the parasite. D. *alterum*] Scil. *dictum*, if it be a censure of the soldier; but *hominem* if of Gnatho. D. ¶ Comp. ii. 3. 6.

7. *Ex homine hunc natum*] Ex homine *illo* (scil. Thrasone) hunc (Gnathonem) dicas natum: they are so well matched in folly and vanity. The perfection of the parasite is, not only to frame his speech to the feelings and wish of another; but to be accommodated to his very countenance and nod. Whence compared by Plutarch to a mirror. ANON. So in French comic style: "Ils se resemblent comme pere et fils." "Sot maistre sot valet." F. ¶ Also spoken aside; on *dicas*, see Hea. ii. 3. 66. *Non moror*, quin ad cœnam eamus.

8. *Adibo*] ¶ Ad Thaidem; *exeam*, scil. out of my master's house (see ii. 3. 67.) that they may not know that I have overheard their dialogue.

9. *Ituran'*] To try her mind, he pretends not to know where she is going. D. *Ehem! Parmeno*] Taken by surprise, she is very ready to satisfy him by affability. D.

Bene fecisti: hodie itura. PA. Quo? THA. Quid? hunc non vides?
PA. Video, et me tædet. ubi vis, dona adsunt tibi
A Phædria. THR. Quid stamus? cur non imus hinc?
PA. Quæso hercle ut liceat, pace quod fiat tua,
Dare huic quæ volumus, convenire et colloqui.
THR. Perpulchra credo dona, haud nostris similia.
PA. Res indicabit. heus jubete istos foras
Exire, quos jussi, ocius. procede tu huc.
Ex Æthiopia est usque hæc. THR. Hic sunt tres minæ.
G. Vix. PA. Ubi tu es, Dore? accede huc. hem Eunuchum tibi.
Quam liberali facie, quam ætate integra!
THA. Ita me di ament, honestus est. PA. Quid tu ais, Gnatho?

10. *Benè fecisti:*] Scil. quòd advenisti; for if you had been a little later you should not have found me at home; for (as to your question) I am going from home this day. —By this civility to Parmeno she makes the soldier's mind more keen; and by *hodiè* she shows privately to Parmeno, that she will not stay long with the soldier, nor do otherwise than she had promised [i. 2. 104.] Bœc. *Quo?*] Scil. itura es?—to which Thais aside (not to be heard by Thraso) replies 'what? do you not see *him*,' (showing him by a turn of her eye) 'do you forget what we agreed upon respecting him' [i. 2. 100, &c.] Bœc.

11. *Video—tædet*] In a low voice, and more familiarly, being conscious of her meaning. He thus speaks, from feeling for his master Phædria. Then, aloud, he says, *Ubi vis*, &c. that the soldier may hear him. Bœc.

12. *Quid stamus?*] Anxious to draw away Thais from his rival's servant, and prevent any opportunity of delivering the gifts, he thus urges her to go. Bœc.

13. *Quæso*, &c.] Parmeno, with dissembled irony, entreats the soldier to submit to a little delay, while he may present the gifts; in which he seeks, not so much his good-will, as an occasion of fretting him by showing their excellence. Bœc. *pace—tuâ*] i. e. with your good indulgence; you not unwilling. Cic. Div. viii. 17. "pace tuâ dixerim." R. D. ¶ Liv. "bonâ veniâ tuâ dixerim."

14. *convenire et colloqui*] You, a soldier, will not refuse this, which is permitted even between enemies at war. D.

15. *Perpulchra*, &c.] In irony; from his confidence in the beauty of his own *fidicina*. D. ¶ And, that he may not appear to be surprised or disappointed, if what Parmeno has to bring should prove "perpulchra." *haud nostris*] Read *aut*, to sustain the irony. F.

16. *Res indicabit*] i. e. *words* are unnecessary; when you see them you can judge. αὐτὸ δείξει. See Valken. Eur. Phœn. 626. R. D. ¶ See i. 2. 17. *heus jubete*] With confidence and a high air; and he hurries lest the soldier should depart before he see. D. ¶ He calls to persons within. *Istos* is for *istum et istam*, for the masculine gender is preferred to the feminine.

17. *procede*] Not accede, or veni;—that dignity may appear in her walk. And he wisely begins with the inferior gift, namely the girl, having to come afterwards to Chærea; at the same time that by presenting the true slave first, he may pass to the pretended one with the less chance of exciting suspicion. D.

18. *Ex Æthiopiâ*] The very thing which Thais wanted; i. 2. 85. "dixti cupere te ex Æthiopia ancillulam." D. *usque*] To mark the great distance; here observing the injunction, ii. 1. 8. "Munus nostrum ornato verbis, quod poteris." D. *Hic sunt tres minæ*] He cunningly designates the gift by its cost, to recall the courtezan's avarice, and to prevent her being softened towards the giver. Therefore, "Hic sunt," &c. as if she was at once to be sold. D.

19. *Vix*] ¶ The parasite is sure to second Thraso in his wish to disparage the gift. *accede*] ¶ To Chærea, dressed as Dorus the Eunuch. *Eunuchum tibi*] ¶ The eunuch for you; procured at your request.

20. *liberali facie*] ¶ See An. i. 11. On *ætate integrâ*, see An. i. 1. 45. Parmeno here again "ornat verbis."

21. *Ita me di*] ¶ See Hea. ii. 3. 67.

Numquid habes, quod contemnas? quid tu autem, Thraso?
Tacent: satis laudant. fac periclum in literis,
Fac in palæstra, in musicis: quæ liberum
Scire æquum est adolescentem, sollertem dabo.
THR. Ego illum Eunuchum, si opus sit, vel sobrius.
PA. Atque hæc qui misit, non sibi soli postulat
Te vivere, et sua causa excludi cæteros.
Neque pugnas narrat, neque cicatrices suas
Ostentat; neque tibi obstat; quod quidam facit:
Verum ubi molestum non erit, ubi tu voles,
Ubi tempus tibi erit, sat habet, si tum recipitur.
THR. Apparet servum hunc esse domini pauperis
Miserique. G. Nam hercle nemo posset, sat scio,
Qui haberet quî pararet alium, hunc perpeti.
PA. Tace tu, quem ego esse infra infimos omnes puto

Honestus; see An. i. 1. 96. *Quid tu*] Exultingly; since the gift has been now commended by Thais. D.

23. *Tacent: satis laudant*] Menander: Κἂν ὅλως μηδὲν λαλῇ, Διὰ τοῦ σιωπᾷν πλεῖστα περὶ αὐτῆς λέγεις. Cic. pro Sest. "Tacendo loqui, non inficiando confiteri videris." FAR. ¶ He now turns to Thais. On the *oxymoron*, see Hea. ii. 3. 82. *fac periclum in literis;*] According to the Spartan education, described by Xenophon: Εὐθὺς δὲ πέμπουσιν εἰς διδασκάλιον μαθησομένους καὶ γράμματα, καὶ μουσικὴν, καὶ τὰ παλαιστρικά. Slaves were frequently instructed in the grammatic and other arts, to bring a higher price. See Aristot. Pol. vii. who adds to these *painting*; also Lucian, Amor. and Hor. Ep. ii. 2. FAR.

24. *literis—palæstrâ—musicis*] He varies the number, to avoid ὁμοιοτέλευτον. D. *quæ*] Ellipsis; *in his* quæ. D.

25. *sollertem dabo*] i. e. ostendam eum peritissimum harum artium. R. D. *Solers*, qu. solus in arte, ὅλος ἀρετῇ, altogether consisting of art. So, ὅλον solum, ἓξ sex, ὃς sus. The opposite is *iners*. D.

26. *vel sobrius*] Ellipsis, as a female is present; and the soldier suppresses in consequence of a sign from Parmeno.—It is ludicrous that Chærea, as Dorus, is thus insulted and must yet remain silent. D.

27. *Atque hæc qui*, &c.] Phædria had directed "munus nostrum ornato verbis," which has been hitherto acted upon by Parmeno. There was added: "et istum æmulum quod poteris ab ea pellito;" therefore he now prepares to disparage the soldier before Thais. Bœc. *hæc*] i. e. tanta munera. D. *non sibi soli*] In putting forward his master's moderation, he insinuates the reverse against the soldier. FAR.

29. *Neque pugnas*] A description of the soldier, the name merely withheld. D.

30. *tibi obstat*] Scil. in repelling your lovers from you. D. *quidam*] The ancients used this word, not only in contempt, but also, not to offend a person present. R. D.

31. *Verum*] ¶ Connected with the preceding; 'he does not, like a certain individual, claim your exclusive love and attention; *but* is content to await the convenience of other lovers (*ubi molestum*), your will (*ubi tu*), and your time (*ubi tempus*).'

32. *sat habet*] ¶ i. e. contentus est. Cæs. B. G. iii. 46. "qui satis habebant sine detrimento discedere." Nep. Epam. 8. "satis haberent, si salvi esse possent." R. D.

33. *Apparet servum*, &c.] For, the servants of poor men are more humble, and thence more abandoned; and this is the better meaning, although the parasite explains it otherwise; and assigns the more subtle reason. D.

34. *Miserique*] This is added, because a man may be *poor* without being *miserable*. D.

35. *Qui—qui*] The former is a pronoun, the latter an adverb. D. *pararet*] ¶ See Hec. iv. 4. 104.

36. *infimos omnes*] He means that he is

Homines: nam qui huic animum assentari induxeris,
E flamma petere te cibum posse arbitror.
THR. Jamne imus? THA. Hos prius introducam, et quæ volo
Simul imperabo: postea continuò exeo.
THR. † Ego hinc abeo, tu istanc opperire. PA. Haud convenit
Unà ire cum amica imperatorem in via.
THR. Quid tibi ego multa dicam? domini similis es.
G. Ha, ha, he. THR. Quid rides? G. Istuc quod dixti modo:
Et illud de Rhodio dictum cum in mentem venit.—
Sed Thais exit. THR. Abi præ, curre, ut sint domi
Parata. G. Fiat. THA. Diligenter, Pythias,
Fac cures, si Chremes huc forte advenerit,
Ut ores, primum ut maneat: si id non commodum est,
Ut redeat: si id non poterit, ad me adducito.
PY. † Ita faciam. THA. Quid? quid aliud volui dicere?

worse even than a servant, because a servant is a *human being* (*homines*). Ph. " Servum hominem causam orare leges non sinunt." D. Ov. Trist. v. 8. 1. " Non adeo cecidi, quamvis abjectus, ut infra Te quoque sim, inferius quo nihil esse potest." FAR.

38. *E flammâ*, &c.] 'I consider you ravenous and barefaced enough to seek food at the risk of your life.' He seems to allude to the *silicernium*, or funeral supper, which used to be dressed at the pyres of the dead, and become the prey of paupers. R. D. Plutarch mentions this as a practice of buffoons, βωμολοχοῦν καὶ πλανώμενον γένος. FAR.

39. *Jamne imus?*] This haste indicates the soldier's indignation, and hatred of Parmeno; and *jam* is a rebuke for delay. D. *Hos priùs*, &c.] When Thais here suggests matter of delay, the other—not without feelings of offence, and giving a presage of approaching quarrel—says, " Ego hinc abeo," &c. to which the parasite, in his usual adulatory way, adds a reason, as though it became not a commander to be seen walking with a courtezan. BŒC. ¶ Ascribing " Haud—via" to Gnatho.

41. *abeo*] Offended at Thais for accepting his rival's gifts with such deference. D. *Haud convenit*] ¶ This forsooth is the reason why you will not wait until Thais comes out.

42. *amicâ*] Not *meretrice*, complimenting; *imperatorem*, not *militem*, reviling. D.

43. *Quid tibi*, &c.] He thus prefaces his speech, as if about to say something clever; yet adds nothing but what is insignificant. MU. *domini similis es*] Returning to what he had said above, " domini pauperis miserique." FAR.

44. *Quid rides?*] He asks this with a countenance, as if conscious of having uttered a witty sarcasm; not as being ignorant of the cause of the laugh, but as looking for more laughter. D.

47. *Parata*] He does not add what; for Gnatho understands him. D. *Fiat*] A slave would say, faciam, or fiet; a freeman *fiat*, as if he were also himself ordering. D. *Diligenter*, &c.] Οἰκονομία with a view to the strife about to take place, and the winding up of the play. And the soldier does not hear this; for it would make him too angry. D.

48. *Fac cures*] Periphrasis for *cura*, as in 53. " adsitis facite" for *adeste*. Hec. ii. 2. 2. " faciam ut tibi concedam." R. D. *fortè*] ¶ Probably, not wishing Pythias or those who hear her, to know that she had sent for Chremes; see iii. 3. 27.

50. *redeat*] ¶ Scil. *cras*, domum meam (iii. 3. 27). Also, *ores ut* is implied.

51. *Quid? quid aliud*] Hence Cic. Verr. iv. 3. " Quem, quemnam? recte admones, Polycletum esse dicebant."—This describes the habit of persons upon leaving home. D.

Ehem, curate istam diligenter virginem:
Domi adsitis, facite. THR. Eamus. THA. Vos me sequimini.

ACTUS III.—SCENA 3.

CHREMES, PYTHIAS.

C. PROFECTO quanto magis magisque cogito,
Nimirum dabit hæc Thais mihi magnum malum;
Ita me video ab ea astute labefactarier.
Jam tum cum primum jussit me ad se arcessier:
Roget quis, quid tibi cum illa? ne noram quidem.
Ubi veni, causam, ut ibi manerem, repperit:
Ait, rem divinam fecisse, et rem seriam
Velle agere mecum. Jam tum erat suspicio,
Dolo malo hæc fieri omnia. ipsa accumbere

52. *curate*] This is ludicrous; when the opposite is about to take place. D. ¶ The persons here addressed are (iii. 5. 33.) "paucæ—Novitiæ, puellæ." *virginem*] ¶ i. e. Pamphila, who has just gone in with Chærea as the eunuch.

53. *Vos*] The girls, who follow, are κωφὰ πρόσωπα. D. See Hea. ii. 3. 4.

CHREMES approaches Thais' door, and complains that she has sent for him now a second time, having at the former interview asked him a series of impertinent questions concerning his affairs, and his lost sister, without any apparent definite object. He thence entertains suspicion of some plot against himself; he calls however at the house, and meets Pythias, who with difficulty persuades him to be conducted to Thais, whither Dorias accompanies him.

1. IAMBIC TRIMETERS.—*Profectò*, &c.] Characteristic of the austere rustic thrifty and suspicious man, averse to soft words. FAR. *magis magisque*] A frequent repetition. Liv. viii. 39. "quicquid progrediebantur, magis magisque turbatos hostes cernebant." R. D.

2. *Nimirum*] i. e. procul dubio, certe; or, *mirum ni* det, &c. MI. For *non mirum*, scil. est: and thus the consequent sentence follows by asyndeton, a stop being placed at *nimirum*. D. i. e. certe, sine dubio. Hor. Ep. i. 14. 11. "Cui placet alterius, sua nimirum est odio sors." R. D. *dabit*, &c.] Menander: κακὸν τί μοι μέγα δώσει. L. See An. i. 1. 116.

3. *Ita*] See An. i. 2. 2. *labefactarier*] *Labefacere* properly means, to bring to ruin (*ad labem*); metaphorically, to lead aside, to allure from the path of integrity. Those who falter in resolution are said *labare*, *labascere*, as in i. 2. 98. R. D.

5. *Roget quis*] ¶ Ellipsis of *si*. An. i. 3. 8. *roget* for *rogaret*.—*quid tibi cum illâ*] ¶ Scil. rei est. Hea. iv. 4. 20. "Etiamne tecum hic res mihi est?" *ne nôram*] ¶ Understand *responderem*. Comp. An. i. 5. 24, 25. On *noram* see An. ii. 6. 10. v. 4. 31. Scil. illam Thaidem.

6. *ibi*] See pr. 22.

7. *rem divinam fecisse*] i. e. sacrificasse. Hec. i. 2. 109. R. D. The ancients never engaged in any thing of an important nature, without first sacrificing to the gods. FAR. *rem seriam*] i. e. of great moment. *Serius* is more usually applied to things; *severus* to persons. R. D.

9. *Dolo malo*] *Dolus malus* is, when a thing is done, different from what is pretended. There was also *dolus bonus*, as against an enemy, or a robber. FAR. Virg. Æn. ii. "dolus an virtus, quis in hoste requirat." MU. *accumbere*] In eodem lecto discubitario mihi accubare. Cicero says it was not usual in Greece for women to re-

Mecum; mihi sese dare; sermonem quærere.
Ubi friget, huc evasit: 'quam pridem pater
Mihi et mater mortui essent?' dico, 'jam diu.'
'Rus Sunii ecquid haberem,' et 'quam longe a mari?'
Credo ei placere hoc: sperat se a me avellere.
Postremo, 'ecqua inde parva periisset soror?—
Ecquis cum ea unà?—quid habuisset, cum perit?—
Ecquis eam posset noscere?' Hæc cur quæritet?
Nisi si illa forte, quæ olim periit parvula,
Soror, hanc se intendit esse, ut est audacia.
Verum ea si vivit, annos nata est sedecim:
Non major: Thais, quam ego sum, majuscula est.
Misit porro orare, ut venirem, serio.
Aut dicat quod vult, aut molesta ne siet:

cline at table in company with men. But courtezans were excepted. Eri. ¶ There is ellipsis here; see iii. 1. 12.

10. *sese dare*] *Dare se alicui* is, to do what another wishes, and strive to please with obsequiousness. Ad. v. 3. 52. "da te hodie mihi." R. D. ¶ Comp. "sese dedere," An. i. 1. 36. and n. *sermonem quærere*] To seize from every thing an occasion of conversing. Petronius, 37. "fabulas arcessere." R. D.

11. *Ubi friget*] When destitute of subject and words, she fails in seeking conversation; when her natural ardour is exhausted. So a work, when remitted, *friget*; when pressed forward, *fervet*. Ma. *huc evasit*] i. e. brought her discourse to these questions. Sall. Jug. 14. "huccine beneficia evasere." R. D. See An. i. 1. 100. *quam pridem*, &c.] Thais has good reason for asking these questions, which Chremes in his ignorance attributes to idle garrulity. Bœc. ¶ Her object was, to find some clue as to Pamphila's parents. Accordingly (i. 2. 123.) she says "nam me ejus spero fratrem propemodum jam reppepisse," &c., meaning this Chremes whom she suspects to be Pamphila's brother.

12. *mortui*] ¶ For *mortuus et mortua*; see iii. 2. 16.

13. *Rus*] ¶ A country seat, v. 6. 1. Ad. iv. 1. 7. *Sunii*] ¶ Her object in this question is plain, i. 2. 35. "e prædonibus, unde emerat, se audisse abreptam e Sunio." *a mari*] ¶ The nearer to the sea Chremes had lived, the more likely was it that a girl, who had been taken *by pirates*, should be his sister. We are to understand that she asked "quam—mari," after having received an answer in the affirmative to "Rus—haberem." So, below, "ecqua—soror?" and "ecquis—unà?" and "quid—perit?" and "ecquis—noscere?" are distinct questions to each of which she received an answer, before she put the following.

14. *hoc*] ¶ Scil. my having a country seat at Sunium, as she hopes thus the more easily to shake me off. *avellere*] For *avulsuram*; present for future. R. D. See Hea. v. 2. 49. *avellere*] Properly, as from a person pertinaciously retaining. D.

18. *Nisi si*] See An. i. 5. 15. *illa—Soror*] ¶ *Nominativus pendens*; see Hec. iii. 1. 6. Chærea suspects that Thais wants to make out that she herself is his lost sister; hence, "audacia."

19. *intendit*] i. e. contendit. Cic. Div. i. 2. "Lupus intendere cœpit." Gesner explains *intendit* by probare vult; in which sense the word was usual with lawyers. R. D. *ut est audacia*] Scil. mulieris; or the ablative, for audaciâ *prædita*. Ad. iii. 3. 36. "ut est dementia." R. D. ¶ *Ut* for *sicut*; thus used for *talis* or *tanta*.

20. *ea*] Scil. mea soror. *sedecim*] The same age which Chærea had guessed Pamphila to be, ii. 3. 26. Bœc.

21. *major*] ¶ Scil. *natu*, quàm annos sedecim. *majuscula*] The diminutive; to show that Thais, as well as the girl, is still in her prime. D. ¶ Paulo major; comp. An. iv. 5. 19. "grandiuscula."

22. *Misit—orare*] Græcism; for misit oratum. *Mittere*, simply, means to send a message or letter. R. D.

23. *quod vult*] For quod velit. Similar

Non hercle veniam tertio. Heus, heus. P. Ecquis hic?
C. Ego sum Chremes. P. O capitulum lepidissimum!
C. Dico ego mihi insidias fieri. P. Thais maximo
Te orabat opere, ut cras redires. C. Rus eo.
P. Fac amabo. C. Non possum, inquam. P. At tu apud nos hic mane,
Dum redeat ipsa. C. Nihil minus. P. Cur, mi Chremes?
C. Malam rem hinc ibis? P. Si istuc ita certum est tibi,
Amabo, ut illuc transeas, ubi illa est. C. Eo.
P. Abi, Dorias, cito hunc deduce ad militem.

ACTUS III.—SCENA 4.

ANTIPHO.

Heri aliquot adolescentuli coimus in Piræo,

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examples of the indicative for the subjunctive, we have seen above. R. D.

24. *tertiò*] ¶ He does not refuse to come *now*, the *second* time. *Heus*] Knocking at the door. *Ecquis hic*] Attribute these words to Chremes; Plaut. Bac. iv. 1. 10. "heus ecquis hic est? ecquis hoc aperit ostium?" B. A ring of cornel or brass was attached to doors, serving both as a pull-to handle, and a knocker. Sal.

25. *Ego sum Chremes*] Observe his rusticity contrasted with the courtesy of the woman. D. *capitulum lepidissimum*] ¶ Chremes is so little accustomed to such soft words, that he mutters (as Pythias is opening the door) about *insidiæ*.

26. *ego*] How uncouthly he repeats his favourite *ego;* and accosted with civility he returns insult. Mu. *maximo—opere*] For magnopere, summopere, we often meet magno opere, summo opere. Sometimes words are interposed. R. D.

28. *hic mane*] ¶ She reverses the order given her by Thais, iii. 2. 49. "ores primum, ut maneat: si id non commodum est, ut redeat."

29. *ipsa*] See Hea. ii. 3. 44. *Nihil minus*] See iii. 1. 45.

30. *Malam rem hinc ibis*] Adverbially, as we say, *domum ibis*. He is angry, because perhaps Pythias laid hold of him. D. ¶ See An. ii. 1. 17.—*istuc*, scil. non hic manere.

31. *Amabo, ut*] ¶ Scil. *fac*, amabo, ut; or, *oro* ut. *transeas*] Instead of *eas;* to show that the distance is short. D. ¶ This is according to the directions of Thais, iii. 2. 50. "si id non poterit, ad me adducito."

32. *ad militem*] ¶ i. e. to his house, where Thais is.

Chærea had been appointed manager of a banquet to be given by some young men on guard at the Piræeus; but his non-appearance at the proper time and place, and his apparent neglect of the preparations entrusted to him exciting surprise, Antipho now comes in search of him, and soon meets him in the Eunuch's dress coming out of Thais' house.

1. IAMBIC TETRAMETERS CAT.—*coimus*] He has respect to the propensity of young men to be φιλοφίλοι and φιλεταίροι, and χαίρειν τῷ συζῆν. Cicero (Att. vii. 3.) on a grammatical question raised by Atticus, adduces this passage, and commends Terence as the best author of Latinity. Bœc. *in Piræo*] Retain this text, although Cicero reads *in Piræum;* for the young men *coierunt* (made the arrangement or agreement) *in* the Piræus, not from the city *to* the Piræus. B. Πειραίος seems to have been at first used adjectively, for πειραῖος λιμήν, i. e. a *harbour* for *crossing* the sea; and afterwards put for the town itself; thence the gentile πειραιεύς.

In hunc diem ut de symbolis essemus. Chæream *ei rei*
Præfecimus: dati annuli: loc*us*, tempus constitutum est.
Præteriit tempus: quo in loco dictum est, parati nihil est.
Homo ipse nusquam est: neque scio quid dicam, aut quid conjectem.
Nunc mi hoc negotî cæteri dedere, ut illum quæram:
Idque adeo visam, si domi est. Quisnam hinc a Thaide exit?
Is est, an non est? ipsus est. †quid hoc hominis? qui hic ornatu' est?
Quid illud mali est? nequeo satis mirari, neque conjicere.
Nisi quicquid est, procul hinc lubet pri*us*, quid sit, sciscitari.

ACTUS III.—SCENA 5.

CHÆREA, ANTIPHO.

C. Numquis hic est? nemo est. numquis hinc me sequitur? nemo homo est.
Jamne erumpere hoc licet mihi gaudium? pro Jupiter!

ἀνήρ, a man of Piræus. G. The Piræus was convenient for such a purpose, as containing a great stock of commodities for sale. L. ¶ The harbour was also called πειραιεύς, scil. λιμὴν, the port belonging to the town Piræus. Modern writers call the harbour Piræeus.

2. *de symbolis essemus*] As the Greeks say, ἀπὸ συμβολῆς δειπνεῖν. L. See An. i. 1. 61.

3. *Præfecimus*] Companions getting up a banquet (ἐρανισταί) appointed a superintendant, commonly called *magister*; by Horace *arbiter*; by Varro *imperator*; by Plautus *dictator* or *strategus*; by the Greeks, ἐρανάρχης or συμποσιάρχος, βασιλεύς or στρατηγός. Weitz. ὀφθαλμός, θαλιαρχός. Far. *dati annuli*] In surety matters, rings were formerly given. Plin. xxxiii. 1. "ad sponsiones etiamnum annulo prosiliente." So at Athens, those who engaged to appear in court exchanged rings. Demos. Πανταίν.—παρακάλουμαι σὲ ταυτί, δέχομαι. φέρον τὸν δακτύλιον: λάβε. τις δ'ἐγγυητής; L. See An. i. 1. 61.

4. *parati nihil*] For paratum nihil; as in Liv. ix. 16. xxxi. 7. R. D. ¶ Nulla præparatio; see Hea. i. 2. 19.

7. *Id*] ¶ Scil. si domi est. On *adeo* see An. iii. 3. 47. *si*] ¶ Whether or not; see Hec. iii. 1. 41. fin.

8. *hoc hominis*] See An. i. 5. 16. *ornatus*] ¶ Al. *quid hoc ornati*, as ii. 2. 6. He sees Chærea in the strange attire.

10. *Nisi*] ¶ See An. iv. 1. 40. On *procul*, see Hec. iv. 3. 1. *sciscitari*] Properly, to scrutinize, and to be inquisitive concerning what is hidden. Virg. Æn. ii. 114. "Suspensi Eurypylum sciscitatum oracula Phœbi Mittimus." D.

Chærea, coming out of Thais' house, meets Antipho, and relates the object of his disguise, and the success which he has just obtained; he thence goes with his friend to change his dress.

1. Trochaic tetrameters cat.—*nemo homo est*] ¶ See Hec. iii. 1. 1. He says this, and "nemo est," after having looked around him to find the answer to his own questions. This line expresses the timidity of one who has just now seized a prey clandestinely, and is anxious to escape *immediate* detection. When Chærea gets a little way from the door, his timidity gives way to impatience of suppressed joy; "Sed neminem," &c.

2. *erumpere*] To discharge violently, or, give vent to joy long suppressed; the word is often used transitively. Cic. Att. xvi. 3. "ne in me stomachum erumpant." R. D.

Nunc est profecto, interfici cum perpeti me possum,
Ne hoc gaudium contaminet vita ægritudine aliquâ.
Sed neminemne curiosum intervenire nunc mihi,
Qui me sequatur: quoquo eam rogitando obtundat, enecet:
Quid gestiam, aut, quid lætus sim, quo pergam, unde emergam, ubi siem
Vestitum hunc nactus, quid mihi quæram, sanus sim, anne insaniam?
A. Adibo, atque ab eo gratiam hanc, quam video velle, inibo.
Chærea, quid est, quod sic gestis? quid sibi hic vestitus quærit?
Quid est, quod lætus sis? quid tibi vis? satin' sanus? quid me aspectas?
Quid [ve] taces? C. O festus dies hominis! amice, salve.
Nemo est hominum, quem ego nunc magis cuperem videre, quam te.

3. IAMBIC TETRAMETERS CAT.—*Nunc est profectò*] Scil. tempus; Liv. vii. 32. "fuit cum hoc dici poterat." R. D.

4. *Ne hoc*, &c] As Lucretius says: "Medio de fonte leporum, Surgit amari aliquid." So An. v. 5. 4. "Nam mihi immortalitas Parta est, si nulla ægritudo huic gaudio intercesserit." ANON. *contaminet*] See An. pr. 16.

5. IAMBIC TETRAMETERS.—*Sed—nunc*] ¶ *But now*, since he has escaped safely out of the house, he would be glad to meet some one. *curiosum*] Here meaning, one who is anxious to learn of other people's affairs. Plaut. Stich. ii. 1. 44. R. D. *intervenire*] ¶ Understand *video*.

6. *rogitando obtundat, enecet*:] ¶ Scil. *qui* obtundat *atque* enecet, rogitando Quid, &c. On *enecare* see iii. 1. 27. He gives a succession of questions which an inquisitive obtruder, meeting him under the present circumstances, would most probably put to him. He would gladly submit to the *obtundere*, nay even the *enecare*,—could he but give utterance to his joy.

7 *Quid—quid*] ¶ Supply *propter* to both; see Hea. i. 1. 121. On *gestiam*, see iii. 1. 12. *emergam*] As from discreditable places, resorts of vice. D.

8. *nactus*] As one who would not have assumed it, unless occasion had suggested. D. *quæram*,] i. e. velim. G.

9. AN IAMBIC TETRAMETER CAT.—*Adibo*] ¶ Antipho has overheard Chærea's words, on which he determines to accost him. *ab eo gratiam*] Terence puts *ab eo* for *ejus*. An. i. 1. 129. "ab illo—injuria." *Gratiam inire* is, to perform a service for a person, and so enter into his favour or friendship; ejus gratiam merebor. D. *quam video velle*] ¶ I will perform the service which he wishes for, and thus enter into his favour. Accordingly, he accosts Chærea with the very questions which he has heard him wish for. Observe this in the sequel.

10. A TROCHAIC TETRAMETER.

11. A TROCHAIC TETRAMETER CAT.—*quid me aspectas?*] ¶ We may suppose that Chærea stares at him with surprise, at hearing himself accosted in his own words.

12. IAMBIC TETRAMETERS CAT.—*Quid taces?*] The young man, now obtaining his wish, is unable to command speech at once, such is his joy.—The poet introduces Antipho, a coeval and intimate acquaintance of Chærea; otherwise the narration following could not be such as the scheme of the play requires. BŒC. *O festus dies hominis!*] O happy man to me, most wished for, as if you were a *festus dies*. Plaut. Cas. i. 1. "Sine, amabo, te amari, meus festus dies;" i. e. apud quem feriari mihi licet. FAR. ¶ Various conjectural readings have been offered to aid the metre and sense of this line; as the metre *must* be made good, I have inserted *ve* on Hare's suggestion, as appearing the least objectionable.

13. *Nemo est*, &c.] Chærea, in joy, wishes for what would be vexatious to the sad. Menedemus feels pain in relating his sorrows. D.

A. Narra istuc, quæso, quid siet. C. Imo ego te obsecro hercle ut audias.
Nostine hanc, quam amat frater? A. Novi; nempe, opinor, Thaidem.
C. Istam ipsam. A. Sic commemineram. C. Quædam hodie est ei dono data
Virgo: quid ego ejus tibi nunc faciem prædicem, aut laudem, Antipho:
Cum ipsum me noris, quam elegans formarum spectator siem?
In hac commotus sum. A. Ain' tu? C. Primam dices, scio, si videris.
Quid multa verba? amare cœpi. forte fortunâ domi
Erat quidam eunuchus, quem mercatus fuerat frater Thaidi:
Neque is deductus etiam dum ad eam. submonuit me Parmeno
Ibi servus, quod ego arripui. A. Quid id est? C. Tacitus citiùs audies:—
Ut vestem cum illo mutem, et pro illo jubeam me illoc ducier.
A. Pro eunuchon'? C. Sic est. A. Quid ex ea re tandem ut caperes commodi?
C. Rogas? viderem, audirem, essem unà, quacum cupiebam, Antipho.

14. IAMBIC TETRAMETERS.—*Imo*] ¶Nay, *you* need not entreat me to tell; for *I* beg of you to listen.

15. *Nôstine*, &c.] See Ph. i. 2. 14.

17. *faciem*] See Hec. iii. 4. 27. *prædicem, aut laudem*] *Prædicamus* as the fact is; *laudamus* by extolling. Or, *prædicamus* by voice, *laudamus* by arguments. D.

18. *me nôris*] ¶ On this figure, see Hea. i. 1. 32. This is different from *scis;* for it implies, you are acquainted with me, and thence know the fact. See An. v. 4. 31. and comp. Eu. iv. 7. 9. *elegans*] ¶ See iii. 1. 18. A person of taste, and difficult to be pleased. *spectator*] Explorator, probator, δοκιμαστής,—from the triumviri monetales, to whom coins were brought to be examined. Far.

19. *In hac*] .Latin poets, when they speak of love, use the ablative rather than the accusative. Ov. Amor. i. 731. Met. vii. 22. "quid in hospite regia virgo Ureris." See Heins. on Virg. Æn. vii. 621. R. D. *In hac commotus sum*] This is no common phrase, and seems taken from the Greek:—ἐν ταύτῃ συνεκινήθην, συνεταράχθην, i. e. διά, ὑπὸ ταύτης. Anon. *Primam*] i. e. præcipuam, omnium pulcherrimam. R. D. ¶See Hea. v. 2. 10. Supply *formam* from preceding line.

20. *Quid multa verba?*] ¶ iii. 2. 43. "Quid tibi ego multa dicam?" An. i. 1. 87. "Quid multis moror?" iv. 2. 4. "quid opus est verbis?" So, to speak concisely is, "uno verbo dicere," An. i. 1. 18. *forte fortunâ*] See i. 2. 54.

22. *submonuit*] i. e. gently hinted; properly, for *arripui* follows. As it was not the part of a good young man to invent the scheme, so it was the part of a lover to *snatch* it eagerly, when discovered by the other. D. See An. ii. 6. 16.

23. *Ibi*] ¶ As frequently, for *tum*, τότε. *Tacitus;* see Hec. iii. 3. 28. *citiùs audies*] He promises to be quick, and thus the hearer is easily detained. D.

24. *jubeam me*] ¶ See ii. 2. 21.—*illoc*, scil. ad eam.

25. *Quid—ut caperes commodi*] ¶ i. e. quid commodum ut caperes; uncongenial to English idiom; see Hea. ii. 3. 122. *tandem*] See An. iii. 2. 12.

26. *viderem*, &c.] See ii. 3. 75. 81.

Num parva causa, aut parva ratio est? traditus sum mulieri.
Illa ilico ubi me accepit, læta vero ad se abducit domum:
Commendat virginem. A. Cui? tibine? C. Mihi. A. Satis tutò tamen.
C. Edicit, ne vir quisquam ad eam adeat: et mihi, ne abscedam, imperat:
In interiore parte ut maneam solus cum solâ. annuo,
Terram intuens modeste. A. Miser! C. 'Ego,' inquit, 'ad cœnam hinc eo.'
Abducit secum ancillas: paucæ, quæ circum illam essent, manent,
Novitiæ, puellæ. continuò hæc adornant, ut lavet.
Adhortor, properent. dum apparatur, virgo in conclavi sedet,
Suspectans tabulam quandam pictam, ubi inerat pictura hæc: Jovem

27. *Num parva*, &c.] He asks this, as if Antipho could not but nod assent and agree with him. D. ¶ Imò magna causa, magna ratio est. *mulieri*] ¶ Scil. to Thais.

28. *ilico*] ¶ Thais had said, the moment she saw him (iii. 2. 21.) "Ita me di ament, honestus est." *ad se abducit domum*] ¶ iii. 2. 39. "hos prius introducam."

29. *Cui? tibine?*] Not so much questioning, as in admiration. D. *Satis tutò tamen*] As safely as "lupo ovem" (v. 1. 16.) and *tamen* is for scilicet, ironically. FAR. *tamen*] Although a courtezan, yet satis tutò agit. Or, although Chærea, yet safely enough, because none else will approach her. D.

30. *Edicit*] See An. iii. 2. 16. *ne vir*] ¶ She ordered that no *man* should approach her, and yet charged *me* never to leave her!

31. *interiore parte*] Scil. *in gynoconitide*, where, among the Greeks, the women used to live. R. D. With his description of her precision he mixes comic irony; as below, "adhortor, properent." Bœc. *parte*] ¶ Scil. ædium. Hes. v. 1. 29. "ultimis conclave in ædibus quoddam retro." In the Grecian houses the women had a retired part of the building given up exclusively to themselves, not to be exposed to the public view; this was but consistent with the strictness of their education. *annuo*] He feared lest he should betray himself by speaking. ANON.

32. *Terram intuens*] A sign of modest bashfulness. Cic. Cat. iii. 5. "sic obstupuerunt, sic terram intuebantur." See Cort. on Sall. Cat. 31. R. D. *Miser!*] ¶ How sad, to be charged so strictly! Irony. *ad cœnam*] ¶ She was going with the soldier to his house.

33. *Abducit secum ancillas*] ¶ For she had said (iii. 2. 53.) "Vos me sequimini," where see note. *quæ circum*, &c.] ¶ Who were to attend on the girl; to whom Thais had said (iii. 2. 52.) "curate istam diligenter virginem." *circum illam essent*] Circum esse, or circa aliquem esse, is applied to those who give their society or services to another. Liv. i. 41. "Tarquinium moribundum cum qui circum essent excepissent." R. D. ¶ One of the purposes for which their attendance was given, is explained by "hæc adornant, ut lavet." So Homer expresses a man's retinue or attendants by οἱ ἀμφιέποντες and οἱ ἀμφὶ scil. ὄντες.

34. *Novitiæ*] Αὔξησις. They were both *novitiæ* and *puellæ*. D. ¶ See on *veterator*, An. iii. 1. 26. *hæc adornant, ut lavet*] Donatus takes *hæc* for *hæ*; Menenius thinks it is put ἑνικῶς (in the singular)—*adornant* (i. e. apparant) *ut hæc* virgo *lavet*, scil, se, for *lavetur*. The ancients used to bathe daily; the richer classes having baths in their own houses. BA.

35. *conclavi*] See Hea. v. 1. 29.

36. *Suspectans tabulam*] Plato justly commends the Egyptians, who had a law restricting the indiscriminate use of pictures, and that youths might be accustomed to none but decent pictures and songs. MU. *Jovem*] This fable has been omitted by none of the ancient mythologists. Augustine cites this passage, Confess i. 16. Civit. Dei, vii. 2. and Epist. 202. L. ¶ On the effect of a picture on the mind we have a

Quo pacto Danaæ misisse aiunt quondam in gremium imbrem aureum.
Egomet quoque id spectare cœpi. et quia consimilem luserat
Jam olim ille ludum, impendio † magis animus gaudebat mihi,
Deu*m* sese in hominem convertisse, atque in alienas tegulas
Venisse clanculum † per *i*mpluvium; fucum factum mulieri.
'At quem deum? qui templa cœli summa sonitu concutit.
Ego homuncio hoc non facerem?' ego illud vero ita feci, ac lubens.
Dum hæc mecum reputo, arcessitur lavatum interea virgo:
It, lavit, redit. deinde eam in lectum illæ collocarunt.

beautiful instance, Virg. Æn. i. 468. "Sic ait; atque animum pictura pascit inani, Multa gemens, largoque humectat flumine vultum," &c.

39. *impendio*] See iii. 1. 23.

40. *Deum sese*, &c.] Terence philosophically shows how pernicious to morals are such poetic fictions, as hold up examples of crime to persons inclined to err. D. *in hominem*] Bentley boldly reads *in pretium;* as Hor. Od. iii. 16. "converso in pretium deo." But Oudentorp on Sueton. Cæs. 1. defends the common reading, taking *hominem* for *humanum affectum*. In this sense Jupiter assumed the human nature; so *pater* and *mater*, for animus paternus, maternus. See Heins. on Ov. Met. vi. 629. R. D. ¶ Donatus seems to think that not only the golden shower, but also Jupiter as a man, was set forth in the picture.

41. *in alienas tegulas Venisse clanculum per impluvium;*] Read, *per alienas tegulas Venisse clanculum: per pluvium fucum*, &c. for since *impluvium* is a clear passage within the area of a building, open even from the ground, for admitting light and receiving the rain from the roof, Jupiter by descending through it would not be nearer Danae than if he were in the street. But by this correction the golden shower is shown to have come *per tegulas* in virginis cubiculum. B. *factum*] *Fucus* means dye used by women as rouge, hence put for fraus, simulatio; *factum* is the supine; i. e. faciendi causâ, ut faceret. R. D. ¶ *Factum* may be for *factum esse*, in the same connexion as the preceding clause, scil. "animus gaudebat" factum esse.

42. *quem deum*] He is encouraged by the authority of the person; as is the case in examples. D. *templa cœli*] Poetic periphrasis for *cœlum*. Ennius so writes, on whom this passage is a parody, as D. observes. R. D. Lucr. vi. "Terrifico quatiunt sonitu cœlestia templa." FAR. ¶ *Cœlum* from κοῖλος, hollow, as it appears concave to us. *sonitu*] Bentley reads *nutu;* Ov. Met. ii. 849. "qui nutu concutit orbem." But *sonitus* alludes to thunder. R. D.

43. *Ego homuncio*, &c.] Comp. Aristoph. Nub. 1075. Μοιχὸς γὰρ ἢν τύχῃς ἁλοὺς, τάδε ἀντερεῖς πρὸς αὐτον, Ὡς οὐδὲν ἠδίκηκας: εἶτ' εἰς τὸν Δί' ἐπανενεγκεῖν: Κἀκεῖνος ὡς ἥττων ἔρωτός εστι καὶ γυναικῶν. Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο. L. ¶ In such cases the sentiment ought to be borne in mind, thus expressed by Hor. Ep. i. 19. 17. "Decipit exemplar vitiis imitabile;" lest the example of a great name should "varnish guilt or consecrate a crime." *feci*] Bentley's reading here is certainly to be adopted,—"Ego homuncio hoc non fecerim. Ego vero illud fecerim ac lubens;" for the future is required, not the past. R. D. There is some error in the text. F. ¶ But, it is very natural that Chærea should here anticipate the end of his narrative, and tell Antipho that he has followed the god's example; especially as this is the burthen of his joy, and which he has been most anxious to utter. Thus, "ego illud—lubens," is parenthetic; whence he returns to his narrative and relates the *intermediate* incidents.

44. IAMBIC TETRAMETERS CATALECTIC. —*hæc*] ¶ Scil. "Deum sese in hominem —homuncio hoc non facerem;" as all that passage describes what passed through his mind on that occasion; and the latter part from *At quem* is an actual quotation (so to speak) of what he said to himself. *reputo*] ¶ Think over again.

45. *It, lavit, redit*] ¶ He hurries over the less interesting facts, but describes the rest minutely. *It* and *redit* are not, as some suppose, contractions for preterites,

Sto exspectans, si quid mi imperent. venit una, 'heus tu,' inquit, 'Dore,
Cape hoc flabellum, ventulum huic sic facito, dum lavamus:
Ubi nos laverimus, si voles, lavato.' accipio tristis.
A. Tum equidem istuc os tuum impudens videre nimium vellem:
Qui esset status, flabellum tenere te asinum tantum.
C. Vix elocuta est hoc, foras simul omnes proruunt se;
Abeunt lavatum: perstrepunt; ita ut fit, domini ubi absunt.
Interea somnus virginem opprimit: ego limis specto,
Sic per flabellum clanculum: simul alia circumspecto,
Sati'ne explorata sint. video esse: pessulum ostio obdo.
A. Quid tum? C. Quid? quid tum? fatue. A. Fateor. C. An ego occasionem
Mihi ostentatam, tantam, tam brevem, tam optatam, tam insperatam,
Amitterem? tum pol ego is essem vere, qui simulabar.

but the three verbs here are the *præsens historicum* (see Hec. v. 3. 3.); for *lavo* has two conjugations. Hor. Od. iv. 6. 26. "Phœbe, qui Xantho lavis amne crines." This is further plain from *sto*, and *venit* (46), and *accipio* (48). *illæ*] ¶ Scil. ancillæ.

46. *Sto expectans*] ¶ He was anxiously awaiting their directions, that they might the sooner quit the apartment.

47. *flabellum*] Persons of the better class, especially when sleeping at noon, used to have an attendant to fan them, both to refresh and to keep off flies. The more elegant *flabella* or *muscaria* were made of peacocks' feathers (pavonina); others of ox tails. As curtains became common, the practice fell into disuse. CASAUB. on Sueton. Aug. 82. Eurip. Orest. 1425. Παρὰ βόστρυχον αὔραν, αὔραν, Ἑλένας, Ἑλένας, εὐπαγεῖ κύκλῳ Πτερίνῳ πρὸ παρηΐδος ἀΐσσων. FAB. *sic*] ¶ Waving it, to show him the manner.

48. *lavamus—laverimus*] The active and passive used together; both being in use with good authors, though the passive is more frequent. R. D. *tristis*] As if he rather wished for something else. D. ¶ He *pretended* to be sorry, as a slave would naturally be, on having a task assigned (so above, "terram intuens modeste"), while he was really glad, as the maids were now about to leave the room.

49. *os tuum*] A man may ridicule even his friend, in a jocular way. D.

50. *status*] *Status* is σχῆμα, *statura* is bodily height. D. *asinum*] Because this was the task of effeminate slaves. D. *tantum*] *Tantus* can refer to bodily size and stature. R. D.

51. *proruunt se*] Actively; as Ad. iii. 2. 21. "Cæteros ruerem." FAR. i. e. celeriter se proripiunt; so *erumpere*, 2. R. D.

52. *ita ut fit*] See An. i. 1. 53.

53. *opprimit:*] ¶ She sank into sleep from the effects of the bath. *Opprimo* expresses what happens to a person involuntarily. *Occupo* is similar in An. i. 5. 62. "Mors continuò ipsam occupat." *limis*] Scil. oculis, i. e. askance, which indicates either fear, or eagerness. R. D. *specto*] ¶ Scil. virginem cubantem; for he afterwards says, "alia circumspecto."

54. *Sic*] δεικτικόν, and necessarily added; for *limis* and *per flabellum* cannot well be understood without being shown. D.

55. *Sati'ne*] ¶ *Ut videam* satisne *an non*, &c. *pessulum ostio obdo*] ¶ Hea. ii. 3. 37. "Anus foribus obdit pessulum."

56. *Fateor*] Scil. that I am *fatuus* for asking such a question. G.

57. AN IAMBIC TETRAMETER HYP.—*ostentatam*, &c.] Observe his strong language; occasionem, ostentatam, tantam, brevem, optatam, insperatam. D.

58. IAMBIC TETRAMETERS CAT.—*essem*] ¶ Scil. si amitterem. See iv. 3. 25. *qui*] i. e. eunuchus. ¶ This is by attraction for *quem*, scil. quem me esse simulabar; see Hea. i. 1. 35.

A. Sane hercle ut dicis. Sed interim de symbolis quid actum est?
C. Paratum est. A. Frugi es: ubi? domine? C. Immo apud libertum Discum.
A. Perlonge est: sed tanto ociùs properemus. muta vestem.
C. Ubi mutem? perii; nam domo exulo nunc: metuo fratrem,
Ne intus sit: porro autem, pater ne rure redierit jam.
A. Eamus ad me: ibi proximum est, ubi mutes. C. Recte dicis.
Eamus: et de istac simul, quo pacto porro possim
Potiri, consilium volo capere unà tecum. A. Fiat.

ACTUS IV.—SCENA 1.

DORIAS.

Ita me Di ament, quantum ego illum vidi, nonnil † timeo misera,
Ne quam ille hodie insanus turbam faciat, aut vim Thaidi.
Nam postquam iste advenit Chremes adolescens, frater virginis,
Militem rogat, ut illum admitti jubeat. ille continuò irasci:
Neque negare audere. Thais porro instare, ut hominem invitet.

59. *Sed interim*] ¶ Having heard the account of his friend's strange dress and adventure, he loses no time in returning to the business upon which he had come in search of him, and in which he feels more personally interested. See iii. 4. 2. &c.

60. *Paratum est*] ¶ Impersonal; 'all is ready,' i. e. the banquet arranged. *frugi*] Applied to one who is profitable to himself or to others. Ad. v. 9. 2. Perizon. Sanct. Min. iv. 4. explains the expression by understanding *idoneus* or *natus* frugi. R. D. Useful as *fruits* to mankind. D. *ubi? domine?*] Though the place was appointed ("locus, tempus constitutum est," iii. 4. 3.) yet Antipho asks *where?* because he had gone to the place and found "parati nihil," iii. 4. 4. Bœc.

61. *Perlongè est:*] ¶ Scil. ubi habitat Discus; see Hea. ii. 2. 10.

62. *domo exulo*] i. e. prope jam exulo. D. *nunc*] ¶ I cannot go home in this dress, and there is no othér place where I can change. *metuo fratrem*] This affair might involve his *brother*, who might be thought to have suborned a person to enter in disguise and deceive Thais under pretext of a gift; and the dress might enable his *father* to trace the intrigues of both. Bœc. ¶ On this idiom see Hea. i. 1. 32.

63. *ne rure*] We are thus prepared for the old man's appearance afterwards. D.

64. *ad me*] ad meas ædes. Mi. *proximum est*] i. e. commodissimum domicilium. Mi.

65. *de istac*] ¶ He cannot divest his thoughts of her for a moment. *porrò*] See An. iii. 4. 17.

Dorias (see Argument to act iii. sc. 3.) returning from the soldier's house, relates a quarrel which took place in consequence of Chremes being introduced, and which was not yet ended when she left the place.

1. A TROCHAIC TETRAMETER.

2. A TROCHAIC TETRAMETER CAT.—*ille —insanus*] Spoken in a manner as if the soldier were known to be disagreeable to all. D.

3. AN IAMBIC TETRAMETER.—*advenit*] ¶ Scil. to the soldier's house, whither he had been conducted to meet Thais; see iii. 3. 32. Observe that Dorias was his conductor ("Abi. Dorias, cito hunc deduce ad militem") whence she is enabled to give this account. *frater virginis*] See i. 2. 123.

4. TROCHAIC TETRAMETERS.—*rogat*] Scil. Thais. *irasci*] As against a rival. D. ¶ Ellipsis: see iii. 1. 12.

5. *Neque negare audere*] As it was the

Id faciebat retinendi illius causâ: quia illa, quæ cupiebat
De sorore ejus indicare, ad eam rem tempus non erat.
Invitat tristis: mansit. ibi illa cum illo sermonem occipit:
Miles vero sibi putare adductum ante oculos æmulum,
Voluit facere contra huic ægre. 'heus,' inquit, 'puer, Pamphilam
Arcesse, ut delectet hîc nos.' illa exclamat, 'minime gentium:
In convivium illam?' miles tendere inde ad jurgium.
Interea aurum sibi clam mulier demit: dat mihi ut auferam.
Hoc est signi, ubi primum poterit, se illinc subducet, scio.

ACTUS IV.—SCENA 2.

PHÆDRIA.

Dum rus eo, cœpi egomet mecum inter vias,

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request of his mistress. D. *porrò*] ¶ For, to request that he would *invite* him was more unreasonable than to ask *admission* for him.

6. *Id faciebat*] ¶ Thais made this request in order merely to detain Chremes, to have an occasion, after she should leave Thraso, of disclosing to him the fact of Pamphila being his sister, which she could not do in the soldier's presence. *illa*] ¶ i. e. *quoad* illa; or it is the nominative pendent; see Hec. iii. 1. 6.

7. IAMBIC TETRAMETERS.—*ad eam rem*] ¶ Scil. ad indicandum quæ cupiebat.

8. *tristis*] ¶ A person does with reluctance quod negare non audet. *tristis*] Invitus. On the contrary, Virg. Æn. v. 236. "Vobis lætus ego," &c. D. *Invitat—mansit*] ¶ Invitat *miles*; mansit *Chremes*. To avoid change of subject, Bentley reads *Invitatu' est: mansit*, making the line a trochaic.

9. TROCHAIC TETRAMETERS CAT. *adductum*] Stronger than *admissum*, and because he saw Chremes himself displeased, he laid the whole blame on Thais, which is the reason why Chremes does not suffer from him in the quarrel. D. *ante oculos*] ¶ As if setting him at defiance.

10. *contrà*] ¶ See ii. 3. 63. He follows the advice given him, iii. 1. 54. where see. To avoid the non-elision in *ægre*, and the shortening of *e* in *puer*, B would read, *puer, i, Pamphilam*, &c.

11. A TROCHAIC TETRAMETER HYP.—*delectet hic nos*] As much as to say, quod Thais non facit. *Delectet* refers to her being *fidicina*. D. ¶ Thraso considers he has a sort of claim for Pamphila, as having presented her to Thais.

12. TROCHAIC TETRAMETERS CAT.—*In convivium illam?*] Scil. arcessas. D. In Greece, minstrels and courtezans were introduced at table; but not women of respectability. R. D. *miles tendere inde*] Donatus punctuates, *miles tendere. inde ad jurgium*—scil. itum est. Bœc.

13. *aurum sibi*] The golden ornaments from her head. R. D. Mad. Dacier supposes two reasons for her doing this; first, lest the soldier might take them from her; then, because it was not usual for courtezans to appear in the street with such ornaments. Z.

14. *Hoc est signi*] Whether, *signi* quamobrem metuam "ne quam ille hodie insanus," &c. (line 2.)—or, *signi* unde scio quod "ubi primum poterit," &c. D. ¶ The latter. Dorias knows not how the *jurgium* ended, as she came away home when the *aurum* was given to her. *se—subducet*] i. e. clam et furtim decedet. Below, v. 7. 25. R. D.

Phædria returns from the country, and relates his reasons for not remaining there during the two days, as he had promised. See arguments to act. i. sc. 2. and act. ii. sc. 1.

1. IAMBIC TRIMETERS.—*Dum rus eo*] It is now time to recall Phædria to the scene, since all has been done which required his absence. D. *cœpi*] The order is, cœpi aliam rem ex alia cogitare. D. *inter*

Ita ut fit, ubi quid in animo est molestiæ,
Aliam rem ex alia cogitare, et ea omnia in
Pejorem partem. quid opu' est verbis? dum hæc puto,
Præterii imprudens villam. longe jam abieram,
Cum sensi. redeo rursum, male vero me habens.
Ubi ad ipsum veni diverticulum, constiti.
Occepi mecum cogitare: 'Hem! biduum hîc
Manendum est soli sine illa? quid tum postea?
Nihil est? quid? nil? si non tangendi copia est,
Eho, ne videndi quidem erit? si illud non licet,
Saltem hoc licebit: certe extremâ lineâ
Amare haud nihil est.' villam prætereo sciens.—
Sed quid hoc, quod timida subito egreditur Pythias?

vias] i. e. in via, dum eo. *Inter* often denotes duration of time within which a thing (denoted by the accusative following it) is doing; when something else is described as taking place simultaneously; so inter tumultum, inter cœnam, inter pocula. R. D.

4. *in Pejorem partem*] Supply *cogitare, ibant, vergebant*, or something similar. D. *puto*] Considero, Æn. vi. 332. "multa putans." R. D. ¶ See An. i. 1. 86. and above, iii. 5. 44. "dum hæc mecum reputo."

5. *imprudens*] ¶ Opposed to *sciens*; 13. "prætereo sciens." see Hea. iv. 1. 19.

6. *sensi*] ¶ Scil. me præteriisse. *malè—me habens*] Molestiâ affectus. See on An. ii. 6. 5. R. D.

7. *diverticulum*] The word is used in two senses. 1. A temporary lodging into which the traveller *turns* from the high road for refreshment, or to pass the night, Græcè ἀτραπόν. 2. The place where a path, branching off from the high way, conducts to a private seat. N. ¶ Horace Ep. i. 15. 10. uses *diversorium* for an inn. The word here means the turning of the road.

8. *biduum*] ¶ He begins already to consider the length of the time (short as it is) with abhorrence, although in setting out he was rather resolute. ii. 1. 18. "stat sententia." *hîc*] As if in a lonely and gloomy place. D.

9. *soli*] His being *sine illâ* is a reason why he should require some consolation, instead of being *solus*. Others consider *soli* and *sine illâ* to mean the same thing; the latter being an explanation of the former D. *quid tum*] ¶ What after all shall I gain by thus torturing myself for two days?

10. *nil?*] ¶ Aposiopesis; shall I gain *nothing?*—since it is so, I will return to town at once; for in town '*though* tis true I cannot enjoy her company, yet I can at least see her.'

11. *Eho*] As if he was not talking to himself, but arguing with another. D. *illud—hoc*] ¶ The former—the latter; i. e. tangere—videre.

12. *extremâ lineâ*] ¶ This is generally supposed to be a metaphor from the extreme bounds of the race course, which is far away; thus *amare extremâ lineâ* is, to enjoy the loved object, as it were, from a distance, i. e. by sight merely. But Faber interprets it as a metaphor from the first sketch and outlines of the *painter;—sight* being the first progress towards love. He cites Augustin. Civit. Dei, ii. 21. who compares the commonwealth to a picture ("rempublicam sicut picturam") whose colours are fading away, "sed ne id quidem curavit, ut formam saltem ejus et extrema tanquam lineamenta servaret."

13. *sciens*] See line 5.

ACTUS IV.—SCENA 3.

PYTHIAS, PHÆDRIA, DORIAS.

PY. UBI ego illum scelerosum, misera, atque impium inveniam? aut ubi quæram?
Hocine tam audax facinus facere esse ausum? PH. Perii! hoc quid sit vereor.
PY. Quin etiam insuper scelus, postquam ludificatu' est virginem,
Vestem omnem misere discidit: tum ipsam capillo conscidit.
PH. Hem! PY. Qui nunc si detur mihi;
Ut ego unguibus facile illi in oculos involem venefico!—
PH. Nescio quid profectò absente nobis turbatum est domi.
Adibo. Quid istuc? quid festinas? aut quem quæris, Pythias?
PY. Ehem, Phædria, ego quem quæram? i'ne hinc, quo dignus, cum donis tuis
Tam lepidis. PH. Quid istuc est rei?

PYTHIAS comes out complaining of the supposed Eunuch's violence to Pamphila, and meets Phædria, who scarcely crediting goes to his own house to see if he is to be found there.

1. TROCHAIC TETRAMETERS.—*sceleroseum—impium*] *Scelerosum* against Thais; *impium* against the girl. D. *Scelerosus* is stronger than *sceleratus*. Gellius iv. 9. observes that adjectives in *osus* denote excess. R. D.

3. A TROCHAIC TETRAMETER CAT.—*scelus*] ¶ The substantive applied by metonymé is stronger than *scelerosus* or any adjective form. This word therefore is consistent with "quin etiam insuper." See AN. v. 4. 38. on "odium."

4. AN IAMBIC TETRAMETER.—*Vestem, &c.*] It thus appears that she made resistance; or rather, that she afterwards tore her dress and hair, from grief. FAR. *ipsam*] ¶ Opposed to *vestem*. He not only tore her dress, but extended violence further *(tum)* to her person, in tearing her hair. *ipsam capillo conscidit*] Better than if she said, ipsi capillum conscidit. D. A rare construction. Justin. i. 10. "lacerari toto corpore." R. D.

5. AN IAMBIC DIMETER.—*Hem!*] ¶ Surprised to hear of such conduct in his eunuch (as he of course supposes the person to be). *Qui*] ¶ See Hea. ii. 3. 122. *detur mihi*] So persons often speak in anger. Ad. iii. 2. 13. "totam familiam dari mihi obviam." R. D.

6. AN IAMBIC TETRAMETER.—*Ut*] ¶ Join *ut facilè*, i. e. quam facile; and see Hea. iv. 1. 51. *involem*] Cum vi irruam; v. 2. 20. "quin involem in capillum." Ov. Met. xii. 560. "Involat, et digitos in perfida lumina condit." R. D. ¶ Comp. Hor. Od. i. 6. 17. "prœlia virginum Strictis in juvenes unguibus acrium." See iv. 6. 2. *venefico*] Either a term of abuse, commonly used by women; or it means, one who intruded under the disguise of an eunuch. MU.

7. A TROCHAIC TETRAMETER CATALECTIC.—*absente nobis*] For absente *me*. The ancients sometimes spoke thus, with more attention to the meaning, than to the grammatical properties of the words. Catull. Carm. cviii. 5. "insperanti nobis." Tibull. El. iii. 7. 24. 55. "nec merito nobis inimica merenti."

8. IAMBIC TETRAMETERS. — *Adibo*] ¶ Comp. iii. 5 9. v. 4. 25. *festinas?*] Turbaris et trepidas. Sall. "festinantibus in summâ inopiâ patribus." D.

9. *quem quæram?*] ¶ In repeating another's question the mood is often changed. *quæram*] Scil. rogas? D. *dignus*] To be written *dignu*'s for dignus es. G.

10. AN IAMBIC DIMETER.—

PY. Rogas me? eunuchum quem dedisti nobis, quas turbas dedit!
Virginem quam heræ dono dederat miles, vitiavit. PH. Quid ais?
PY. Perii! PH. Temulenta es. PY. Utinam sic sint, qui mihi male volunt!
D. Au obsecro, mea Pythias, quid istuc nam monstri fuit?
PH. Insanis: qui istuc facere Eunuchus potuit? PY. Ego illum nescio
Quid fuerit: hoc, quod fecit, res ipsa indicat.
Virgo ipsa lacrymat; neque, cum rogites, quid sit, audet dicere.
Ille autem bonus vir nusquam apparet: etiam hoc misera suspicor,
Aliquid domo abeuntem abstulisse. PH. Nequeo mirari satis,
Quò ille abire ignavus possit longius; nisi si domum
Forte ad nos rediit. PY. Vise amabo, num sit. PH. Jam faxo scies.
D. Perii! obsecro, tam infandùm facinus, mea tu, ne audivi quidem.
PY. At pol ego amatores mulierum esse audieram eos maximos:
Sed nil potesse. verum miseræ non in mentem venerat:
Nam illum aliquò conclusissem, neque illi commisissem virginem.

11. AN IAMBIC TETRAMETER.—*eunuchum quem*] ¶ Zeugma; see An. pr. 3. Al. *eunuchum quem dedisti nobis?* i. e. *qualem* dedisti; as if she said subornatum, non verum. BA.

12. TROCHAIC TETRAMETERS CATALECTIC.—*Quid ais?*] See An. i. 1. 110.

13. *Temulenta*] See An. i. 4. 2. *sic*] ¶ Scil. temulenti. On this kind of imprecation see Hea. v. 3. 13. *malè volunt!*] Malè velle alicui, is, to be hostile to a person; bene velle, to favour him. Hea. v. 2. 6. "tibi bene ex animo volo." R. D.

14. IAMBIC TETRAMETERS.—*quid istuc nam*] ¶ Tmesis, for *quidnam istuc*. On this use of *nam*, see An. ii. 6. 18. *monstri*] Whatever is contrary to nature is *monstrum;* such as if the person who has acted thus should be an eunuch. E. ¶ Comp. An. i. 5. 16. "Aliquid monstri alunt."

16. AN IAMBIC TRIMETER.—*res ipsa indicat*] See Hea. ii. 3. 43. *Res ipsa* means the facts connected with the case, which she gives afterwards.

17. IAMBIC TETRAMETERS.—*rogites*] ¶ The second person implies that several put the question to her. See An. i. 1. 108. The same is intimated by the frequentative verb; An. i. 1. 48. *quid sit*] ¶ Scil. rei; or, quod lacrymat. *audet*] What if she had been beaten; yet she would not be *ashamed* to say it. D.

18. *bonus vir*] Ironically. For it is now plain that he is not the eunuch. D. *nusquam apparet*] Constat hæc argumenta esse, quod ipse virginem vitiaverit. D. *misera*] ¶ Pythias was concerned; for she had been left in a manner in charge of affairs during the absence of Thais.

20. *ignavus*] Al. *ignarus*, a stranger at Athens, and ignorant of the streets. FAR. *nisi si*] See An. i. 5. 15.

21. *num sit*] Scil. domi; or, num sit quod dicis. D. *faxo scies*] ¶ For *scias;* as if they were used separately, 'I will effect it;—you shall know.' Comp. ii. 2. 54. "faxo, calcibus sæpe insultabis." Ph. ii. 1. 78. "faxo hic aderit."—*Faxo* being equivalent to 'I will effect,' 'I engage,' 'I warrant you,' came to be used in a manner detached from the grammatical structure of the sentence, just as an adverb,—'assuredly, positively.'—Phædria here goes towards his own house.

22. *ne audivi quidem*] ¶ Much less did I ever *see* such an occurrence before.

23. *At*] ¶ For *atqui*, 'and yet.' *eos*] Non credunt virginem esse vitiatam. E.

25. *conclusissem*] ¶ Scil. *si* in mentem venisset. So, iii. 5. 58. "ego is essem," scil. *si* amisissem. *commisissem*] ¶ Especially as Thais had given such strict charge, iii. 2. 52. "Curate istam diligenter virginem."

ACTUS IV.—SCENA 4.

PHÆDRIA, DORUS, PYTHIAS, DORIAS.

Ph. Exi foras, sceleste: at etiam restitas,
Fugitive? prodi, malè conciliate. Dorus. Obsecro. Ph. Oh!
Illud vide, os ut sibi distorsit carnifex!
Quid huc reditio est? quid vestis mutatio?
Quid narras? paulum si cessassem, Pythias,
Domi non offendissem: ita jam ornarat fugam.
Py. Habesne hominem, amabo? Ph. Quidni habeam? Py. Factum bene!
Dorias. Istuc pol vero bene. Py. Ubi est? Ph. Rogitas? non vides?

Phædria, having found Dorus at home, and in a strange dress (Chærea's) brings him forth before Pythias, and extorts from him an account of the recent affair; thus finding that his brother is implicated, he seeks an occasion of breaking off the subject, and of retiring with Dorus from the presence of Pythias. Then Pythias and Dorias agree not to tell Thais what happened to Pamphila, in her absence from home.

1. Iambic trimeters.—*Exi foras, sceleste:*] A jocular mistake, by which Phædria doubts not that Dorus is the person whom he seeks, and attacks him as if he were. D. *etiam*] See An. v. 2. 8. *restitas?*] Naturally; for he wonders why he is dragged forth. D.

2. *Fugitive?*] He uses these epithets, as imputing to him what is the guilt of Chærea. D. ¶ As one who, having done amiss, "nusquam apparet," iv. 3. 18. *malè conciliate*] Purchased dearly; procured at a high price. Cic. Att. ii. 4. "quæ male empta sunt." *Bene emere* means to buy cheaply. *Conciliare* means, to purchase, Plaut. Epid. iii. 4. 36. Pseud. i. 2. 1. R. D. Every compact is called *conciliatio*. Far.

3. *Illud vide, os ut*] Punctuate thus. Plaut. Aul. i. 1. 7. "Illuc sis vide, ut incedit." Bœc. *os—distorsit*] ¶ Dorus exhibits terror in his features, certainly; but from ignorance of the cause of Phædria's violence; not from conscious guilt. *carnifex*] See An. i. 2. 12.

4. *Quid huc reditio est?*] i. e. cur huc rediisti, cur vestem mutasti? Verbals with *sum*, are often put for the cognate verbs, and take the like case in construction. Ad. iii. 3. 67. "hi mihi ne corrumpantur cautio est." Plaut. Truc. ii. 7. 62. "quid tibi hanc est notio." Terence might also have written "quid vestem mutatio est." R. D. *vestis mutatio*] ¶ See An. i. 1. 17. end. Phædria sees that his eunuch is not in his own proper dress, and is thus confirmed in suspecting that he is *fugitivus* and guilty.

5. *narras?*] See Hea. i. 2. 18. *paululum, &c.*] It is usual for the angry to turn from the object of their excitement, to address another. D. *cessassem*] See iv. 3. 21.

6. *offendissem:*] ¶ Properly applied to one upon whom, as he conceives, he *came by surprise*, while in the act of making his escape. *jam*] ¶ Already, when I had arrived at the house. *ornârat fugam*] i. e. paraverat; as ornare nuptias, convivium, exercitum; and iii. 5. 34. "adornant ut lavet." Far. ¶ Al. *ornabat*, but the pluperfect is better; as thus, the speed and alertness for making off would be the greater.

7. *Habesne hominem*] ¶ Have you secured the fellow? Though Pythias sees he has laid hold of some one, yet she asks, Habesne hominem (scil. quem quærimus?) for she perceives that this is not the person who entered Thais' house as the eunuch. Wherefore she humourously asks, (8) "where is he?" *Factum bene!*] ¶ Ironically.

8. *Istuc*] ¶ Scil. if he has really secured the person. *Ubi est?*] ¶ As much as to say, 'If you have, pray bring him out here; how comes it that we do not see him?'

Py. Videam? obsecro, quem? Ph. Hunc scilicet. Py. Quis hic est homo?
Ph. Qui ad vos deductus hodie est. Py. Hunc oculis suis
Nostrarum nunquam quisquam vidit, Phædria.
Ph. Non vidit? Py. An tu hunc credidisti esse, obsecro,
Ad nos deductum? Ph. Nam quem? alium habui neminem. Py. Au!
Nec comparandus hic quidem ad illum est: ille erat
Honestâ facie et liberali. Ph. Ita visus est
Dudum, quia varia veste exornatus fuit:
Nunc tibi videtur fœdus, quia illam non habet.
Py. Tace obsecro; quasi vero paulum intersiet.
Ad nos deductus hodie adolescentulus,
Quem tu videre vero velles, Phædria.
Hic est vietus, vetus, veternosus, senex,
Colore mustellino. Ph. Hem, quæ hæc est fabula?
Eò redigis me, ut, quid egerim, egomet nesciam.
Eho tu! emine ego te? Dorus. Emisti. Py. Jube, mihi denuo

10. *oculis suis—vidit*] Such expressions as, oculis videre, auribus audire, often occur; but they are used to give emphasis; otherwise, Quintilian observes, the phrases are incorrect. R. D.

11. *Nostrarum*] See Hea. ii. 4. 6. *quisquam*] By *archaism*, for *quæquam*. R. D.

13. *Nam*] ¶ Why should I not think so, *for*, whom else should I suppose. See An. v. 1. 4. ii. 6. 18. *Au!*] ¶ Compare the word used by Mysis, An. iv. 4. 42.

15. *Ita visus est*] ¶ Phædria cannot think that the person who was conducted to Thais' house is any other than Dorus.

16. *variâ veste*] *Varia vestis* is the same as *paragoda*, and *colorea*, ποικίλη. scil. embroidered in various colours, or wrought with various threads to represent figures of animals, or having an embellished border. But *versicolor* vestis is properly one which shows different colours, when viewed in different directions, e. g. like pigeons' necks, —ἀλλάσσον χρῶμα. Sal.

18. *Tace*] Here meaning παύου, cease to contend with me on the subject. G. *Obsecro* is added, lest *tace* might be offensive. D. *quasi verò paulum*] ¶ As if there existed merely a trifling difference, such as could be accounted for by change of dress.

20. *tu videre verò velles*] Eager to convince Phædria, she is led to praise even him against whom she is angry. The force of *tu* is,—even *you* who may not wish to see him; angry on account of the treatment of the girl.—Or, *you*, who are a good judge of beauty, and a lover of Thais. D.

21. *vietus*] i. e. languid, bent with age; properly 'flexile,' from *viere*, to bind, whence *vietores*, *vimen*. R. D. *vetus*] i. e. senex. Hor. Epod. viii. 3. "et rugis vetus frontem senectus exaret." Eunuchs were prematurely old. R. D. *veternosus*] i. e. slow and stupid from age. *Veternus* is properly an inordinate propensity to sleep; whence metaphorically, torpour and dullness of mind. *Veternosus* is also applied to a dropsical person. See Bentley on Hor. Ep. i. 8. 10. R. D.

22. *mustellino*] Menander, as Donatus states, called the eunuch γαλεώτην, stellio (a kind of lizard), meaning that his face was spotted, freckled. Wherefore Terence wrote *stellionino*; as pavoninus from pavo, leoninus from leo. B. ¶ Donatus attributes an error here to Terence in misinterpreting Menander's word. *mustellino*] Sublivido; such as the weasel has. R. D. *fabula?*] See An. iv. 4. 8.

23. *quid egerim*] Bentley very properly

Respondeat. PH. Roga. PY. Venistin' hodie ad nos? negat.
At ille alter venit, annos natus sedecim,
Quem secum adduxit Parmeno. PH. Agedum, hoc mi expedi
Primum: istam, quam habes, unde habes vestem? taces?
Monstrum hominis! non dicturu' es? DORUS. Venit Chærea.
PH. Fraterne? DORUS. Ita. PH. Quando? DORUS. Hodie. PH.
Quam dudum? DORUS. Modo.
PH. Quicum? DORUS. Cum Parmenone. PH. Norasne eum prius?
DORUS. Non. nec, quis esset, unquam audieram dicier.
PH. Unde igitur fratrem meum esse sciebas? DORUS. Parmeno
Dicebat eum esse: is dedit mi hanc. PH. Occidi.
DORUS. Meam ipse induit: post unà ambo abierunt foras.
PY. Jam satis credis sobriam esse me, et nil mentitam tibi?
Jam satis certum'st, virginem vitiatam esse? PH. Age nunc, bellua,
Credis huic quod dicat? PY. Quid isti credam? res ipsa indicat.
PH. Concede istuc paululum: audi'ne? etiam nunc paulum. sat est.
Dicdum hoc rursum: Chærea tuam vestem detraxit tibi?
DORUS. Factum. PH. Et ea est indutus? DORUS. Factum. PH.
Et pro te huc deductu' est? DORUS. Ita.

reads *quid emerim;—quid* elegantly applied to a person. R. D.

26. *annos natus sedecim*] Pythias might mistake, or even err designedly, per μείωσιν, for Chærea could not have been on guard at the Piræus, until nineteen years of age, or eighteen at least. FAR.

27. *expedi*] Expone. v. 5. 20. Sall. Jug. 5. "priusquam hujus rei initium expediam." R. D.

28. *taces?*] He is properly silent, as he fears Chærea. D.

29. *Monstrum hominis*] So above, the eunuch is called "senem mulierem." D.

30. *Modò*] Not defining the time exactly; but a vague expression, as he answers with timidity, from fear of Chærea. BŒC. ¶ *Modo* is an usual answer to *Quamdudum;* An. v. 2. 9. "D. Modo introii. S. Quasi ego *quamdudum* rogem." In which passage the backwardness of Davus to give a direct answer to his master's question, may be compared with that of Dorus here.

32. *Non. nec*] ¶ He does not give a short reply, when he has an occasion of extenuating his offence.

33. *fratrem meum*] One who seldom left the Piræus, and must come a great distance to reach the city. These are such cross questions as we see pleaders use when they strive to elicit evidence. D.

34. *eum esse*] ¶ Scil. fratrem tuum, Chæream. *hanc*] ¶ Scil. vestem; such is his evasiveness, that he only now gives an answer to, "unde habes vestem?" having first taken time to introduce whatever would tend to palliate his offence.

36. TROCHAIC TETRAMETERS CAT.—*sobriam*] Because Phædria had said "temulenta es," (iv. 3. 13.) and she recalls this expression as if it were a grievous injury. Virg. Æn. vii. 452. "En ego victa situ." xi. 392. "pulsus ego?" D.

38. *Credis huic*] He endeavours to detract from her belief, by the character of the person—a eunuch and a slave. D. ¶ On the construction see An. iii. 2. 17. *credam*] ¶ Change of mood, see iv. 3. 9. *res ipsa indicat*] ¶ As she had said iv. 3. 16.

39. *Concede istuc*] Apart to the eunuch, to draw him away from the hearing of Pythias, in order the better to suggest to him as he afterwards does. Plaut. Aul. i. 1. 16. "Abscede, etiam nunc: etiam nunc: etiam. ohe! Istic adstato." BŒC.

40. *detraxit*] Exuit. Sueton. Cæs. 84. "vestem detractam sibi injecere flammæ." Hea. i. 1. 72. "soccos detrahunt." R. D.

PH. Juppiter magne! O scelestum atque audacem hominem!
PY. Væ mihi!
Etiam nunc non credis, indignis nos esse irrisas modis?
PH. Mirum, ni tu credas quod iste dicat. quid agam nescio.
Heus! negato rursum: possumne ego hodie ex te exsculpere
Verum? vidistine fratrem Chæream? DORUS. Non. PH. Non potest
Sine malo fateri, video: sequere hac: modo ait, modo negat.
Ora me. DORUS. Obsecro te vero, Phædria. PH. I'ne intro? DORUS. Oi, eï.
PH. Alio pacto honeste quo modō hinc abeam nescio:
Actum est siquidem. tu me hic etiam, nebulo, ludificabere?
PY. Parmenonis tam scio esse hanc technam, quam me vivere.
DORI. Sic est. PY. Inveniam pol hodie, parem ubi referam gratiam.
Sed nunc quid faciendum censes, Dorias? DORI. De istac rogas
Virgine? PY. ITA; utrum taceamne, an prædicem? DORI. Tu pol, si sapis,

42. *Juppiter magne!*] ¶ Phædria is disappointed and vexed, that Dorus has not denied any thing which he had before said; as this hope induced him to ask the question a second time. *scelestum*, &c.] This, uttered concerning Chærea, he wishes to be understood by Pythias as referring to Dorus. D. ¶ He even yet thinks, or affects to think, that Dorus is *scelestus* and *audax* in uttering fabrications.

43. *nos*] ¶ In the insult against one, the whole household are insulted. *indignis—modis*] See An. v. 4. 36.

44. *tu credas quod iste*] Whether, serva quod servus; or, stulta quod stultus; or, femina quod eunuchus—? D.

45. *Heus!*] In a low voice, not to be heard by Pythias. FAR. *negato rursum*:] But he had not yet *denied;* therefore *rursum* means, rursum interrogatus. ANON. *possumne ego*] ¶ Spoken aloud; he wishes to have an appearance of extorting the truth from Dorus, whose account he now credits, but wishes Pythias to disbelieve it, as he sees that it implicates his brother. *exsculpere*] To extort by force and menace. Plaut. Cistell. ii. 2. 6. "in quæstione vix exsculpsi ut diceret." R. D.

47. *malo*] ¶ See An. ii. 5. 20. Phædria by the artifice (*negato rursum*) having elicited from Dorus an expression (*non*) which is sufficient to invalidate his previous evidence, pretends before Pythias total dissatisfaction with it, (modo ait, modo negat) and at the same time takes occasion to break off any further investigation, 'with a good grace,' (*honeste*, 49.) by retiring with the eunuch (*sequere hàc*) under pretence of chastising him.

48. *Ora me.*] ¶ Aside to Dorus, that he may pretend to plead and deprecate his anger, which is now feigned. *intrò*] ¶ To Phædria's house, whence he had dragged him. *Oi ei*] ¶ Pretending to bewail.

49. *Alio pacto*] ¶ Than by pretending anger and chastisement against the eunuch. He says this aside to himself. *honestè*] Salvo meo honore, et fratris. G. *hinc abeam*] Extricate myself from this business. Hea. iv. 2. 5. "latere tecto abscedere." Ph. v. 8. 58. "pulchrè discedo." R. D.

50. *Actum est*] Aloud, and still as if angry at the eunuch. D. ¶ All is over with you; you shall never be forgiven. See i. 1. 9.—Phædria and Dorus go into the house. *siquidem*] Aposiopesis; siquidem hæc ita sint. ANON. See An. iii. 1. 7.

51. *technam*] A Greek word signifying an artifice or stratagem; *tam* is tam certè. R. D.

52. *parem—referam gratiam*] This is a preparation for the issue of the plot. D. ¶ Take revenge; see ii. 3. 93.

54. *Virgine?*] ¶ Whom their mistress (Thais) left in their charge. *prædicem*] No error as to metre has corrupted more passages in Plautus and Terence, than ignorance of the fact, that feet, which by the rules of prosody are cretics, can have place in an iambic and a tetrameter. H. *prædicem*, scil. Thaidi.

Quod scis, nescis, neque de eunucho, neque de vitio virginis:
Hac re et te omni turbâ evolves, et illi gratum feceris.
Id modo dic, abisse Dorum. PY. Ita faciam. DORI. Sed videon' Chremem?
Thais jam aderit. PY. Quid ita? DORI. Quia, cum inde abeo, jam tum inceperat
Turba inter eos. PY. Aufer aurum hoc: ego scibo ex hoc, quid siet.

ACTUS IV.—SCENA 5.

CHREMES, PYTHIAS.

C. ATTAT! data hercle verba mihi sunt: vicit vinum quod bibi.
Ac dum accubabam, quam videbar mi esse pulchre sobrius!
Postquam surrexi, neque pes neque mens satis suum officium facit.
P. Chremes! C. Quis est? ehem Pythias: vah! quanto nunc formosior
Videre mihi, quam dudum! P. Certe tu quidem pol multo hilarior.
C. Verbum hercle hoc verum erit, † Sine Cerere et Libero friget Venus.

55. *Quod scis, nescis*] See Hea. iv. 4. 26. ὀξύμωρον. *neque—neque*] ¶ As if *non scis* had preceded.

56. *Hac re*] ¶ Scil. nesciendo quod scis. *turbâ*] See An. i. 4. 8. *evolves*] i. e. expedies, rescue yourself from quarrel. Ph. v. 4. 5. "me evolvere ex his turbis." R. D. *gratum*] ¶ quod gratum erit; illi gratificata fueris.

58. *Thais jam aderit*] ¶ Because she sees Chremes, who was with her at the soldier's house.

59. *Turba*] Jurgium, rixa. FAR. *aurum*] See iv. 1. 13. *hoc*] Scil. Chremete. FAR. *scibo*] See Hea. iv. 6. 20.

CHREMES returns from the soldier's house somewhat intoxicated, and speaks a little to Pythias before Thais comes up.

1. IAMBIC TETRAMETERS.—*Attat!*] See An. i. 1. 98. *data—verba*] Whether, by the soldier; or by the courtezan, whom he suspects of treachery in every thing; or rather, by the wine itself, as an insinuating deceptive thing? D. This scene shows that intemperance is an incentive to caprice; for Chremes who, when sober, hated the courtezan, is now not averse. EBI. ¶ Chremes scarcely credits the surprising account concerning his sister (see end of note on iv. 6. 7.)—this, added to a quantity of wine, to which he is little accustomed, has confused his intellect.

2. *accubabam*] ¶ Scil. at the soldier's table, see arg. act. iv. sc. 1. *pulchrè*] ¶ Splendide, valde, bene; Hea. iii. 1. 41.

3. *neque pes*, &c.] More fully Lucretius, iii. "Consequitur gravitas membrorum: præpediuntur Crura vacillanti: tardescit lingua: madet mens: Nant oculi." Bœc. Hom. Od. vi. Οἶνος ἔχει φρένας. FAR. *suum officium facit*] Imitated by Ovid, Am. i. 590. "officium præstent mensque pedesque suum." R. D. ¶ Hor. Sat. ii. 7. 108. "Illusique pedes vitiosum ferre recusant Corpus."

4. *quanto nunc*] To the drunken, τὰ μὴ καλὰ, καλὰ πέφανται. So, Anacharsis, when told that he had married a plain person: "Heus puer, vinum funde meracius, ut illam formosam reddam." FAR.

5. *dudum!*] Paulo ante; as *dudum* often refers to a short space of time. R. D.

6. *Verbum*] See i. 2. 95. *Sine Cerere,*

Sed Thais multo ante venit? P. An abiit jam a milite?
C. Jamdudum: ætatem. lites sunt inter eos factæ maximæ.
P. Nil dixit, ut sequerere sese? C. Nil, nisi abiens mi innuit.
P. Eho nonne id sat erat? C. At nesciebam id dicere illam, nisi quia
Correxit miles, quod intellexi minus: nam me extrusit foras.
Sed eccam ipsam: miror ubi ego huic anteverterim.

ACTUS IV.—SCENA 6.

THAIS, CHREMES, PYTHIAS.

T. Credo equidem illum jam adfuturum esse, ut illam a me eripiat: sine veniat!
Atqui si illam digito attigerit uno, oculi illico effodientur.
Usque adeo ego illius ferre possum ineptias, et magnifica verba,

&c.] Cic. Nat. deor. ii. 23. "fruges Cererem appellamus, vinum autem Liberum; ex quo illud Terentii, *Sine Cerere*," &c. Hieron. ep. ad Furiam: "etiam comicus, cujus finis est humanos mores nosse atque describere, dixerit, *Sine*," &c. L. Three instances of metonymè, *Cerere*, *Libero*, and *Venus*. D. Horace Od. iii. 18. 6. calls the bowl Veneris sodalem. R. D. *friget*] See ii. 2. 37. *Erit* is for *est*, another reading.

7. A TROCHAIC TETRAMETER CAT.—*Sed*] Marking transition.

8. IAMBIC TETRAMETERS.——*ætatem*] ¶ diu, longum tempus: see ii. 3. 49, on *hora*.

9. *dixit*] ¶ Thais scil. On *nisi* see An. iv. 1. 40.

10. *Eho*, &c.] The young man is of such simplicity as to need reproof from Pythias; for, what need for Thais to *speak*, if she *nodded?* D. *nesciebam*] ¶ Imperfect; 'I was ignorant for some time,' and would have remained so, *unless*, &c. *id*] ¶ Scil. ut sequerer sese. *dicere*] For velle, significare. So An. iii. 2. 22. "Quasi tu dicas, factum id consilio meo." D. See Ph. i. 2. 54.

12. AN IAMBIC TRIMETER.—*ubi*] In what part of the way I got before her. D.

Thais returning home finds Chremes arrived at the door, and tells him that Thraso just following her in consequence of the quarrel at his house, and intending to seize Pamphila by way of retaliation. She persuades Chremes to await his approach in the street, and gives him advice how to appease the man, if possible, and induce him to desist;—she then goes into the house and shuts the door.

1. TROCHAIC TETRAMETERS.——*Credo equidem illum.*] These words show that Thais is excited, and has been recently in a quarrel. Therefore, as if in the midst of the affair, she does not name either the soldier or the girl, but designates them by pronouns. D. *a me eripiat*] *Mihi eripere* is a more frequent construction; but others also accompany the verb with a preposition. Liv. xii. 14. "coloniam ex hostibus eripere." R. D. *sine*] See i. 1. 20.

2. *digito attigerit uno*] Persons uttering a threat often suppose a case of offence as slight as possible, and even against such denounce revenge. D. *oculi*] Both in tragedies and comedies appears the propensity of women to attack the eyes. So, above, "illi in oculos involem venefico." D. Because the eyes allure to love. Eri. It is common for women to use their nails against themselves and others; Virg. Æn. iv. 673. "Unguibus ora soror fœdans, et pectora pugnis." Æn. iii. 233. "prædam pedibus circumvolat uncis." D. (on Eu. v. 2. 20.)

3. *Usque adeo-dum*] See An. iv. 1. 38. B. omits *ego*, metri causâ. *ineptias*] Al. *ineptiam*, which avoids the syncopè. *mag-*

Verba dum sint: verum enim si ad rem conferentur, vapulabit.
C. Thais, ego jam dudum hic adsum. T. O mi Chremes, te ipsum exspectabam.
Sci'n' tu, turbam hanc propter te esse factam? et adeo ad te attinere hanc
Omnem rem? C. Ad me? quî? quasi istuc—T. Quia, dum tibi sororem studeo
Reddere et restituere, hæc atque hujusmodi sum multa passa.
C. Ubi ea est? T. Domi apud ME,—C. Hem! quid est?
T. Educta ita, uti teque illâque dignum est. C. Quid ais? T. Id quod res est:
Hanc tibi dono do, neque repeto pro illa quicquam abs te pretî.
C. Et habetur, et refertur, Thais, a me, ita uti merita es, gratia.
T. At enim cave, ne prius, quam hanc a me accipias, amittas, Chreme.
Nam hæc ea est, quam miles a me vi nunc ereptum venit.
Abi tu, cistellam, Pythias, domo effer cum monumentis.

nifica] Full of boasting. Tibull. eleg. ii. 6. 11. "Magna loquor, sed magnifice mihi magna locuto, Excutiunt clausæ fortia verba fores." R. D. ¶ Properly applied to the soldier, who is naturally *gloriosus* (pr. 38.)

4. *Verba—rem*] ¶ Antithesis; see Hec. iii. 4. 3. *ad rem conferentur*] If he will attempt to execute what he threatens. R. D.

7. *Ad me? qui?*] A rustic, and timid, he is excited by the courtezan's words. D. *quasi istuc*] Guietus supplies *moverim*; Thais, before he ends the sentence, replies, *Quia*, &c. Bœc. ¶ The answer of Davus An. iii. 2. 22. would suit this place: "Quasi tu dicas, factum id consilio meo." *sororem*] ¶ We are to suppose that Thais disclosed the affair to him, while he was at the soldier's house.

8. *Reddere et restituere*] See Hec. v. 3. 21.

9. AN IAMBIC DIMETER.—*Hem! quid est?*] He is alarmed from his sister being at a courtezan's house; Thais immediately meets this. D.

10. A TROCHAIC TETRAMETER.—*uti teque*, &c.] ¶ i. e. liberè (see An. i. 1. 11.) ac pudicè (An. i. 5. 40.) educta. *Quid ais?*] See An. i. 1. 110. *res*] See Hec. iii. 4. 3.

11. A TROCHAIC TETRAMETER CAT.—

12. AN IAMBIC TETRAMETER CAT.—*Et habetur, et refertur*] *Habere gratiam* is, to entertain feelings of gratitude for services; *referre gratiam* is, to actually repay them. R. D. Sall. Jug. 110. "et, quoad vixeris, nunquam redditam tibi gratiam putaris, semper apud me integra erit." Qui *habet* apud se gratiam, nondum *retulit*. D.

13. TROCHAIC TETRAMETERS CAT.—*ne prius*, &c.] A thing cannot be lost, which has not yet been possessed; but this mode of expression is lawful in the popular style of comedy. D.

14. *Nam hæc*, &c.] She says this, not to throw obstacles in the young man's way, but to prepare him for what is to come, as she sees him presuming more than he ought. D.

15. IAMBIC TETRAMETERS CAT.—*monumentis*] Most annotators explain this word as referring to *toys* or other tokens with which infants used to be exposed, as a means of recognizing them in better times; these were called γνωρίσματα. But Pamphila was not exposed, but was carried off and sold by pirates: therefore the *monumenta*, or *signa* are what she calls (below) vestis, ornamenta, or any thing which the girl wore when she was carried away. To this is to be referred iii. 3. 16. "Ecquis cum ea unâ?—quid habuisset, cum perit?" R. D.

C. Vide'n' tu illum, Thais,—P. Ubi sita est? T. In risco. odiosa cessas?
C. Militem secum ad te quantas copias adducere?
Attat! T. Num formidolosus, obsecro, es, mi homo? C. Apagesis,
Ego formidolosus? nemo est hominum, qui vivat, minus.
T. Atque ita opu' est. C. Hau! metuo, qualem tu me esse hominem existimes.
T. Imo hoc cogitato; quicum res tibi est, peregrinus est.
Minus potens quam tu, minus notus, minus amicorum hîc habens.
C. Scio istuc. Sed tu quod cavere possis, stultum admittere est.
Malo ego nos prospicere, quam hunc ulcisci, acceptâ injuriâ.
Tu abi, atque obsera ostium intus, dum ego hinc transcurro ad forum.
Volo ego adesse hic advocatos nobis in turba hac. T. Mane.

16. *Vide'n' tu*] His seeing him while yet afar off, indicates fear. D. *Ubi sita est?*] ¶ Cistella, scil. She pays no attention to the quaking Chremes. *risco*] A Phrygian word, meaning a kind of osier chest, covered with hide. D.

17. TROCHAIC TETRAMETERS CAT.—*copias*] Scil. the parasite, Donax, Syriscus, Simalio, and Sanga. It is natural for the rude simplicity of Chremes to call six men *copiæ*, which is applied to legions assembled. D.

18. *formidolosus*] This word implies either, formidable, or timid. D. ¶ Our word *fearful* is similar in having the double application, active or passive. *Apagesis*] i. e. I afraid? Away, I am not. E. Plaut. Trinum. ii. 1. 25. "apage amor." D.

20. *ita opu' est*] Scil. ut haud formidolosus sis.

21. *peregrinus est*, &c.] A passage concerning facility or difficulty of litigation; this subject is treated of also in An. iv. 5. 15. &c. Ad. ii. 2. 3, 4. Ph. iv. 3. 23. Bœc.

22. *minus amicorum*] See Hea. i. 2. 19.

23. *Sed tu quod*, &c.] Terence wishes to show that more of his expressions savour of cowardice than of courage; for he is about to say, "Omnia prius experiri quam armis sapientem decet." D. Augustin. De vit. beat. "verissima est illa sententia, Nam tu quod vitare possis, stultum admittere est." L. It is better to provide against, than repent. Menander in Stobæus: Σωφρονέστερον δ' οἶμαι τοῦ μετὰ τὸ παθεῖν ἐγκαλεῖν, τὸ πρὶν παθεῖν φυλάξασθαι τὸ μὴ παθεῖν. FAR. ¶ *Tu* then does not particularly mean Thais here; but is used by a figure, on which see An. i. 1. 108. *admittere*] Better than *pati*; for it means *pati fieri*. D.

24. *ego*] See iii. 3. 26. *prospicere*] To provide that a thing may not take place. D. See An. iii. 5. 18. and Sall. Cat. 25. "Res monet cavere ab illis magis, quam quid in illos statuas consultare." Chremes (line 14 of next scene) praises this his own caution, calling it *consilium*. Bœc.

25. *obsera ostium*] The βάλανος was a bit of iron, in shape like an acorn (as the name imports) which exactly fitted into the *sera* (μοχλὸν) or wooden bar, and so attached it to the door that it could not be opened, unless by inserting into the βαλανὸς another piece of iron, oblong, in order to draw it out. This was called βαλανάγρα, or κλεὶς, the key. Outer doors, leading to the street, were thus secured. SAL. *transcurro*] See Hec. iii. 4. 17. *ad forum*] Because there the lawyers walked about, waiting for their services to be required; hence called ἀγοραῖοι. L. The judicial part of the forum was open in front; there was the tribunal and seats; with us called the sessions house. In the midst of the area were sheds, where traffic was carried on; the market place. Here were to be seen merchants and usurers, and those whom the choragus enumerates in Plautus, Curcul. iv. 1. FAR.

26. *Volo*] Not *cupio*; as if less cowardly. D. *advocatos*] See ii. 3. 48.

C. Melius est. T. Mane. C. Omitte, jam adero. T. Nil opus est istis, Chreme:
Hoc modo dic, sororem illam tuam esse, et te parvam virginem
Amisisse; nunc cognosse. signa ostende. P. Adsunt. T. Cape.
Si vim faciet, in jus ducito hominem: intellextin'? C. Probe.
T. Fac animo hæc præsenti ut dicas. C. Faciam. T. Attolle pallium.
Perii! huic ipsi est opus patrono, quem defensorem paro.

ACTUS IV.—SCENA 7.

THRASO, GNATHO, SANGA, CHREMES, THAIS.

Thr. Hancine ego ut contumeliam tam insignem in me accipiam, Gnatho?
Mori me satiu' est. Simalio, Donax, Syrisce, sequimini.
Primum ædes expugnabo. G. Recte. Thr. Virginem eripiam., G. Probe.
Thr. Male mulcabo ipsam. G. Pulchre. Thr. In medium huc agmen cum vecti, Donax:

27. *Melius est*] ¶ Scil. transcurrere ad forum. *jam*] ¶ Forthwith; see Hec. iv. 1. 28. *istis*] Either advocatis; or, omnibus quæ dixisti. Virg. Æn. i. 94. "aut quid petis istis?" D.

28. *dic*] ¶ Scil. to the soldier, when he shall come up with his *copiæ*.

29. *signa*] ¶ The *monumenta*, mentioned line 15. *Cape*] In saying this she gives into his hand, "cistellam cum monumentis."

31. *Fac animo*, &c.] Thais would not add this if she did not see fear in his countenance; and *faciam* is pronounced timidly. D. *præsenti*] See An. v. 4. 34. *Attolle pallium*] Chremes, from awkwardness or drunkenness, trails his cloak. D. Thus he could run more expeditiously. Plaut. Capt. iv. 1. 2. "Conjiciam in collum pallium, primo ex me hanc rem ut audiat." R. D.

32. *huic ipsi*] This complaint of the courtezan rather commends the young man as one of simplicity and integrity, than censures. D. *paro*] See An. i. 1. 5.

Thraso leads his domestics and attendants to the house of Thais, with the greatest bombast, threatening to take the place by storm, and seize Pamphila. Deterred, however, by a few resolute words from Chærea and Thais, the party return home.

1. Iambic tetrameters.—*ut—accipiam*] See An. i. 5. 29.

2. *Mori*] ¶ Bravado of the soldier, on an insignificant matter of quiet life. *sequimini*] Warfare when undertaken suddenly on emergency (per tumultum) was called *evocatio;* when the leader accosted the people,—"qui rempublicam salvam vultis, me sequimini." D. ¶ Such was called tumultuaria militia, or militia per conjurationem. Hence, Virg. Æn. viii. 4. "simul omne tumultu Conjurat trepido Latium." *Simalio*] From *simius* or *simia;* on account of deformity of face. D. ¶ Comp. Cic. Fam. viii. 12. "Malui collegæ ejus me obligare, quam illius simiæ vultum subire." *Donax*] From being weak and frail, as a *reed*. D. Al. *Dorax*. L. *Syrisce*] Diminutive of Syrus. Names admirably chosen for contempt. D.

3. *Rectè—Probè—Pulchrè*] Observe the flatterer's hypocrisy; for, what is there *rectè* in storming a house; what *probitatis*, in carrying off a girl; what *pulchritudinis* in ill-treating a woman? D. ¶ Comp. ii. 2. 21. "ait, aio. postremo imperavi egomet mihi Omnia assentari."

4. *Malè mulcabo*] Observe the order of

Tu, Simalio, in sinistrum cornu: tu, Syrisce, in dexterum.
Cedò alios: ubi centurio est Sanga, et manipulus furum? S. Eccum adest.
Thr. Quid, ignave, peniculon' pugnare, qui istuc huc portes, cogitas?
S. Egone? imperatoris virtutem noveram, et vim militum;
Sine sanguine hoc fieri non posse;—quî abstergerem vulnera.
Thr. Ubi alii? S. Qui, malum, alii? solus Sannio servat domum.
Thr. Tu hosce † instrue: hic ego ero post principia: inde omnibus signum dabo.
G. Illuc est sapere! ut hosce instruxit, ipsus sibi cavit loco.
Thr. Idem hoc jam Pyrrhus factitavit. C. Vide'n' tu, Thais, quam hic rem agit?
Nimirum consilium illud rectum est de occludendis ædibus.
Tha. Sane, quod tibi nunc vir videatur esse, hic nebulo magnus est;
Ne metuas. Thr. Quid videtur? G. Fundam tibi nunc nimis vellem dari,

warfare; first, to storm the walls; then to recover the property seized; lastly, to punish the plunderers. D. *Mulcare* properly means, mollire, dissolvere; hence verberare, pulsare, and, to treat ill in any way. Ad. i. 2. 10 This is often confounded with *mulctare*, to impose pecuniary penalty. R. D. *vecti*] Used for *vecte;* an instrument for forcing gates. See Bent. on Hor. Sat. i. 5. 72. R. D.

6. *alios:*] Not *reliquos;* as if they were numerous. D. See Hea. iii. 1. 84. *manipulus*] ¶ Romulus, having collected his bands of shepherds, divided them into hundreds, giving them poles variously tied round with bundles (manipuli) of hay. Afterwards the number in each such company was doubled, and divided into two centuries. Thus in a legion there were 30 manipuli, and 60 centuriæ. Afterwards the standard of the manipulus was a spear with a piece of wood across at the top, over which was sometimes the figure of a *hand*, probably to preserve the appropriateness of the name *manipulus*. The word is often put for a band, or any number taken from a cohort; as here 'a band of ragamuffins.'

9. *hoc*] ¶ Quod tu paras. *non posse*] ¶ Scil. scio; to be supplied from "noveram;" see iii. 5. 18. *qui*] ¶ Supply, peniculum (σπογγεῖον) huc portavi.

10. *malum*] See Hea. ii. 3. 77. *Sannio*] Amm. Marcell. xiv. "Ne sannione quidem, ut ait comicus, domi relicto." L. Hence this proverb against those who bring into public with them as many attendants as possible, to appear the more affluent. Weitz. *servat domum*] Al. *domi;* i. e. custodit ea quæ sunt domi. Plaut. Aul. i. 2. 3. "redinum jam intro, atque intus serva." R. D.

11. *post principia:*] These high words are laughable. And he chooses this place, as being himself cowardly. D. In the *prima acies* of an army were the *hastati;* in the *secunda*, were the *principes;* and behind these *(post principia)* the *triarii*. Here Thraso would choose his post. The principes were called principia, as servi servitia. Fab. *omnibus*] As if it could not be conveyed to *all*, unless it issued from that place. D.

12. *Illuc est sapere!*] See Hec. iv. 3. 2. *loco*] i. e. de loco. *De* is often omitted. R. D.

13. *Pyrrhus*] This contributes to the pleasantry of the play; in that a worthless fellow adduces the conduct of the most illustrious men as examples for his absurdities;—here, of Pyrrhus; below, of Hercules. Bœc. King of the Epirotæ, whom Antigonus pronounced to be the best general. Hannibal ranked Alexander first, Pyrrhus second, and himself third. Liv. xlv. Fab.

14. *consilium*] ¶ See iv. 6. 24, 25. Chremes evidently considers the appearance of the besiegers very formidable.

16. *Quid videtur?*] At first he himself

Ut tu illos procul hinc ex occulto cæderes: facerent fugam.
THR. Sed eccam Thaidem ipsam video. G. Quam mox irruimus? THR. Mane:
Omnia prius experiri, quam armis, sapientem decet.
Quî scis, an quæ jubeam, sine vi faciat? G. Di vestram fidem,
Quanti est sapere! nunquam accedo, quin abs te abeam doctior.
THR. Thais, primum hoc mihi responde; cum tibi do istam virginem,
Dixtin' hos mihi dies soli dare te? THA. Quid tum postea?
THR. Rogitas? quæ mi ante oculos coram amatorem adduxti tuum;—
THA. Quid cum illoc agas? THR. et cum eo clam te subduxti mihi?
THA. Libuit. THR. Pamphilam ergo huc redde, nisi vi mavis eripi.
C. Tibi illam reddat? aut tu eam tangas? omnium,—G. Ah, quid ais? tace.
THR. Quid tu tibi vis? ego non tangam meam? C. Tuam autem, furcifer?
G. Cave sis: nescis cui nunc maledicas viro. C. Non tu hinc abis?
Sci'n' tu, ut tibi res se habeat? si quicquam hodie hic turbæ cœperis,

preceded, saying "sequimini;" afterwards on coming nearer he retires "post principia;" but now he has no resolution at all, and looks to the parasite; he soon after says "mane," checking the onset, and at last, "quid nunc agimus?" D. *Fundam*] Not *hastam* or *lanceam*; the distance at which he would fight, shows his fear; and *tibi* as if the parasite could not himself venture on even this. D.

17. *illos*] Thais and her party. D. ¶ He looks on them as formidable enemies. *facerent*] ¶ Scil. si tu cæderes; see iv. 3. 25.

18. TROCHAIC TETRAMETERS CAT.—*Quam mox*] See Ph. i. 3. 9.

19. *quàm armis*] Scil. experiri. This is an awkward ellipsis, and a two-fold construction; therefore Bentley's reading *arma* is preferable. R. D. ¶ Incoherence in speech is but consistent with the soldier's fright.

20. *Qui scis*, &c.] ¶ A pretext, to screen his cowardice in proposing an armistice. Compare Gnatho's pretext for suggesting a return home, 41. "jam hæc," &c.

21. *nunquam*] He expresses admiration by a threefold apostrophe; to the gods, to himself, and to the soldier. D.

23. *hos*] See i. 2. 71. *dare*] ¶ For daturam esse. See Hea. v. 2. 49. *tum postea?*] Tum and postea are often joined by pleonasm. R. D. Comp. ii. 3. 78. iv. 2. 9.

24. *ante oculos coram*] ¶ Forcibly expressed; comp. Ad. ii. 4. 5. By *amatorem* he means Chremes, whom he has mistaken for a rival.

25. *Quid cum illoc*] She does not condescend to give him a reason, or exculpate herself. For she has no wish to be reconciled to the soldier. D. These words are spoken by Thraso, not Thais:—*Quid*, nisi quod meretricis est. R. D.

26. *huc redde*] So Hec. "renumeret dotem huc: eat." D.

27. *omnium*] ¶ Aposiopesis; see An. v. 3. 1.

28. *Quid tu*] For he was speaking to Thais, not to Chremes. D. *furcifer?*] See An. iii. 5. 12.

29. *nescis cui*, &c.] The parasite neither altogether keeps silence, lest he might seem wanting to his patron; nor yet acts so prominently as to involve himself in another's quarrel. D. *Non tu*] Spoken to the parasite. FAR.

30. *Sci'n' tu*] To the soldier. FAR.

Faciam ut hujus loci dieique, meique semper memineris.
G. Miseret tui me, qui hunc tantum hominem facias inimicum tibi.
C. Diminuam ego caput tuum hodie, nisi abis. G. Ain' vero, canis?
Sicine agis? THR. Quis tu homo es? quid tibi vis? quid cum illa rei tibi est?
C. Scibis: principio eam esse dico liberam. THR. Hem! C. Civem Atticam. THR. Hui!
C. Meam sororem. THR. Os durum! C. Miles, nunc adeo edico tibi,
Ne vim facias ullam in illam. Thais, ego eo ad Sophronam
Nutricem, ut eam adducam, et signa ostendam hæc. THR. Tun' me prohibeas,
Meam ne tangam? C. Prohibeo, inquam. G. Audi'n' tu? hic furti se alligat.
† Satis hoc tibi est. THR. Idem hoc tu ais, Thais? THA. Quære qui respondeat.
THR. Quid nunc agimus? G. Quin redeamus: jam hæc tibi aderit supplicans
Ultro. THR. Credi'ne? G. Imo certe. novi ingenium mulierum:

32. *Miseret tui me*] The parasite now addresses Chremes in the tone of an adviser; and still flatters the soldier. D. See An. v. 2. 28.

33. *canis?*] Conveying heavy insult; Hom. Il. i. 159. also in the passage Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα. A military expression against an enemy. D.

34. *Quis tu homo*, &c.] The figure ἐπιτροχασμός, when many questions are asked with menace. Virg. Æn. ix. 376. "State, viri, quæ causa viæ? quive estis in armis, Quove tenetis iter?" D.

35. *Hem!—Hui!*] Such expressions are used as sneers against those with whom we are angry. D. *liberam—Civem Atticam—Meam sororem*] Donatus recognises three offices here: assertoris, cognitoris, and fratris. He also justly commends the order, liberam, civem, sororem; for there are three things appertaining to man's estate, according to the Roman lawyers also, namely, libertas, civitas, familia. Bœc.

36. *Os durum!*] For, homo impudens, et perfrictæ frontis; as the bashful are called *mollis frontis*. For the forehead was sacred to shame, as in the proverb, ἐν ὀφθαλμοῖς εἶναι αἰδῶ, cited by Aristot. Rhet. ii. ERI.

38. *signa*] See iv. 6. 29.

39. *furti se alligat*] i. e. plagii se reum facit. Plaut. Poen. iii. 4. 27. Supply crimine, or scelere; as in Cicero we often meet alligari and obligari scelere. R. D. The guilty ligantur, the innocent absolvuntur. Professing, as if before the prætor, that he is taking away and detaining a thing, dolo malo, from the proper owner. FAR. See on the idiom, Hea. ii. 1. 13.

40. *Quære qui respondeat.*] An elegant formula used by those who think another unworthy of being answered. Ov. Amor. iii. 11. 28. "Quære alium pro me qui queat ista pati." R. D.

41. *Quid nunc*] See 16. *Quin*] See An. ii. 3. 25. *jam*] ¶ See Hec. iv. 1. 28. On this pretext of the dastardly parasite, see line 20.

42. *Credi'ne?* &c.] ¶ *Credere* has the same force as *opinor*. An. ii. 2. 30. "*Opinor*, narras? non rectè accipis. Certa res est." *novi ingenium*, &c.] Hec. iii. 1. 32. "Sunt fermè, ut pueri, levi sententiâ." WEITZ. ¶ Hea. iii. 3. 9. "Novi ego amantium animum;" on the sentiment comp. Virg. "varium et mutabile semper femina." Shaks. "Frailty, thy name is woman."

Nolunt, ubi velis: ubi nolis, cupiunt ultro. THR. Bene putas.
G. Jam dimitto exercitum? THR. Ubi vis. G. Sanga, ita ut fortes decet
Milites, domi, focique fac vicissim ut memineris.
S. Jamdudum animus est in patinis. G. Frugi es. THR. Vos me hac sequimini.

ACTUS V.—SCENA 1.

THAIS, PYTHIAS.

T. PERGI'N', scelesta, mecum perplexe loqui?
'Scio;' 'nescio;' 'abiit;' 'audivi;' 'ego non affui.'
Non tu istuc mihi dictura aperte es, quicquid est?
Virgo conscissâ veste lacrymans obticet;
Eunuchus abiit: quamobrem? quid factum est? taces?
P. Quid tibi ego dicam misera? illum eunuchum negant
Fuisse. T. Quis fuit igitur? P. Iste Chærea.
T. Qui Chærea? P. Iste ephebus frater Phædriæ.
T. Quid ais, venefica? P. Atqui certo comperi.
T. Quid is obsecro ad nos? quamobrem adductu' est? P. Nescio;
Nisi amasse credo Pamphilam. T. Hem! misera occidi;

44. *Jam*] ¶ *Now*, as if he had performed the purposed achievement. *dimitto exercitum?*] This was done when either peace was concluded, or the enemy was vanquished. D. ¶ Whereas this *exercitus*, otherwise "manipulus furum," has met with ignominious defeat, without striking a blow. *fortes*] ¶ Soldiers who have proved themselves brave in action (!) and who deserve a comfortable fireside, and rest in return, and as a solace (vicissim) for their hardships.

45. *memineris*] A military word, used to encourage for battle. Hom. μνήσασθε δὲ θούριδος ἀλκῆς. DA.

46. *Frugi es.*] Gnatho shows himself much more keen for eating than for fighting. These soldiers seem less ready to fight pro aris et focis, than "fruges consumere nati." BœC. On *frugi*, see iii. 5. 60.

THAIS sifts Pythias, as to the cause of the distress in which she has found Pamphila; and discovering that one Chærea, a brother of Phædria, had been the author of the late outrage, rebukes her severely. Chærea himself soon comes within sight, and the women retire.

1. IAMBIC TRIMETERS.—*perplexè*] περιπλέγδην, intricately and indirectly. FAR. Doubtfully and obscurely. Liv. xxxiii. 34. "nihil jam perplexe, ut ante, sed aperte pronunciatum." R. D. Plaut. Pers. iv. 6. 26. "contortiplicata oratio." Gloss. *tortiloquium*, συνεστραμμένη ὁμιλία. L.

2. *Scio*, &c.] *Scio* fiere puellam; *nescio* vitiatam; *abiit* eunuchus; *audivi* domi hoc admissum; *ego non affui* cum hæc fierent. D.

4. *obticet;*] See Hea. i. 1. 33.

11. *Nisi*] See An. iv. 1. 40.

Infelix, si quidem tu istæc vera prædicas.
Num id lacrymat virgo? P. Id opinor. T. Quid ais, sacrilega?
Istucine interminata sum hinc abiens tibi?
P. Quid facerem? ita ut tu jûsti, soli credita est.
T. Scelesta, lupo ovem commisisti. dispudet,
Sic mihi data esse verba. quid illic hominis est?
P. Hera mea, tace; tace obsecro, salvæ sumus:
Habemus hominem ipsum. T. Ubi is est? P. Hem ad sinisteram;
† Vide'n'? T. Video. P. Comprehendi jube, quantum potest.
T. Quid illo faciemus, stulta? P. Quid facias, rogas?
Vide amabo, si non, quum aspicias, os impudens
Videtur. non est? tum quæ ejus confidentia est!

ACTUS V.—SCENA 2.

CHÆREA, THAIS, PYTHIAS.

C. Apud Antiphonem uterque, mater et pater,
Quasi deditâ operâ, domi erant, ut nullo modo

13. *id*] *Propter* id; as above, "id vero seriò triumphat." D. *opinor*] Artfully said; for she *knows* with certainty. D. *sacrilega?*] αὔξησις, first *scelesta*, then *venefica*, lastly *sacrilega*. D.

14. *Istucine interminata sum*] i. e. nonne istuc interminata sum *ne faceres*. See An. iii. 2. 16. We must suppose that she warned her thus strictly within, before she uttered the last reminding words on going away (iii. 2. 52.) as we have other directions, which she gave within, related by Chærea, iii. 5. 30, &c. *abiens*] iii. 2. 52. "Quid aliud volui dicere? Ehem, curato istam diligenter virginem." Far.

15. *soli credita est*] In iii. 5. 30, &c. Chærea relates to Antipho how the girl was entrusted to him by Thais. He says: "Edicit, ne vir quisquam ad eam adeat, et mihi ne abscedam imperat. In interiore parte ut maneam solus cum sola." Far.

16. *lupo ovem commisisti*] Plaut. Pseud. i. 2. "Ut mavelis lupos apud oves relinquere, quam hos domi custodes." Cic. Philipp. iii. of Anthony, who had said that he would take care of the city till the calends of May; "O præclarum custodem ovium, ut aiunt, lupum." Juv. Sat. vi. "sed quis custodiet ipsos custodes?" Far.

17. *esse verba*] She seems as if she would have said more, if not interrupted by the approach of Chærea. D. *illic hominis*] ¶ Insult implied by the neuter gender and genitive case. See An. i. 5. 16. She sees Chærea with whom she is not acquainted; see on ii. 3. 67.

19. *Habemus hominem*] ¶ Comp. iv. 4. 7. "Habesne hominem, amabo?"

20. *quantum potest*] See An. v. 2. 20.

21. *illo faciemus*] See An. iii. 5. 8.

22. *si*] See Hec. iii. 1. 41. *quum aspicias*] ¶ i. e. "Cum faciem videas." An. v. 2. 15. where see.

23. *est?*] ¶ Scil. os impudens. On *confidentia*, see An. v. 3. 5.

Chærea returns, still in the eunuch's dress, is accosted by Thais and Pythias, and confessing his passion desires to marry Pamphila, and begs of Thais to forward his views. Presently, on the approach of Chremes, he goes into the house with Thais.

1. iambic trimeters.—*Apud Antiphonem*] ¶ At the house of Antipho, who said, iii. 5. 64. "Eamus ad me: ibi proximum est, ubi mutes."

2. *deditâ operâ*] i. e. studio, de indus-

Introire possem, quin viderent me: interim
Dum ante ostium sto, notus mihi quidam obviam
† Venit: ubi vidi, egomet in pedes, quantum queo,
In angiportum quoddam desertum: inde item
In aliud, inde in aliud: ita miserrimus
Fui fugitando, ne quis me cognosceret.
Sed estne hæc Thais, quam video? ipsa est: hæreo;
Quid faciam? quid meâ autem? quid faciet mihi?
T. Adeamus.—Bone vir, Dore, salve: dic mihi,
Aufugistin'? C. Hera, factum. T. Sati'ne id tibi placet?
C. Non. T. Credi'n' te impune habiturum? C. Unam hanc noxiam

tria. Plaut. Pœn. iii. 1. 5. "dedita opera amicos fugitavi." Liv. ii. 51. "dedita opera passim ad illecebras propulsa pecora." R. D. ¶ Hence *dare operam* for instare, studere. And *dedere* is often used for *dare*. —*domi erant*] The point is, not that they were at home, but were in the part of the house through which the young man must enter. D. The poet must have devised a pretext for Chærea's returning in the eunuch's dress; that he might thus be naturally recognized, and brought to promise to marry the injured girl. Bœc.

4. *notus*] ¶ A person with whom I was acquainted; and the position of *mihi* determines it to *notus*. Comp. Hor. Sat. i. 9. 17. "quendam volo visere non tibi notum."

5. *in pedes*] Scil. conjicio. i. e. I flee as quickly as possible. Ph. i. 4. 13. Also, *do* might be supplied, Plaut. Capt. i. 2. 11. "mene vis dem ipse in pedes." R. D. *quantum queo*] See v. 1. 20.

6. *In angiportum*] Supply, fugiens. D. Some explain this word, for, a narrow street without a passage through. But it means a narrow passage in a town, qu. *angustus portus*, i. e. aditus ad portam. In the Adelphi, "id quidem angiportum non est pervium," which would be futile, if every such place was not pervious. Anon. *desertum*:] ¶ Because such purlieus are little frequented, especially by day. Hor. Od. i. 25. 10. "Flebis in solo levis angiportu."

8. *miserrimus Fui fugitando*] i. e. fatigatus, lassus, et languidus sum, dum fugio. As, miser amando, miser currendo. D. ¶ Join *Fui fugitando*, scil. aptus, proclivis, or *in fugitando occupatus* (Hec. Alt. pr. 30. "in experiendo ut essem," where see n.); *miserrimus* being merely an epithet signifying his perplexity. He fled from one bye lane to another, as if he was pursued, so strong (*ita*, see An. i. 2. 2.) was his inclination to continue flight. *Fugitando* is the gerund; see An. iii. 3. 9. Comp. Liv. ii. 9. "esse oneri ferendo." xxxi. 13. "Cum solvendo ære alieno respublica non esset." Ov. Am. iii. 6. 21. "Non eris invidiæ ferendæ."

9. *hæreo*] i. e. I am perplexed; at a loss what to do. Cic. Phil. ii. 29. "hærebat nebulo, quo se verteret non habebat." Ph. v. 7. 70. "nisi mihi prospicio, hæreo." R. D. ¶ For persons in perplexity generally *stop* where they are, till their resolution be taken. So the hesitating lover in this play (i. 1. 1, &c.) as Horace says, "hæret invisis foribus."

10. *quid meâ*] Chærea collects himself again to confidence; he has the same boldness now as in undertaking the criminal act. D. ¶ *Meâ*, scil. refert; cur metuam?

11. *bone vir, Dore, salve*] She commences with an irony natural to persons in anger; and thus affords occasion for comic pleasantry; for Chærea, accosted under the slave's name, humours the illusion, and conducts himself as such; confesses, apologizes, deprecates, like a detected fugitive: and when Thais begins now to proceed more vehemently, "Eho paululum, impudens?" &c. he artfully persists in the irony, "Conservam esse credidi;" which compels Thais to proceed seriously, and accuse him by name: "Missa hæc faciamus" (sc. hæc verborum ludibria, ironiam hanc) et serio agamus,—"non te dignum, Chærea, fecisti" &c. Bœc.

12. *Sati'ne id*, &c.] Thus we expostulate with those whom we detect in error so palpable that they cannot even themselves defend it. Ad. iv. 7. 19. "Cæterum placet tibi factum." Plaut. Amph. i. 3. 16. "hocine placet?" R. D.

13. *impunè habiturum*] Al. *abiturum*.

Omitte: si aliam admisero unquam, occidito.
T. Num *m*eam sævitiam veritus? C. Non. T. Quid igitur?
C. Hanc metui, ne me criminaretur tibi.
T. Quid feceras? C. Paulum quiddam. T. Eho paulum, impudens?
An paulum hoc esse tibi videtur, virginem
Vitiare civem? C. Conservam esse credidi.
P. 'Conservam?' vix me contineo, quin involem in
Capillum: monstrum; etiam ultro derisum advenit.
T. Abi'ne hinc, insana? P. Quid ita vero? debeam,
Credo, isti quicquam furcifero, si id fecero:
Præsertim cum se servum fateatur tuum.
T. Missa hæc faciamus.—Non te dignum, Chærea,
Fecisti. nam si ego digna hac contumelia
Sum maxime, at tu indignus qui faceres tamen.
Neque edepol, quid nunc consilii capiam, scio,
De virgine istac: ita conturbasti mihi
Rationes omnes: ut eam non possim suis,
Ita ut æquum fuerat, atque ut studui, tradere:
Ut solidum parerem hoc mihi † beneficium, Chærea.

But *habiturum* is doubtless correct; v. 6. 18. "Siquidem istuc impune habueris." Virg. "Non impune feres." Farr.

15. *Num—veritus?*] ¶ Scil. es. Comp. An. iii. 2. 16. "num veritus? quid retulit?"

16. *Hanc*] Scil. Pythiam. Far.

20. *involem*] See iv. 3. 6. and iv. 6. 2.

21. *monstrum*] ¶ Scil. hominis. *ultro*] ¶ So far from being *fugitivus*, which guilt suggests to others, he even volunteers to confront us.

22. *ita vero?*] ¶ Scil. abeam. Al. *ita vero abeam?* Al. *ita? vero debeam,—debeam, Credo, isti*] Derived, I conceive, from the twelve tables and the Athenian laws, whereby a person who had attacked a free man was subject to a fine. Therefore she says she can do it with impunity against him, as confessing himself a slave. Anon. A person who injures another binds himself under an obligation as it were, and so becomes his debtor. Thus the Greek phrase, δικὴν ὀφλισκάνειν, and "sicut et nos remittimus debitoribus nostris," i. e. those who have wronged us, and thence owe us satisfaction. G. ¶ The import of the phrase *dare pœnas*, to suffer punishment, gives rise naturally to *debere pœnas*, applied to one who, not having yet *given*, still *owes*. On *furcifer*, see An. iii. 5. 12.

23. *Credo*] ¶ Irony; equivalent to *quasi;* see i. 2. 18. *Si id fecero:*] Si involavero in capillum ejus. D.

25. *Missa hæc faciamus*] See on 11, and An. v. 1. 14.

26. *si*] Supply *et*, i. e. etsi maxime; and although a courtezan is *digna* pati, yet Thais is not *maxime digna* pati. D.

27. *at tu indignus*] Yet it was not consistent with your character to commit it. *Facere contumeliam* is used by M. Antonius for *ferre*, *pati* contumeliam; as facere damnum, jacturam. But such use of the phrase, as uncongenial to the language, is discarded by Cicero, Philip. iii. 9. R. D.

32. *solidum*] i. e. plenum et integrum. To enter into the complete favour of Chremes, by restoring her integram et intaminatam. *Parerem*, i. e. acquirerem, compararem. Far. ¶ *Beneficium* is Pamphila (which Thais is about to confer upon Chremes) who, if restored to her family "ita ut æquum fuerat," would thence be *solidum* beneficium; and she wished "to

C. At nunc dehinc spero æternam inter nos gratiam
Fore, Thais: sæpe ex hujusmodi re quapiam, et
Malo principio, magna familiaritas
Conflata est. quid si hoc quispiam voluit deus?
T. Equidem pol in eam partem accipioque, et volo.
C. Imo ita quæso. unum hoc scito: contumeliæ
Non me fecisse causâ, sed amoris. T. Scio.
Et pol propterea magis nunc ignosco tibi.
Non adeo inhumano ingenio sum, Chærea,
Neque ita imperita, ut quid amor valeat nesciam.
C. Te quoque jam, Thais, ita me di bene ament, amo.
P. Tum pol tibi ab istoc, hera, cavendum intelligo.
C. Non ausim. P. Nil tibi quicquam credo. T. Desinas.
C. Nunc ego te in hac re mi oro ut adjutrix sies;

conciliate to herself this gift (i. e. to conciliate Pamphila) unblemished," leaving it at the same time *solidum* (i. e. leaving *her* integram). Or rather explain, *parerem mihi*, procure to myself, bring into my power—hoc beneficium solidum *conferendum;* i. e. ut solidum conferam. *Chærea*] ¶ Not without point; see Hea. iii. 1. 31.

33. *æternam*] ¶ He means marriage; Virg. Æn. iv. 99. "Quin potius pacem æternam pactosque hymenæos Exercemus?" *inter nos*] ¶ Inter me et puellam. Observe the admirable connexion of these, between the substantive and adjective.

34. *sæpe*, &c.] A similar outrage, scil. the rape of the Sabines, Romulus excuses thus, Liv. "Sæpe ex injuria postmodum gratiam ortam." Heg.

35. *Malo principio*] In the same way good laws take their rise from bad beginnings. Anon. ¶ For in general evil is followed by evil. Cic. Att. 10. ult. "Ut male posuimus initia, sic cætera sequuntur."

36. *Conflata est*] i. e. orta est. Met. from founders of metals, which are said flari and conflari. This word, though it can be used in either sense, in most cases implies disparagement; as, bellum, invidiam, suspicionem, accusationem—conflare. R. D. *quid si hoc*, &c.] He pleads his excuse from necessity and fate. He seems to speak the sentiment of the Stoics, who ascribed all things to higher providence. Anon. Most events arising from sudden impulse, or strange coincidents, were ascribed to special agency of the gods. Virg. Æn. ii. 632. "Descendo, ac, ducente deo, flammam inter et hostes Expedior." Æn. iii. 715. "Hinc me digressum vestris deus appulit oris." Sall. "ut tanta repente mutatio non sine deo videretur." D. *deus?*] He means the god *love*. D. ¶ Chærea may use *deus* in the sense of *amor*, and it is so understood by Thais; but I think that in addition to this an allusion is intended to the effect of Jupiter's intrigue represented in the picture; see iii. 5. 36.

37. *in eam partem accipio*, &c.] She comprehends what the young man has said, and therefore adds: I understand (*accipio*) this from your words, and I am anxious for it. E. Scil. ut æterna inter vos sit gratia, et ex malo, &c. D.

38. *ita quæso*] ¶ Comp. An. i. 5. 64. "Ita spero quidem."

39. *Scio*] It need not be made a question, how can Thais be sure that Chærea was influenced really by love; for otherwise he would not have assumed the character of an eunuch and a slave. D.

41. *Non adeo inhumano*] Virg. Æn. i. 567. "Non obtusa adeo gestamus pectora Pœni." D.

42. *imperita*] i. e. non experta; as being meretrix. D.

43. *quoque*] For he does not love Thais so as to neglect the other; but merely for the other's sake. D.

44. *ab istoc*] Humourously; as being one used to tear the dress and hair of the object of his love. D.

45. *Non ausim*] Knowing that she is his brother's mistress. E. ¶ Or, jocularly; he dare not in presence of Pythias, for fear of her threat, 20 above. *Nil tibi quicquam*] παρέλκον, or nihil for non. D. *quicquam cre-*

Ego me tuæ commendo et committo fidei;
Te mihi patronam capio, Thais; te obsecro;
Emoriar, si non hanc uxorem duxero.
T. Tamen si pater,—C. Quid? ah volet, certo scio:
Civis modo hæc sit. T. Paululum opperirier
Si vis: jam frater ipse hic aderit virginis:
Nutricem arcessitum iit, quæ illam aluit parvulam:
In cognoscendo tute ipse aderis, Chærea.
C. Ego vero maneo. T. Vi'ne interea, dum is venit,
Domi opperiamur potius, quam hic ante ostium?
C. Immo percupio. P. Quam tu rem actura, obsecro, es?
T. Nam quid ita? P. Rogitas? hunc tu in ædes cogitas
Recipere posthac? T. Cur non? P. Crede hoc meæ fidei,
Dabit hic aliquam pugnam denuo. T. Au, tace obsecro.
P. Parum perspexisse ejus videre audaciam.
C. Non faciam, Pythias. P. Non pol credo, Chærea,
Nisi si commissum non erit. C. Quin, Pythias,
Tu me servato. P. Neque pol servandum tibi
Quicquam dare ausim, neque te servare: apage te.
T. Adest optime ipse frater. C. Perii hercle; obsecro,
Abeamus intro, Thais: nolo me in via
Cum hac veste videat. T. Quamobrem tandem? an quia pudet?

do] See An. iii. 2. 17. *Desinas*] ¶ To Pythias.

47. *commendo et committo*] αὔξησις,—showing greater confidence towards Thais. D. See An. i. 4. 3.

48. *patronam*] As if having now become, from your slave, your freedman. Far.

50. *si pater*] Aposiopesis; *assenserit*. Far.

51. *modo*] See Hea. v. 2. 28.

52. *jam—aderit*] See Hec. iv.1 . 28.

53. *Nutricem*] ¶ iv. 7. 37. "ego eo ad Sophronam Nutricem, ut eam adducam." So a nurse is instrumental in proving Antiphila in the Heautont.

55. *vero*] Consenting. Elsewhere it confirms; sometimes it is a conjunction; sometimes it is ironical. Æn. iv. 93. "Egregiam vero laudem et spolia ampla refertis." D. *dum is venit*] ¶ Explanatory of *interea*. See Hec. i. 2. 56.

56. *Domi*] The courtezan, well versed in artifice, not only detains Chærea, but calls him to the place where the girl is; and she asks whether he is willing, as if she did not know. D.

58. *Nam quid*] For *Quidnam*. Ph. i. 4. 23. "nam quod" for quodnam. Virg. Geo. iv. 445. "Nam quis te juvenum confidentissime." R. D. See An. ii. 6. 18.

59. *posthac*] After what he has done. D.

60. *pugnam*] i. e. magnum et audax facinus. Ad. v. 3. 57. "pugnaveris," i. e. magnam rem et memorabilem feceris. R. D.

61. *Parum perspexisse*] Irony; for his *audacia* has not to be yet experienced, as it is thoroughly known. D. ¶ Rather, 'You seem to be not even yet aware of him.'

62. *Chærea*] Jocularly; as he said *Pythias*, she says *Chærea*. D.

63. *Nisi si commissum non erit*] ¶ i. e. 'I do not believe it (scil. that you will do no mischief) unless indeed a trust be not committed to you,' as the girl was entrusted to you just now.

66. *optimè*] See Hea. iv. 3. 44. *ipse frater*] ¶ Virginis; 52.

68. *hac veste*] See end of note on line 2.

C. Id ipsum. P. 'Id ipsum'? virgo vero. T. I præ, sequor.
Tu istic mane, ut Chremem introducas, Pythias.

ACTUS V.—SCENA 3.

PYTHIAS, CHREMES, SOPHRONA.

P. Quid? quid venire in mentem nunc possit mihi?
Quidnam? quî referam illi sacrilego gratiam,
Qui hunc supposuit nobis? C. Move vero ocius
Te, nutrix. S. Moveo. C. Video, sed nil promoves.
P. Jamne ostendisti signa nutrici? C. Omnia.
P. Amabo, quid ait? cognoscitne? C. Ac memoriter.
P. Bene edepol narras: nam illi faveo virgini.
Ite intro: jamdudum hera vos exspectat domi.
Virum bonum eccum Parmenonem incedere
Video. vide ut otiosus it, si dîs placet!
Spero me habere, quî hunc meo excruciem modo.
Ibo intro, de cognitione ut certum sciam:

69. *Id ipsum? virgo vero*] Virginem vero vitiare; id tibi pudori non erat. Fab. [Donatus explains similarly.] Some interpret,—you are ashamed and in confusion, quasi virgo quam vitiasti. E. ¶ Jocularly: '*shame* drive you into the house?—but, now I think of it (*vero*) the girl is there;—*that* draws you in.'

Chremes comes up with the nurse [see iv. 7. 37.] who has the tokens of recognition with her;—Pythias meantime denounces revenge on Parmeno for having imposed on them by disguising Chærea.

1. Iambic trimeters.—

2. *referam—gratiam*] Pythias meditates revenge; how she may punish Parmeno. Juv. Sat. xiii. "quippe minuti Semper et infirmi est animi exiguique voluptas Ultio: continuò sic collige, quòd vindictâ Nemo magis gaudet quam fœmina." Fab.

3. *supposuit*] Subdititious characters are frequently introduced by the ancients, but oftener in comedies than in tragedies. L. ¶ Imposed him upon us for what he was not, scil. a eunuch. *Move*] Theoc. Idyl. xv. 19. κινεῦ δή. See An. iv. 3. 16. R. D. *vero*] For an interjection, expressing anger. D.

4. *nil promoves*] Her steps are slow. "I perceive your body moving, but you are not gaining ground." E. Virg. Æn. iv. 641. "Illa gradum studio celerabat anili." Anon. See An. iv. 1. 16.

5. *ostendisti signa*, &c.] ¶ Comp. iv. 6. 29. "nunc cognosse, signa ostende."

6. *Ac*] See An. ii. 1. 37. *memoriter*] i. e. sine monitore. Sueton. Ner. 10. "omnes ordines subinde ac memoriter salutavit." Where see Oudentorp. R. D.

7. *faveo*] ¶ Comp. An. v. 4. 2. "ipsi cupio Glycerio."

9. *Virum bonum*] ¶ Often used in irony; see An. v. 2. 5. *incedere*] Said of one who walks with an air of importance and security. Propert. ii. 2. 58. "incedit vel Jove digna soror." R. D. ¶ Virg. Æn. i. 50. "Ast ego quæ divum incedo regina."

10. *si dîs placet!*] A proverbial expression, used in censuring the absurdity or presumption of any one, with indignation. Wi. Irony; for the phrase always refers to something bad, which could not please the gods. Ad. iii. 4. 30. R. D.

11. *meo—modo*] See An. i. 1. 125, 126.

12. *cognitione*] Cognitiones, or agnitiones, are frequent in comedies. Lactant. on

Post exibo, atque hunc perterrebo sacrilegum.

ACTUS V.—SCENA 4.

PARMENO, PYTHIAS.

PA. REVISO, quidnam Chærea hic rerum gerat.
Quod si astu rem tractavit, di vestram fidem!
Quantum, et quam veram laudem capiet Parmeno!
Nam ut mittam, quod ei amorem difficillimum, et
Carissimum ab meretrice avara,—virginem
Quam amabat, eam confeci sine molestia,
Sine sumtu, sine dispendio. tum hoc alterum,
Id vero est quod ego mihi puto palmarium,
Me repperisse, quo modo adolescentulus
Meretricum ingenia et mores posset noscere:
Mature ut quum cognorit, perpetuo oderit.
Quæ dum foris sunt, nil videtur mundius,
Nec magis compositum quicquam, nec magis elegans:

Stat. Theb. v. 718. "Mire comœdiæ contigit agnitio filiorum." See Arist. Poet. L.
13. *perterrebo*] ¶ A strong expression. An. i. 1. 142. "perterrefacias Davum."

PYTHIAS takes revenge of Parmeno by giving him a false account of Chærea. She so terrifies him by her representations, that he is about to enter the house to his rescue, when he sees Laches approach, and resolves to break the whole affair to him, and procure his interference to save his young master.

1. IAMBIC TRIMETERS.—*Reviso*] See An. ii. 4. 1.

3. *capiet Parmeno*] See Hec. v. 4. 38.

4. *quòd ei amorem*, &c.] The order of construction is, "virginem quam amabat, amorem difficillimum et carissimum ab meretrice avara (scil. emendum) eam confeci;" i. e. artibus meis devici, superavi; and that without difficulty or annoyance. G. *amorem*] i. e. rem quam amabat. Ov. Met. i. 452. "Primus amor Phœbi Daphne." See Drakenb. on Sil. Ital. xv. 248. R. D. Comp. Hea. ii. 3. 23.

6. *eam*] Redundant. For the ancients often insert words of this kind, *is*, *hic*, &c. which might be omitted. Below, 29, "virginem istam, Thaidi quæ hodie dono data est, Scis eam," &c. See on Liv. xxv. 27. R. D. ¶ The Hebrew language abounds in this idiom. *confeci*] i. e. effeci ut ei potiretur. R. D. and Bœc. ¶ The word occurs often in Terence, and in every instance bears the meaning efficere, or, comparare, if we except An. ii. 1. 4. "curâ confectus."

8. *Id*] ¶ See 6. Or, *hoc alterum* is the nominative pendent. *palmarium*] i. e. præcipuum, et gloria dignum. By the same metaphor, *palma* is for victoria, in Hea. iv. 3. 31. and Ph. pr. 18. R. D. See on Hea. iv. 3. 31.

9. *Me repperisse*] ¶ i. e. "tum hoc alterum—*scil.* me reperisse." &c.

12. *Quæ*] ¶ See Hea. ii. 3. 122. *Illis* is implied to mundius. *mundius*] For, Plaut. Menæc. ii. 3. 4. "Munditia illecebra est animo amantum." Comp. also Lucret. iv. "Nam facit ipsa suis interdum fœmina factis, Morigerisque modis et mundo corporis cultu, Ut facile insuescat secum vir degere vitam." Bœc. ¶ Hor. Od. i. 54. "Cui flavam religas comam, Simplex munditiis."

13. *magis compositum—magis elegans*] In

Quæ, cum amatore svo quum cœnant, liguriunt.
Harum videre illuviem, sordes, inopiam,
Quam inhonestæ solæ sint domi, atque avidæ cibi:
Quo pacto ex jure hesterno panem atrum vorent.
Nosse omnia hæc, salus est adolescentulis.
Py. Ego pol te pro istis dictis et factis, scelus,
Ulciscar: ut ne impune in nos illuseris.
Proh fidem *d*eum! facinus fœdum. O infelicem adolescentulum!
O scelestum Parmenonem! qui istum huc adduxit. Pa. Quid est?
Py. Miseret me: itaque ut ne viderem, misera huc effugi foras,
Quæ futura exempla dicunt in eum indigna. Pa. O Juppiter,
Quæ illæc turba est? numnam ego perii? adibo. quid istuc, Pythias?

his usual way; not to say compositius, elegantius; so above ii. 1. 21. he says, "Minus ineptus, magis severus quisquam, nec magis continens." D. *compositum*] *Componere* means, to arrange in proper place and order. Hence put for *ornare*. Ov. Am. ii. 17. 10. "Nec nisi compositam se prius illa videt." R. D.

14. *liguriunt*] i. e. taste sweet meats with niceness and fastidiousness. *Vorare* in 17. is opposed to it. R. D. Faern rightly excludes *suo*; but the whole line is spurious; for *ligurire* always lengthens the second syllable, nor is it derived from λιγυρὸν, which applies only to sweetness of sound, never to taste. Then *ligurire* means to be greedy of food, which does not suit the context here; besides *amatore suo* is ill put for amatoribus suis. B. Lucian admirably describes the manner of a courtezan at table; Dial. Crobyl. et Corin. Ἢν δέ ποτε καὶ ἀπέλθῃ ἐπὶ δεῖπνον λαβοῦσα μίσθωμα, οὔτε μεθύσκεται, καταγέλαστον γὰρ, καὶ μισοῦσιν οἱ ἄνδρες τὰς τοιαύτας, οὔτε ὑπερεμφορεῖται τοῦ ὄψου ἀπειροκάλως, ἀλλὰ προσάπτεται μὲν ἄκροις τοῖς δακτύλοις, σιωπῇ δὲ τὰς ἐνθέσεις οὐκ ἐπ' ἀμφοτέρας παραβύεται τὰς γνάθους· πίνει δὲ ἠρέμα, οὐ χανδὸν, ἀλλ' ἀναπαυομένη. Comp. Hea. iii. 1. 48. Z.

15. *illuviem*] See Hea. ii. 3. 54. Al. *ingluviem*, i. e. voracitatem.

16. *inhonestæ—domi*] Plaut. Asin. i. 2. 16. "sordido vitam oblectabas pane." Terence elegantly applies *inhonestæ domi* to those who appear mundæ, compositæ, elegantes, *foris*. Accordingly it is one of their arts to conceal 'vitæ postscenia.' Hence Parmeno 'adjudges the palm' to his plan in disclosing these concealments. Bœc. *solæ*] i. e. cum solæ sint. D.

17. *ex jure hesterno*] i. e. dipped in yesterday's sauce. So Physicians often use *ex*. Celsus, iii. 19. "intritum ex vino." *Panis ater* is such as is baked of meal, with the bran; opposed to *candidus* panis. R. D. *ex jure*] ¶ Taken *out of* the mixture in which it was dipped.

19. *pro istis*, &c.] See Hec. ii. 1. 12.

20. *in nos illuseris*] ¶ As she says, v. 3. 3. "Qui hunc supposuit nobis." See Hea. iv. 4. 19.

21. TROCHAIC TETRAMETERS CAT.—*infelicem*] ¶ Scil. Chæream; she pretends compassion ("miseret me") for him, as being *adolescentulus*, and thus easily misled by Parmeno; so An. v. 4. 7, 8. "adolescentulos, Imperitos rerum, eductos libere, in fraudem illicis?" Parmeno thinks differently, 3. "quam veram laudem capiet Parmeno!" and 8, 9.

23. *Miseret me*, &c.] As if to herself, pretending not to see Parmeno. D. *viderem*] ¶ The order is; effugi foras ut ne viderem quæ futura, &c. Al. *foras. Quæ—indigna?* or, *indigna!*

24. *futura—dicunt*] Oropism; see Hea. ii. 3. 56. and Eu. ii. 3. 62. *Dicunt*, scil. mulieres intus. *exempla*] We learn from Plato, that there were three kinds of punishment: κόλασις, τιμωρία, παράδειγμα. The last species (*exempla*) are severe punishments, *exemplary*, to deter others. Mu. ¶ So such phrases as v. 6. 21. "uterque in te exempla edent." Ad. v. 1. 9. "Exempla omnibus Curarum ut esses." *indigna*] Fœda, crudelia. Virg. "indignâ morte peremptum." D. ¶ Pythias, through revenge, wishes to alarm Parmeno, who, she knows, overhears her. She succeeds; hence *O Jupiter*, as he quakes with apprehension for Chærea.

Quid ais? in quem exempla fient? Py. Rogitas, audacissime?
Perdidisti istum, quem adduxti pro Eunucho adolescentulum,
Dum studes dare verba nobis. Pa. Quid ita? aut quid factum est? cedo.
Py. Dicam: virginem istam, Thaidi quæ hodie dono data est,
Scis eam hinc civem esse, et fratrem *ejus* esse apprime nobilem?
Pa. Nescio. Py. Atqui sic inventa est: eam *iste* vitiavit miser.
Ille ubi id rescivit factum frater violentissimus,—
Pa. Quidnam fecit? Py. colligavit primum eum miseris modis,—
Pa. Colligavit? Py. Atque equidem orante, ut ne id faceret, Thaide.
Pa. Quid ais? Py. Nunc minatur porro sese id, quod mœchis solet:
Quod ego nunquam vidi fieri, neque velim. Pa. Qua audacia
Tantum facinus audet? Py. Quid ita 'tantum'? Pa. Annon tibi hoc maximum est?
Quis homo pro mœcho unquam vidit in domo meretricia
Pre*h*endi quemquam? Py. Nescio. Pa. Anne hoc nesciatis? Pythias:
Dico, edico vobis, nostrum esse illum herilem filium,—Py. Hem,

27. *quem addûxti*] Artfully; she does not accuse Parmeno of his offence against Thais; as if her anger against him was overpowered by her vexation on behalf of Chærea in his sufferings. D.

28. *Dum studes*] ¶ *Study* to do it, but have not succeeded. So, pr. 28. "qui furtum facere studuerit."

30. *eam*] See on 6. *hinc*] See An. v. 1. 14. *fratrem ejus*] All to terrify him; *virginem*, then *civem*, then *nobilis* sororem. D.

31. *Nescio*] A person who says *nescio*, can easily be persuaded; therefore Pythias takes no pains to assure him. D. ¶ 'I do not know for certain.' *sic*] ¶ For *talis*; she is found to be such (An. v. 4. 16.) scil. civis, nobilis soror. *eam*] ¶ Emphatic; *that* girl he, to his cost, &c.

32. *violentissimus*] *Violentus* means, having boldness to attempt any violence; capable of acting impetuously without reason. Suet. Cæs. 29. "Curionem violentissimum tribunorum." R. D. ¶ 'Her brother, being a man of fiery spirit,' &c. There seems to be the same difference between *violentus* and *violens*, as between iracundus and iratus (see Hea. iv. 6. 16.) *violentus* implying something habitual.

33. *Quidnam fecit*] See Ph. i. 2. 74. *colligavit*, &c.] She industriously tortures Parmeno by tediousness; leaving room however for undeceiving him afterwards. D. *miseris modis*] See An. v. 4. 36.

35. *minatur*] So that there is yet room for succour; as he has not yet done it. D. *id*] ¶ Scil. facturum esse, quod mœchis *fieri* solet. *mæchis*] This crime was punished among the Locrians by putting out one eye; the Lacedemonians had no law on the subject, so rare was the offence. With the Athenians, by a law of Draco, to be detected was capital; by Solon's laws, the offender was left at the discoverer's mercy. Pe. and Wi.

37. *Quid ita*] Pythias speaks in defence of such a punishment, to frighten him the more. D. *tibi*] ¶ In your opinion. *maximum*] ¶ Scil. facinus quod audere posset.

39. *Nescio*] ¶ Not anxious to hold out against this. See 31. *hoc*] ¶ What I am now about to apprize you of.

40. *Dico, edico*] *Edico* is more than *dico*; for persons used it to imply a threat

Obsecro, an is est? Pa. ne quam in illum Thais vim fieri sinat.
Atque adeo autem cur non egomet intrò eo? Py. Vide, Parmeno,
Quid agas, ne neque illi prosis, et tu pereas. nam hoc putant,
Quicquid factum est, ex te esse ortum. Pa. Quid igitur faciam miser?
Quidve incipiam? ecce autem video rure redeuntem senem:
Dicam huic, an non? dicam hercle: etsi mihi magnum malum
Scio paratum: sed necesse est: huic ut subveniat. Py. Sapis.
Ego abeo intro: tu isti narra omne ordine, ut factum siet.

ACTUS V.—SCENA 5.

LACHES, PARMENO.

L. Ex meo propinquo rure hoc capio commodi:
Neque agri, neque urbis odium me unquam percipit.
Ubi satias cœpit fieri, commuto locum.
Sed estne ille noster Parmeno? et certe ipsus est.
Quem præstolare, Parmeno, hic ante ostium?
P. Quis homo est? ehem, salvum te advenire, here, gaudeo.
L. Quem præstolare? P. Perii: lingua hæret metu.
L. Hem! quid est, quid trepidas? sati'ne salve? dic mihi.

in case their words should be slighted. R. D.

42. *intrò eo?*] ¶ Scil. ne Chærea colligetur.

46. *dicam*] Parmeno is designedly detained from entering, that he may impress the old man with his fears and the fancied dangers of Chærea; as this new character is introduced for the purpose of eliciting the mystery of the plot. Bœc.

47. *Sapis*] She says this, not from seeing what is to happen; but from being satisfied with having imposed on Parmeno. D. ¶ Here we see Pythias has completed her threat, v. 3. 2. "referam illi sacrilego gratiam;" as she now *illusit* Parmenonem, as *he* had done with respect to her and the other domestics, v. 4. 20. "ut ne impune in nos illuseris."

Parmeno gives Laches an account of Chærea's disguise, and of the dangerous situation in which he believes him to be placed. The old man then hurries to the courtezan's house to rescue his son.

1. iambic trimeters.—*rure*] See iii. 3. 13.

2. *percipit*] i. e. penitus capit, occupat. R. D.

3. *satias*] See iii. 1. 13.

5. *præstolare*] *Præstolari* means præsto esse, for the purpose of waiting for some one; it is construed with the dative also, as Cic. Att. ii. 15. R. D. And Cic. Cat. i. 9. "qui tibi ad forum Aurelium præstolarentur armati." E.

6. *Quis homo*] He looks, as if by surprise, at his master, whom he had perceived before. Far. *salvum te advenire*] See Hea. ii. 4. 27.

7. *lingua hæret metu*] Fear, sorrow, and other affections often impede utterance. Virg. Æn. ii. 724. "vox faucibus hæsit." Ov. Am. i. 7. 20. "pavido lingua retenta metu." R. D.

8. *sati'ne salve?*] ¶ Comp. An. iv. 5. 9. "quo pacto hic? sati'n' recte?" where see note.

P. Here, primum te arbitrari, quod res est, velim:
Quicquid hujus factum est, culpa non factum est mea.
L. Quid? P. Recte sane interrogasti: oportuit
Rem prænarrasse me. Emit quendam Phædria
Eunuchum, quem dono huic daret. L. Cui? P. Thaidi.
L. 'Emit'? perii hercle! quanti? P. Viginti minis.
L. Actum est. P. Tum quandam fidicinam amat hic Chærea.
L. Hem, quid? amat? an scit jam ille quid meretrix siet?
An in astu venit? aliud ex alio malum!
P. Here, ne me spectes: me impulsore hæc non facit.
L. Omitte de te dicere: ego te, furcifer,
Si vivo,—sed istuc quicquid est, primum expedi.
P. Is pro illo eunucho ad Thaidem deductus est.
L. Pro eunuchon'? P. Sic est. hunc pro mœcho postea
Comprehendere intus, et constrinxere. L. Occidi!
P. Audaciam meretricum specta. L. Numquid est
Aliud mali damnive, quod non dixeris,
Reliqüum? P. Tantum est. L. Cesso huc introrumpere?

10. *hujus*] ¶ See i. 2. 122.—This, which I am about to tell you; see 39. "hoc." *culpâ non*, &c.] So in Hea. iv. 1. 10. Sostrata begins, "primum hoc te oro, ne quid credas me adversum edictum tuum facere esse ausam;" upon which the slave remarks: "Nescio quid peccati portat hæc purgatio." Bœc.

11. *Rectè sanè*] Terence learnedly reproves himself; for Parmeno speaks out of the natural order, from fear and consciousness. D.

13. *huic*] ¶ As her house is near at hand. He avoids to tell any thing not absolutely necessary; such as, the name or character of the person to whom the present was sent.

14. *Emit?*] ¶ The predominant passion of Laches is evident at once, from the word which he catches from Parmeno with horror.

15. *Actum est*] ¶ See i. 1. 9. It is ludicrous to find Laches, through avarice, expressing despair on a point which is so trifling, in comparison with what is yet to be told, that Parmeno attached no such idea to it; for he put "Emit" first in the sentence, 13. *fidicinam*] ¶ Parmeno was apprized of this from i. 2. 53.

16. *quid meretrix siet*] ¶ Scil. (Hea. ii. 1. 15.) "potens, procax, magnifica, sumtuosa." Every word of this line is dictated solely by avarice.

17. *in astu*] Into the city from the Piræus. So the Athenian city was especially called; and the citizens ἀστοί. D. ¶ in astu, ut *astutus* fiat, et cum *astutiis* meretriciis versetur. See An. i. 2. 12. *aliud ex alio*] Because Chærea fell in love with the minstrel in consequence of having come into the city. G.

18. *ne me spectes*] Parmeno, conscience-struck, cannot endure the angry countenance of his master. Bœc.

20. *Si vivo*] ¶ See Hea. i. 1. 55. Ἀποσιώπησις usual to the angry (An. i. 1. 137.) *sed*] ¶ Ἐπανόρθωσις, see Hec. v. 1. 39.

23. *intus*] ¶ αἱ ἔνδον, scil. mulieres quæ sunt intus. Comp. v. 4. 24. "dicunt." An. iii. 2. 11. "Illis quæ sunt intus."

24. *specta*] The servant calls his master's attention to this, to divert him from his own guilt. E.

25. *mali, damnive*] *Mali* refers to Chærea comprehensus and constrictus; *damni*, to the purchasing of the eunuch. D.

26. *Tantum est*] This phrase means, that nothing more remains to be said. Plaut. Cas. pr. 87. "tantum est; valete." Hec. v. 3. 15. R. D. See Hea. pr. 13.

P. Non dubium est, quin mihi magnum ex hac re sit malum;
Nisi quia necesse fuit hoc facere. id gaudeo,
Propter me hisce aliquid esse eventurum mali:
Nam jam diu aliquam causam quærebat senex,
Quamobrem insigne aliquid faceret iis: nunc repperit.

ACTUS V.—SCENA 6.

PYTHIAS, PARMENO.

Py. Nunquam edepol quicquam jam diu, quod magis vellem evenire,
Mihi evenit, quam quod modo senex intro ad nos venit errans.
Mihi solæ ridiculo fuit, quæ, quid timeret, sciebam.
Pa. Quid hoc autem est? Py. Nunc id prodeo, ut conveniam Parmenonem.
Sed ubi, obsecro, est? Pa. Me quærit hæc? Py. Atque eccum video: adibo.
Pa. Quid est, inepta? quid tibi vis? quid rides? pergi'n'? Py. Perii,
Defessa jam sum misera te ridendo. Pa. Quid ita? Py. Rogitas?
Nunquam pol hominem stultiorem vidi, nec videbo: ah,
Non possum satis narrare, quos ludos præbueris intus:
At etiam primo callidum et disertum credidi hominem.

28. *Nisi*, &c.] ¶ For *sed, attamen*; see An. iv. 1. 40. 'At all events, *I did it* because it was necessary to do it;' *hoc facere*, to tell all to the old man: *necesse*, in order to save Chærea. *id*] ¶ *Ob* id, scil. propter me, &c. see i. 2. 60.

29. *Propter me*] See An. i. 5. 37. *hisce*] meretricibus; and plural, as he is wont; "audaciam meretricum specta;" and "non perpeti meretricum contumelias." Bœc.

30. *jam diu*, &c.] Hostile to the courtezan, on account of his son Phædria being corrupted by her. Far.

31. *insigne*] ¶ Do them some injury of a serious nature; which would be signal, and an *example* to alarm others. *repperit*] ¶ Scil. causam. I have now supplied him with a pretext.

Pythias comes out laughing, and mocks Parmeno, ridiculing his credulity, which had led him so far as to betray himself and Chærea to Laches, resting on what she had just told him.

1. iambic tetrameters cat.—

2. *errans*] Not gressu, or via; but, animo, opinione. D.

3. *solæ*] See Hea. ii. 3. 30. *quid timeret*] ¶ Scil. ne Chærea constringeretur, v. 5. 23.

9. *ludos præbueris*] From the mistake and excessive fear of the old man, who believed that he should find his son *constrictum* in the courtezan's house. D. *intus*] ¶ By this she conveys that the matter was the sport of *all* those within; aggravating to Parmeno; and untrue; for she says above, "mihi *solæ* ridiculo fuit."

10. *disertum*] ¶ All the commentators interpret this, *ingeniosum, acutum, doctum*. Ruhnken is not satisfied, but proposes no remedy. All seem to me to have mistaken the whole line.—It is spoken ironically,—"But even when first I knew you, I be-

Quid? illicone credere ea, quæ dixi, oportuit te?
An pœnitebat flagitii, te auctore quod fecisset
Adolescens, ni miserum insuper etiam patri indicares?
Nam quid illi credis animi tum fuisse, ubi vestem vidit
Illam esse eum indutum pater? quid est? jam scis te perisse.
PA. Hem, quid dixisti, pessima? an mentita es? etiam rides?
Itan' lepidum tibi visum est, scelus, nos irridere? PY. Nimium.
PA. Siquidem istuc impune habueris. PY. Verum! PA. Reddam hercle. PY. Credo.
Sed in diem istuc, Parmeno, est fortasse, quod minare.
Tu jam pendebis, qui stultum adolescentulum nobilitas
Flagitiis, et eundem indicas: uterque in te exempla edent.
PA. Nullus sum. PY. Hic pro illo munere tibi honos est habitus: abeo.

lieved you to be a man of cleverness and eloquence," not to say, now, when you have put the matter beyond doubt. She ironically commends him as *callidus* in designing Laches as the means for rescuing Chærea; and as *disertus*, in producing such an effect on the mind of Laches by the *style* in which he unfolded the tale to him. She afterwards alludes to this by *nobilitas* and *indicas* (20, 21.) Under any other interpretation, *etiam* has no force; and the meaning of *disertum* is perverted.

11. *oportuit*] She does not mean to detract from her own credit; but to suggest that her statement was so incredible, that it ought not to have persuaded, at least without investigation, *illico*. D.

12. *pœnitebat*] Did it not seem sufficient to you; were you not content with it. Hea. i. 1. 20. Cic. Att. i. 20. Off. i. 1. See Ernest. Clav. Cic. at the word *pœnitet*. R. D. ¶ She now pretends to think that he even designed maliciously to betray Chærea to his father. On *auctor*, see An. pr. 19.

14. *illi*] ¶ Scil. Chærea; this explains how Chærea was to be pitied (*miserum*) under the supposition; hence "Nam." *animi*] How do you think he must have been affected? Animus is often applied to affections of the mind, *fear*, shame, sorrow. Ad. iv. 5. 31. "Quid illi tandem creditis fore animi misero." R. D.

16. *etiam*] ¶ Quasi non satis esset mentitam esse. *rides?*] It would seem that she here laughs more heartily. D.

17. *nos*] More haughtily than if he said *me*. D.

18. *Siquidem*] We may understand *peream* si quidem, &c. making it a direct form of threat; or, it may be an indirect denunciation of revenge, *mirum fuerit* si quidem, &c. Bœc. ¶ Comp. An. iv. 4. 51. "Si pol Glycerio non omnia hæc." *Reddam*] Scil. vicem; par pari referam. R. D. *Credo*] ¶ Gratias ago; see Hec. iii. 5. 7.

19. *in diem*] i. e. will be postponed for some time; whence *præsens* and *in diem* are opposed, Ph. v. 2. 16. "præsens quod fuerat malum in diem abiit." R. D. ¶ *jam* in next line is opposed to *in diem* here.

20. *pendebis*] i. e. shall be punished; for the ancients had their slaves *suspended* from a beam to lash them. Ph. i. 4. 43. "ego plectar pendens." R. D. *stultum*] ¶ The more excusable Chærea; and the more culpable Parmeno; see v. 4. 21. *nobilitas*] *Nobilis* is one who is known; *nobilitare*, notum facere. Hence these words are used in a good or a bad sense. Cic. Off. ii. 7. "cujus est præter cæteros nobilitata credulitas." See on Liv. xxxix. 9. R. D.

21. *uterque*] *Adolescens*, qui nobilitatus est flagitiis; *et pater*, cui hoc est indicatum. E. *exempla*] See v. 4. 24.

22. *Nullus sum*] See An. iii. 4. 20. *munere tibi honos*] Ironically; and metaphorically. D. *Honos* is often put for præmium; and *munus* for officium. R. D. *Munere* means the eunuch. You have deluded us by your *gift*; we recompense you. In *honos* she alludes to what Parmeno had said, v. 4. 8. "mihi puto palmarium." ANON. *abeo*] Having now gained my wish; and leave you to the punishment in

PA. Egomet meo indicio miser, quasi sorex, hodie perii.

ACTUS V.—SCENA 7.

GNATHO, THRASO.

G. QUID nunc? qua spe, aut quo consilio huc imus? quid cœptas, Thraso?

T. Egone? ut Thaidi me dedam, et faciam quod jubeat. G. Quid est?

T. Quî minus, quam Hercules servivit Omphalæ? G. Exemplum placet!

Utinam tibi commitigari videam sandalio caput!

Sed fores crepuerunt ab ea. T. Perii! quid hoc autem est mali?

Hunc ego nunquam videram: et jam hic quidnam properans prosilit?

store for you. M. How admirably this scene closes, with the ἐπιφώνημα χλευαστικόν of Pythias, and the ὀδυρμὸς μετανοητικός of Parmeno. BŒC.

23. *meo indicio*] ¶ Per meum indicium perii. *quasi sorex*] Proverbial of those who betray themselves; because the *field mouse* is not readily caught unless by means of the noise it makes at night. D.

THRASO, approaching Thais' door, talks to Gnatho of surrendering himself to Thais; when he is startled by the sudden appearance of Chærea coming out of the house.

1. TROCHAIC TETRAMETERS CAT.—

2. *dedam*] After a declaration of hostilities, and arrangement of battle, what should follow but *surrender* of the conquered? D.

3. *Quî minus*] ¶ Scil. Thaidi serviam. *Hercules*] See iv. 7. 13. *servivit*] ¶ The Lydians were notorious for their love of pleasure. Omphale, one of their queens, so infatuated Hercules (as the mythology states) that he gave her his lion's hide to wear, and dressed himself like a female slave, and worked at the loom for her, submitting to be chastised with her sandal. Lucian, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκὼς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ. *Exemplum placet!*] Spoken either to the soldier, by way of approbation and applause (which I would prefer); or, to the spectators apart. The next line is certainly addressed to their hearing, not to Thraso's. BŒC.

4. *commitigari*] This verb means *contundere* ut molle fiat; hence Plaut. Mil. v. 1. 31. "mitis sum fustibus." Terence has taken this phrase from Turpilius in Non. Marcell. "misero mihi mitigabat sandalio caput." *Sandalium* is a sock, or woman's slipper, with which even young slaves used to be chastised. R. D. Pers. Sat. v. "solea puer objurgabere rubra." FAR.

5. *crepuerunt ab eâ.*] See Hea. i. 1. 121, 122. *Perii!*] Chærea suddenly comes out in the eunuch's dress, but with manly confidence, and alarms the soldier, as if he were a rival. D.

ACTUS V.—SCENA 8.

CHÆREA, PARMENO, GNATHO, THRASO, PHÆDRIA.

C. O Populares, eequis me vivit hodie fortunatior?
Nemo hercle quisquam: nam in me plane di potestatem suam
Omnem ostendere; cui tam subito tot contigerint commoda.
Pa. Quid hic lætus est? C. O Parmeno mi, O mearum voluptatum omnium
Inventor, inceptor, perfector: sci'n' me in quibus sim gaudiis?
Scis Pamphilam meam inventam civem? Pa. Audivi. C. Scis sponsam mihi?
Pa. Bene, ita me di ament, factum. G. Audi'n' tu hic quid ait? C. Tum autem Phædriæ
Meo fratri gaudeo esse amorem omnem in tranquillo: unaest domus.
Thais patri se commendavit in clientelam et fidem:
Nobis dedit se. Pa. Fratris igitur Thais tota est? C. Scilicet.
Pa. Jam hoc aliud est quod gaudeamus: miles pellitur foras.
C. Tu, frater ubi ubi est, fac quam primum hæc audiat. Pa. Visam domum.

Chærea comes out from Thais' house in the utmost joy, and explains to Phædria and Parmeno the happy issue of his own intrigue; and also that Thais is ready to yield herself to Phædria. The soldier, aside with Gnatho, sees that Phædria has succeeded as his rival, but Gnatho, under the promise of a perpetual place at the soldier's table, intercedes with Phædria, and it is agreed that Thraso shall not be altogether excluded from the lady's good graces.

1. IAMBIC TETRAMETERS.—*populares*] Cives. Far. ¶ See Ph. i. 1. 1. and compare the exultation of Pamphilus under like circumstances, An. v. 4. 34. and v. 5. 2. *me—fortunatior?*] Hea. ii. 3. 55.

5. *Inventor, inceptor, perfector*] *Invenire* is the part of the wise man; *incipere*, of the bold; *perficere*, of the persevering. D. *sci'n' me.*] ¶ See Hea. i. 1. 32. and comp. Hea. ii. 3. 67. "Præ gaudio, ita me di ament, ubi sim nescio."

6. *meam*] ¶ An. v. 6. 5. "Mea Glycerium suos parentes repperit." *sponsam*] Scil. esse; and *sponsam* is the participle. D.

7. *Audi'n' tu hic*] ¶ Aside to Thraso. Compare Charinus aside to Pamphilus, on hearing Davus expressing gladness, An. ii. 2. 5.

8. *in tranquillo:*] Securum: An. v. 2. 4. "Omnis res est jam in vado." An. iii. 1. 22. "in portu navigo." Far. The fickleness of a mistress is compared to the changes of weather at sea; Hor. "heu quoties fidem, Mutatosque deos flebit; et aspera Nigris æquora ventis Emirabitur insolens, Qui nunc te fruitur credulus aureâ." D. See An. iii. 1. 22. and Hea. ii. 3. 40. *una est domus*] Familia; i. e. complete concord will subsist between my brother Phædria and Thais after Pamphila's marriage. Mi.

9. *clientelam*] Has chosen us as patrons; or, as the people of Attica said, προστάτας, which all foreigners at Athens used to have. *Fides* and *clientela* are often joined as synonymous. R. D.

10. *Fratris—tota est?*] i. e. soli fratri dedita est. Liv. xxxv. 33. "multitudo Antiochi tota erat." So *esse alicujus*, Liv. vi. 44. "plebs cum jam unius hominis esset." R. D.

12. *ubi ubi*] See An. iv. 2. 1. *audiat*]

T. Numquid, Gnatho, tu dubitas, quin ego nunc perpetuo perierim?
G. Sine dubio, opinor. C. Quid commemorem primum? aut laudem maxime?
Illumne qui mi dedit consilium, ut facerem: an me, qui ausus sim
Incipere? an fortunam collaudem, quæ gubernatrix fuit;
Quæ tot res, tantas, tam opportune in unum conclusit diem?
An mei patris festivitatem et facilitatem? O Juppiter,
Serva, obsecro, hæc bona nobis. Ph. Di vestram fidem! incredibilia
Parmeno modo quæ narravit! sed ubi est frater? C. Præsto adest.
Ph. Gaudeo. C. Satis credo. nihil est Thaide hac, frater, tua
Dignius quod ametur: ita nostræ omni est fautrix familiæ.
Ph. Mihi illam laudas? T. Perii! quanto minus spei est, tanto magis amo.
Obsecro, Gnatho, in te spes est. G. Quid vis faciam? T. Perfice hoc
Precibus, pretio, ut hæream in parte aliqua tandem apud Thaidem.

Young men usually communicate their joy to many. He. See An. v. 5. 6. *domum*] The excluded lover is properly sought at home; for he is neither in the country, nor at the forum. D.

13. *perpetuò perierim*] For, "Perii," above (v. 7. 5.) seemed but temporary. Now he has not even an opportunity of professing submission to his mistress. D.

14. *Sine dubio, opinor*] What Donatus here writes is futile; making this a correction of the soldier's expression. *Sine dubio opinor* perpetuò periisti. Bœc.

15. *Illumne*] ¶ Parmenonem; *facerem*, pro eunucho agerem.

16. *fortunam*] Which is (Cic. Marcell.) "rerum humanarum domina;" making each page of human life one of receipts and expenditure. Plin. Fab.

18. *festivitatem*] i. e. comitatem. Ad. v. 9. 29. "quod te isti facilem et festivum putant." i. e. suavem, comem. R. D.

19. *Serva*] ¶ Comp. Ad. v. 9. 15. "utinam hoc perpetuum fiat gaudium." See An. v. 5. 5. *Di vestram*] Phædria soon appears, inasmuch as he was *at home*. D.

20. TROCHAIC TETRAMETERS CAT.—*Præstò adest*] For *præstò est*. Justin. I. 6. "præsto securibus adesse." Cic. Div. iv. 8. "ut ad omnia, quæ tui velint, adsim præstò." R. D.

23. *Mihi*] ¶ Emphatic; Hec. v. 2. 18. "Quid mihi istæc narras? an quia non tu ipse dudum audisti, de hac re animus meus ut sit, Laches?"—But *here*, Phædria is rather gratified by Chærea's words, than otherwise. *Mihi illam*] The same form of sentence is employed, Ad. iii. 3. 44. "Vigilantiam tuam tu mihi narras?" Bœc.

24. *Obsecro*] As in utmost despair, he descends to abject entreaty. For, *obsecro*, and *Gnatho*, and *in te spes est*, all show this. D. ¶ Thraso had before shown his propensity to lean for succour on his flatterer, iv. 7. 11. "Tu hosce instrue."—16. "Quid videtur?"—41. "Quid nunc agimus?" Sustaining the character of the pusillanimous braggart; according to Shakspeare: "it shall come to pass, That every braggart shall be found an ass."

25. *Precibus, pretio*] Nothing now remains to the soldier but *preces* as defeated, and *pretium* as wealthy. D. See ii. 3. 27. *hæream*] This implies the lowest degree of benefit. D. *Tandem* Guyetus explains, post tantum temporis; Donatus, saltem. It here means, when nothing else can be obtained; whatsoever, or of whatsoever kind the benefit procurable may be, ἐν μέρει τινὶ πω. Bœc.

G. Difficile est. T. Si quid collibuit, novi te. hoc si effeceris,
Quodvis donum et præmium a me optato : id optatum feres.
G. Itane ? T. Sic erit. G. Si efficio hoc, postulo ut mihi tua domus,
Te præsente absente, pateat : invocato ut sit locus
Semper. T. Do fidem futurum. G. Accingar. Ph. Quem ego hic audio ?
O Thraso. T. Salvete. Ph. Tu fortasse quæ facta hic sient
Nescis. T. Scio. Ph. Cur te ergo in his ego conspicor regionibus?
T. Vobis fretus. Ph. Sci'n' quam fretus ? Miles, edico tibi,
Si te in platea offendero hac post unquam, quod dicas mihi,
'Alium quærebam : iter hac habui :' periisti. G. Eia, haud sic decet.
Ph. Dictum est. G. Non cognosco vestrum tam superbum. Ph. Sic erit.

26. *Si quid collibuit*] ¶ Urging him; 'you can execute whatever you take into your head; I am acquainted with your cleverness in that way.'

27. *optato*] See An. iv. 5. 2. *feres*] Accipies, auferes. Ov. Met. ii. 44. "quodvis pete munus, ut illud Me tribuente feras." Tibul. i. 1. 20. "fertis munera vestra lares." R. D. ¶ Juv. Sat. xiii. 105. "Ille crucem pretium sceleris tulit, hic diadema." and Ph. iii. 3. 26.

28. *Sic erit*] Ipse comperies. The same expression, Ph. v. 3. 18. R. D.

29. *invocato*] i. e. non invitato. In Cic. Rosc. Amer. *revocare* is, to invite in return one who had before invited. Hence slaves employed to invite their master's guests were called *vocatores*. R. D.

30. *Accingar*] Rem aggrediar. This word was applied to the undertaking of great matters. Liv. vi. 35. Derived from the custom of gathering the flowing dress together with a girdle, when about to engage seriously in any business. R. D. ¶ Hence persons at ease, having nothing to do, were *discincti*. Comp. Hor. ii. 3. 77. "Audire, atque togam jubeo componere."

31. *Tu fortasse*] The young man speaks in a haughty and menacing manner. D.

32. *ergo*] ¶ Si, quæ facta hic sint, *scis*.

33. *Vobis fretus*] Foolishly; for who would say that he depends on rivals and enemies? D. ὑμῶν πεποιθώς, or τῇ ὑμῶν χάριτι. G. ¶ Supply, in his regionibus obviam fio, or something similar. *Sci'n' quam fretus ?*] ¶ Know you what ground you have for relying upon us? *Miles, edico*] iv. 7. 36.

34. *in plateâ offendero*] ¶ If I even casually meet you, not at Thais' door, but even in this street. *quod*] For *quamvis*, as Bentley has perceived. Propert. iv. 1. 49. Ov. Ep. xvii. 51. "quod genus et proavos et regia nomina jactas." R. D. *Quod* here means *quantum ad id*. Ad. v. 9. 29. "Ut id ostenderem, quod te isti facilem et festivum putant, id non fieri ex vera vita," and Eu. iv. 7. 15. "Sane quod tibi nunc vir videatur esse hic, nebulo magnus est." Fabr. ¶ '*As to the idea of* your saying to me,' &c.

35. *Alium quærebam :*] i. e. quendam quærebam; or, alium, non quem tu putas, quærebam, i. e. non Thaidem. D. *iter hâc habui*] i. e. hâc iter feci. R. D. ¶ My road lay in this direction; I was merely passing *through* the street, without any intention of stopping in it. *periisti*] ¶ As to any such excuses, I tell you, you have no chance of escape.

36. *Dictum est*] This formula has the force of menace, and asseveration; so *dixi*, Ph. ii. 3. 92. Hec. iv. 3. 6. R. D. See Hec. iv. 3. 6. *Non cognosco* &c] i. e. ye used not to be so haughty; it is not your way, Plaut. Trin. ii. 4. 44. "haud nosco tuum" &c. B. *superbum*] Absolutely; as, And. "Pol, Crito, antiquum obtines." Therefore understand ingenium, animum, morem. D. See Hea. ii. 3. 40. *Sic erit*] See 28.

G. Prius audite paucis: quod quum dixero, si placuerit,
Facitote. Ph. Audiamus. G. Tu concede paululum *istuc*, Thraso.
Principio ego vos credere ambos hoc mihi vehementer velim,
Me hujus quicquid facio, id facere maxime causa mea.
Verum si idem vobis prodest, vos non facere inscitia est.
Ph. Quid id est? G. Militem ego rivalem recipiendum censeo.
Ph. Hem,
Recipiendum! G. Cogita modo. tu hercle cum illa, Phædria,
Et libenter vivis: etenim bene libenter victitas.
Quod des, paulum est: et necesse est multum accipere Thaidem,
Ut tuo amori suppeditare possit sine sumtu tuo.
Ad omnia hæc magis opportunus, nec magis ex usu tuo
Nemo est: principio et habet quod det; et dat nemo largius.
Fatuus est, insulsus, tardus, stertit noctesque et dies:
Neque *istum* metuas, ne amet mulier: facile pellas, ubi velis.
Ph. Quid agimus? G. Præterea hoc etiam, quod ego vel primum puto,

37. *audite paucis*] ¶ Scil. me loquentem paucis, i. e. breviter; hence the connexion of *paucis*, absolutely, with the verb.

38. *istuc*] ¶ Thither; pointing. Thraso then retires, and Gnatho addresses Phædria and Chærea apart.

41. *non*] ¶ This may be joined with *facere* or with *est*; its position favours the former. *inscitia*] i. e. stultitia. Ph. i. 2. 27. R. D. ¶ This preface is necessary, as he is making a very bold proposal.

42. *Militem ego rivalem*] He artfully brings in at once whatever is most harsh, and least calculated to persuade. The force of *militem* and *rivalem* is, that he is rather to be admitted than excluded; and by the confidence with which he speaks, he prepares their minds to bear what he has yet to say. D. *ego*] Like those who are more wise in a matter; and so Phorm. "Ego quæ in rem tuam fuerint, ea velim facias. Ego sedulo hunc dixisse credo. Ego amplius deliberandum censeo." And *recipiendum*, implying that Thraso is to be retained even industriously; and *censeo* (not volo or rogo), putting himself forward as a counsellor, not a parasite. D.

44. *libenter vivis—libenter victitas*] Guyetus resorts to active remedies for this text. However the former phrase can mean ὁμιλίαν, living with; the other, ἑστιᾶσιν, banquetting. Then, libenter *vivis*, i. e. apud illam versaris; *etenim bene libenter victitas*, i. e. atque tum quidem genio indulgere, convivari, juvat; for this was the custom of courtezans, to which Philotis adverts in Hec. i. 2. 27. "Antiqua ut consuetudine Agitarem inter vos libere convivium." *Libenter* in each clause refers to προαίρεσις, and propensity; *bene victitare* is, to feast sumptuously. Bœc.

46. *suppeditare*] For *suppeditari*; or supply *se*; Virg. Æn. ii. 235. "accingunt omnes operi." D. Scil. se sumptus. Far.

47. *magis*] ¶ quàm miles. *ex usu*] See Hea. i. 2. 36. *nec—Nemo*] See An. i. 2. 34.

49. *Fatuus*] Inepta loquens; from *fari*. Hence *fauni* and *nymphæ* have this epithet. D. *insulsus*] Sine *sale* et sapientia; or, sine *saltu* et facilitate. He has done well in adding these words, on account of "habet quod det, et dat nemo largius;" for such a person would be likely to gain preference with a courtezan; but a person such as he *now* describes would be disliked by her. D. ¶ On *insulsus* see above, iii. 1. 10. *tardus*] Plaut. Mil. ii. 2. "elephanti corio circumtectus." Far. For *tardus*, which implies less contempt than fatuus or insulsus, read *bardus*, i. e. ἀναίσθητος, βραδύς, ἄφρων, ἀφυής, βλάξ. B.

51. *Quid agimus?*] Beginning to consent. D. *ego*] Parasitus scil. D. *vel*] See An. iii. 2. 9.

Accipit hominem nemo melius prorsus, neque prolixius.
PH. Mirum, ni illoc homine quoquo pacto opu'est. C. Idem ego arbitror.
G. Recte facitis. unum etiam hoc vos oro, ut me in vestrum gregem
Recipiatis: satis diu hoc jam saxum volvo. PH. Recipimus.
C. Ac libenter. G. At ego pro istoc, Phædria, et tu, Chærea,
Hunc comedendum et deridendum vobis propino. C. Placet.
PH. Dignus est. C. Thraso, ubi vis accede. T. Obsecro te, quid agimus?
G. Quid? isti te ignorabant: postquam eis mores ostendi tuos,
Et collaudavi secundum facta et virtutes tuas,
Impetravi. T. Bene fecisti: gratiam habeo maximam.
Nunquam etiam fui usquam, quin me omnes amarent plurimum.
G. Dixine ego in hoc esse vobis Atticam eloquentiam?
P. Nil præter promissum est; ite hac. Ω. Vos valete, et plaudite.

CALLIOPIUS RECENSUI.

52. *Accipit*] This and *excipere* are convivial terms. Hor. Sat. ii. 8. 67. "ut ego accipiar laute." R. D. *prolixiùs*] i. e. largius, benignius. Ad. v. 8. 20. and often in Cicero. R. D.

54. *in vestrum gregem*] i. e. among your companions. *Grex* is a collection of persons, whether good or bad. R. D. ¶ *Coterie.*

55. *saxum volvo*] Toil with that soldier; whom he calls a *stone*, from his folly. Virg. Æn. vi. 471. "quasi dura silex, aut stet Marpesia cautes." E. A proverb, concerning those long engaged in a laborious and unprofitable undertaking, as Sysiphus apud inferos. R. D.

57. *comedendum*] . See Hea. iii. 1. 53. *deridendum*] Al. *et comedendum et bibendum*, whence Bentley reads *comedendum et ebibendum vobis propino*. Certainly deridendum propinare involves a harsh catachresis; however the parasite seems to speak with a degree of vernility. R. D. *propino*] Demos. προπίνειν τὴν Ἑλλάδα. and similarly Euripides.—Al. *præbeo*. ANON.

58. *Dignus est*] Spoken aloud at the end of the private conference; that the soldier, hearing, may fancy they have been praising him. D.

59. *ignorabant*] ¶ Comp. Hea. i. 1. 53. and i. 1. 101. "Neque tu illum satis noveras, nec te ille."

60. *virtutes*] ἀμφίβολον, for it is put ironically for *vitia*. D.

61. *fecisti:*] Read *fecistis;* for he could not thank Gnatho in presence of the others. B.

62. *etiam*] ¶ See An. i. 1. 89. This makes the soldier very ridiculous in the view of those who heard the dialogue between Gnatho and the young men.

63. *Atticam*] i. e. genuine; fine eloquence being *Attica*, and the best orators *Attici*. This is irony. D. Some consider this as referring to Terence, as exhibiting the eloquence of Menander, who was of Attica. E. ¶ As if Thraso's *eloquentia* had just been the subject of Gnatho's conference with the young men! (see 60. and 49.)

64. *præter promissum*] i. e. all things correspond to your promise, namely that Thraso will prove himself ridiculous. G. Al. *prætermissum*. Ω. See page 95.

END OF THE EUNUCH.

THE

HEAUTONTIMORUMENOS.

CHARACTERS.

CHREMES,	an elderly Athenian.
MENEDEMUS,	an elderly Athenian.
CLITIPHO,	son of Chremes.
CLINIA,	son of Menedemus.
SYRUS,	slave of Clitipho.
DROMO,	lorarius of Clinia.

BACCHIS,	a courtezan; mistress of Clitipho.
ANTIPHILA,	loved by Clinia; found to be daughter of Chremes.
SOSTRATA,	wife of Chremes.
NUTRIX,	a nurse in Sostrata's family.
PHRYGIA,	an attendant on Bacchis.

DERIVATION OF NAMES.

Chremes ; see Andrian.
Menedemus, qu. μένος δήμου, strength of the people.
Clitipho, qu. κλειτὸν φῶς illustrious light.
Clinia, from κλίνω, to bend; or, rather, from κλεινὸς, illustrious.
Syrus, a native of *Syria*.
Dromo, see Andrian.
Bacchis, from βακχία, revelry.
Antiphila, from ἀντιφιλεῖν, to entertain reciprocal love.
Sostrata, from σώζειν, as having *saved* her child's life by having her exposed.
Nutrix, i. e. *nurse*, as the word implies.
Phrygia, a native of *Phrygia*.

ARGUMENT.

Chremes, an Athenian, gave injunctions to his wife Sostrata, while pregnant, that the issue, if a girl, should be put to death. Sostrata, being delivered of a daughter, instead of obeying the order, privately consigned the infant to Philtera, an old woman of Corinth, to be exposed; giving her a certain ring to be exposed along with it. Philtera called the child Antiphila, and reared it as her own. When Antiphila was grown up, Clinia, son of Menedemus, became enamoured of her, and was on the point of marrying her, when his father, hearing of the affair, was so exasperated, and treated him with such severity, as to induce him to fly from his country. Menedemus, however, relented; became the prey of remorse; sold his property, and purchased a piece of land, in which he laboured daily, living in self-denial and wretchedness. [Hence the play is called "ἑαυτὸν-τιμωρούμενος, the self-punisher."] Clinia, after an absence of three months, returns to Athens, and betakes himself to the house of his friend Clitipho, son of Chremes, as he dared not to meet his father. Thence Syrus, the slave, is sent for Antiphila, and brings not only her, but also Bacchis, Clitipho's mistress. Therefore, to deceive Chremes, at whose house they must all appear, the young men pretend that Bacchis is Clinia's mistress, and that Antiphila is one of her train. In this way Antiphila is conducted to the house of her parents, and is discovered to Sostrata by the ring.—Here follows an artful stratagem of Syrus, to procure from Chremes the sum of ten minæ promised by Clitipho to Bacchis, in such a manner that the old man may not perceive his son's intrigue. This plan having succeeded, the *ecclaircissement* ensues;—Antiphila is given to Clinia; and the anger of Chremes against Clitipho on account of Bacchis is soon appeased, on the latter promising to marry, and amend his conduct.

We must suppose that the plot of this play includes a period of two days, or nearly so; while those of the other plays extend only to one day. Comp. ii. 3. 7. iii. 1. 1.

Performed at the Ludi Megalenses, U. C. 591. M. Juvencius and M. Sempronius being consuls.—*Acta primum tibiis imparibus, deinde duabus dextris.*

ARGUMENT

BY

SULPICIUS APOLLINARIS.*

In militiam proficisci gnatum Cliniam,
Amantem Antiphilam, compulit durus pater:
Animique sese angebat, facti pœnitens.
Mox ut reversus est, clam patre divertitur
Ad Clitiphonem. is amabat scortum Bacchidem.
Cum arcesseret cupitam Antiphilam Clinia,
Ut ejus Bacchis venit amica, ac servulæ
Habitum gerens Antiphila, (factum id, quo patrem
Suum celaret Clitipho.) hic technis Syri
Decem minas meretriculæ aufert a sene:
Antiphila Clitiphonis reperitur soror.
Hanc Clinia, aliam Clitipho, uxorem accipit.

* See note on page 4.

PROLOGUS.

Ne cui sit vestrûm mirum, cur partes seni
Poeta dederit, quæ sunt adolescentium,
Id primum dicam: deinde, quod veni, eloquar.
Ex integra Græca integram comœdiam
Hodie sum acturus Heautontimorumenon;
Duplex quæ ex argumento facta est simplici.
Novam esse ostendi, et quæ esset. nunc, qui scripserit,

This prologue is principally taken up in a defence of Terence against his calumniator Luscius Lavinius. See An. prol. 1.

1. IAMBIC TRIMETERS.—*Ne cui sit*] ¶This might be rendered imperatively; 'Let it not be a matter of surprise, why,' &c. putting a colon at "adolescentium." *seni*] By *senex* he means himself, now an old man. C. ¶The person who speaks this prologue is L. Ambivius Turpio;—he and L. Attilius Prænestinus are the principal actors in the play, representing Chremes and Menedemus.

2. *Poeta dederit,*] Prologues were usually delivered by young men, who immediately withdrew to give place to the actors. R. D.

3. *quod veni, eloquar.*] This prologue-speaker does not, as usual on similar occasions, retire from the stage, but enters at once on the performance of the *Chremes*. Therefore, *id primum dicam*, scil. why the poet has committed the part of a prologue-speaker to me, who am not a young actor; and *Deinde quod veni eloquar*, i. e. the character, to act which I have come hither, I will perform after this recital. B. But E. thinks that Ambivius fulfills the promise "quod veni eloquar," at line 16, &c., by refuting the objections started against this play by the malicious; lines 10—15 being occupied in giving the reasons "cur partes seni," &c. ¶ Construe *quod veni* thus: *id propter quod veni*; and follow Bentley.

4. *integrâ*] ¶ *Not corrupted* by its own argument being blended with the argument of any other Grecian play, to form the basis of one Latin play; as the Perinthian and Andrian of Menander were said *contaminari*, by being combined to supply the Andrian of Terence. *Integra* is better explained 'untouched by any previous Latin writer.' *comœdiam*] Terence borrowed his *Hecyra* and *Phormio* from Apollodorus; the remaining four from Menander. C.

5. *Heautontimorumenon;*] Hor. Sat. i. 2. 18. "vix credere possis Quam sibi non sit amicus: ita ut pater ille Terenti, Fabula quem miserum nato vixisse fugato Inducit, non se pejus cruciaverit, atque hic." L.

6. *Duplex*] ¶ 'Which comedy has been composed double (i. e. with a double plot; where there are duplicates of the principal characters, e. g. two fathers, two sons, two mistresses), though formed on the model of a Greek play whose argument is simple (i. e. where there is only one father, one son, one mistress).' Bentley and others read, "Simplex quæ ex argumento facta est duplici," i. e. where the play is *one*, but the argument *double*.—The art of double plots, practised so successfully by Terence, constitutes a striking distinction between him and Plautus.

7. *quæ esset*] i. e. quo nomine vocaretur. C. *qui scripserit,*] *Qui* is often put for *quis*, whether interrogatively or otherwise. So *aliqui* is often met for *aliquis*. See Duker, Flor. i. 18. p. 193. R. D. *scripserit,*] ¶ i. e. wrote this play about to be acted.

Et cuja Græca sit, ni partem maximam
Existimarem scire vestrûm, id dicerem.
Nunc, quamobrem has partes didicerim, paucis dabo.
Oratorem esse voluit me, non prologum:
Vestrum judicium fecit: me actorem dedit.
Sed hic actor tantum poterit a facundia,
Quantum ille potuit cogitare commode,
Qui orationem hanc scripsit, quam dicturus sum.
Nam quod rumores distulerunt malevoli,
Multas contaminasse Græcas, dum facit
Paucas Latinas; factum hic esse id non negat,

8. *cuja Græca*] ¶ The Greek original was written by Menander. See C. on 4. above, and And. iv. 24. on *cujus*.

10. *Nunc,*] ¶ See end of note on 3. above. *didicerim,*] As poets are said to *teach* plays, so actors are said to *learn* their parts. R. D. ¶ Compare Hor. Ep. ii. 1. 133. "Disceret unde preces, vatem nisi Musa dedisset." Od. iv. 6. ult. "Reddidi carmen, docilis modorum Vatis Horati." *dabo.*] i. e. dicam, narrabo. Virg. Ecl. i. 19. "iste Deus qui sit da Tityre nobis." R. D. ¶ Lucret. iii. 356. "Si non ipsa palam quod res dedit ac docuit nos." So the Greeks use διδόναι.

11. *Oratorem*] It is the law of nations that an *orator* should be heard, and should be exempt from injury. For this reason he professes himself an *orator*, not a *prologus*. And an *orator* is, one who asks; an *exorator*, one who obtains; as Hec. al. prol. 2. C.

12. *Vestrum judicium fecit:*] ¶ He has made the decision yours; has left the judgment at your disposal. *actorem*] ¶ I would interpret *actorem*, not *an actor* in this play, as performing the *Chremes* in it (this is Bentley's view); but as specially applied to his office of *orator*, and as meaning *a person pleading for another*. Mad. Dacier translates the word in this and the following line, *l'avocât*. So, I think, iv. 1. 29. "Quid cum illis agas," &c., means, 'what pleading or reasoning can you hold with those,' &c. Hence Ph. ii. 3. 72. "Actum, aiunt, ne agas;" a judicial expression, importing, that all the pleading in the case is over, and the case must not be renewed. The suit in which Ambivius is *actor* here, is given at line 26, &c.

13. *Sed*] That the spirit of vanity, inconsistent in a prologue, may be removed, for *sed* read *si*; i. e. 'provided that my voice and gesture,' &c. B. ¶ But *poterit* is the indicative mood, and B. thus uses it as if it were the subjunctive.—However *sed* is unobjectionable, if we interpret *tantum* for *tantummodo*, 'so much and no more.' Virg. Ecl. ix. 11. "sed carmina tantum Nostra valent, Lycida, tela inter Martia, quantum," &c. Comp. the phrase, Eu. v. 5. 26. "Tantum est." Hec. v. 3. 15. So τοσοῦτο for τοσοῦτο μόνον. Æsch. Eumen. 20. τοσοῦτο μῆκος ἔκτεινον λόγου, where see Abresch. vol. ii. page 23. Ambivius, then, in effect says: 'But I neither expect success with you from my own powers, nor will I attribute it to them, if I obtain it; for the defence (or *play*, as B. would explain) has been supplied by the abler hand of the poet.' *hic actor*] δεικτικῶς. See ii. 3. 115. *Tantum*, qu. tam multum; *quantum*, qu. quam multum. *poterit a facundia,*] ¶ 'Will have influence, effect, from the delivery.' Thus *a* often seems to be used in the sense of *per*, and is confounded with it. A man is *facundus* when he speaks the words of another; but, in order to be *eloquens*, he must compose the words also.

14. *commodè,*] ¶ *Aptly* to his purpose; i. e. bene. Hec. i. 2. 33.

15. *orationem*] ¶ As he calls himself the deliverer (*orator*) of it, line 11.

16. *Nam*] ¶ Often intimating the commencement of a subject, of which the speaker had given previous notice. And. i. 1. 24. *quod*] ¶ The antecedent is *id negotium*, line 18. *rumores distulerunt malevoli,*] Either, 'which malicious reports have disseminated, *viz*. that he has corrupted,' &c.: or, 'which the reports of *his* malicious *rival* (Lanuvinus) have,' &c.

17. *contaminâsse*] See And. prol. 16.

18. *hic*] ¶ Scil. poeta Terentius. *id*] ¶ The antecedent to *quod*, line 16, unless the latter be used adverbially, 'as to the fact that.' *non negat,*] ¶ He confesses

Neque se pigere: et deinde facturum autumat.
Habet bonorum exemplum: quo exemplo sibi
Licere id facere, quod illi fecerunt, putat.
Tum quod malevolus vetus poeta dictitat,
Repente ad studium hunc se applicasse musicum,
Amicûm ingenio fretum, haud natura sua:
Arbitrium vestrum, vestra existimatio,
Valebit. quamobrem omnes vos oratos volo,
Ne plus iniquûm possit quam æquum oratio.
Facite æqui sitis; date crescendi copiam,
Novarum qui spectandi faciunt copiam
Sine vitiis: ne ille pro se dictum existimet,
Qui nuper fecit servo currenti in via

the *contaminatio*, not in this play (for it is *integra* and *ex integra Græca)*, but with respect to other plays. *Non negat* is here put for *profitetur*, as we may translate it, to show the connexion of *Neque se pigere;* and resolve *Neque* into *et non;* i. e. et *profitetur* se non pigere, wherein *se* is the object of the impersonal *pigere*.

20. *bonorum*] Scil. scriptorum; i. e. Plautus, Nævius, Ennius; as he acknowledges in the prologue to the Andrian. C.

22. *malevolus vetus poeta*] See An. pr. 7. *dictitat,*] ¶ Frequentitive; harps incessantly, as it were, on the one string.

23. *hunc—musicum,*] i. e. hunc poetam elegantem. *Musicus* is *elegans;* ἄμουσος, *inelegans*. C. Thus *scribendi*, or something similar, must be understood to *studium*. ¶ Rather connect *studium musicum*, i. e. 'the dramatic art.' The ancients applied *musica*, as DA. observes, to what we call belles lettres. See Ph. pr. 18.

24. *Amicûm*] See Ad. prol. 15. *naturâ*] On natural abilities of his own.

25. *Arbitrium vestrum*, &c.] In other words, "Vestrum judicium fecit," line 12. E. *existimatio,*] i. e. judicium. So in Cicero, existimare and existimator, for judicare and judex. See Gronov. Liv. iv. 41. R. D. Since his having been connected with such men, is no cause for shame, he takes little care to have the charge refuted; he merely leaves the matter to their decision. E.

26. *Valebit.*] ¶ Your decision shall be the prevailing one. And because all power in this respect lies with you, I desire to bespeak at least your impartiality. *oratos volo,*] Literally, 'I wish you all entreated;' i. e. I beg that you will give ear to my suit.

27. *iniquûm*] Of the unfavourable, of his enemies. *æquum*] ¶ Either for *æquorum*, and contrasted with *iniquûm;* or, the nominative, scil. quàm æquum *est*. I prefer the former construction, which gives more force to "Facite *ut* æqui sitis." He means then: Let the speech of the poet's friends, not of his enemies, prevail; but your speech will be the prevailing one at all events; therefore, I have to beg that you will be on the side of his friends.

28. *date*] ¶ Scil. poetis iis, qui, &c. *crescendi*] ¶ Scil. quoad famam. Virg. Ecl. vii. 25. "Pastores hederâ crescentem ornate poetam." Hor. Od. i. 12. 45. "Crescit, velut occulto arbor ævo, Fama Marcelli."

29. *Novarum—spectandi*] ¶ An unusual construction for the gerund, instead of Novas spectandi; or, with the participle, "Novarum spectandarum," scil. fabularum. It can be strictly explained by considering *spectandi* (as it is doubtless a substantive) as if *spectaculi*, on which *fabularum* implied to *Novarum* can depend grammatically.

30. *Sine vitiis:*] ¶ Scil. fabularum sine vitiis; free from such *faults*, as the one which he proceeds to point out in a play of Lavinius. *ne ille pro se*, &c.] ¶ Let not the vanity of Lavinius imagine, that I make this request of you in behalf of him (pro se); far be it that he should rank among those "Novarum qui spectandi faciunt copiam *Sine vitiis*."

31. *Qui*] ¶ On the elegance of censure introduced in this manner, see Eu. pr. 6. *nuper*] ¶ In fabula *nuper* edita. *servo currenti in viâ*] It was a peculiar characteristic of a slave to run through the streets; as we learn from Plautus. Hence the saying of Severus in Æl. Lampred. "ingenuum

Decêsse populum: cur insano serviat?
De illius peccatis plura dicet, quum dabit
Alias novas, nisi finem maledictis facit.
Adeste æquo animo; date potestatem mihi,
Statariam agere ut liceat per silentium:
Ne semper servus currens, iratus senex,
Edax parasitus, sycophanta autem impudens,
Avarus leno, assidue agendi sint mihi,
Clamore summo, cum labore maximo.
Meâ causâ, causam hanc justam esse, animum inducite,
Ut aliqua pars laboris minuatur mihi.
Nam nunc novas qui scribunt, nihil parcunt seni:
Si quæ laboriosa est, ad me curritur:

currere, nisi in sacro certamine, non debere." L. Terence condemns him, not for representing the slave as running and clearing the way before him; but for making such a scene a principal feature in the play. DA. ¶ The point of *vitium*, I think, lies in "Decesse populum."

32. *Decêsse populum:*] The emendation of Perizonius, "Dixisse populum" is excellent. For Terence blames Lavinius for having represented the people *speaking* on the stage to a slave. Bentley approves of this. R. D. *cur insano serviat?*] i. e. why should Terence trouble himself in speaking in behalf of a fool? DA.

33. *peccatis*] ¶ Evinced by the *vitia* in his plays. *dicet,*] ¶ Scil. Terentius. *dabit;*] Scil. Lavinius.

34. *nisi finem*] ¶ Comp. And. prol. 23.

35. *Adeste*] ¶ See And. prol. 24.

36. *Statariam*] Scil. fabulam; comœdia was, *stataria*, i. e. in which there is not any great confusion or exertion; or *motoria*, i. e. abounding in active movements; or *mixta*, i. e. which was tempered with a degree of both the former. Z. *per silentium:*] ¶ C.'s view of this seems to be: Not interrupted, as often happens, by gladiatorial games, &c. For when the people became clamorous in the demand for such exhibitions, they generally succeeded in obliging the actors of the play then in performance to give place to their favourite scenes of riot. But Ambivius solicits a preference for the *stataria comœdia;* that he may not be obliged to act the *iratus senex, edax parasitus,* &c. in the *motoria;*—characters, the support of which demand great bodily exertion.

37. *servus currens,*] Probably these words imply a sarcasm against Lavinius; as much as to say: 'The *servus currens* (see 31.) and similar noisy characters, which form the only prominent features in Lavinius' plays, are the last to which I aspire.' I think we may conclude from lines 30—40. and Ph. pr. 6, 7. that the pieces of Lavinius were all motoriæ; whence the propriety of *insanus* applied to him.

38. *parasitus,*] ¶ παράσιτος (one who *eats with* another) is a person who makes adulation his profession, in order to maintain a perpetual seat at the rich man's table. *sycophanta*] See And. iv. 6. 20.

39. *semper—assiduè*] ¶ *Semper* means *always*, i. e. every time I act in a play; *assiduè* means, *with unremitted exertion*, while supporting the particular character in each play.

40. *Clamore*] ¶ Either, exertion of lungs on the part of the actor; or, rather, *applause* from the spectators. Thence the meaning of this line is:—Such scenes are very amusing, no doubt, to the audience; but cost the actor full abundance of fatigue.

41. *Meâ causâ, causam hanc justam*] ¶ Paronomasia and adliteration. Thus Cic. cited by Juv. Sat. x. 122. "O fortunatam natam, me consule, Romam;" and Dryden's version, "Fortune foretuned the dying notes of Rome, Till I thy consul sole consoled thy doom." Soph. Œd. Col. 1339. ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων. *causam hanc*] ¶ *This plea* which I have advanced (37—40) for your observing silence, and not interrupting me in the play. *animum inducite,*] ¶—See And. prol. 8. The preposition in the verb is often repeated, as "in animum induxi," 49.

44. *Si quæ*] *Siqui* and *siquis; siquæ* and *siqua* are used indiscriminately. R. D. *Si*

Sin lenis est, ad alium defertur gregem.
In hac est pura oratio. experimini,
In utramque partem ingenium quid possit meum.
Si nunquam avarè pretium statui arti meæ,
Et eum esse quæstum in animum induxi maximum,
Quam maxime servire vestris commodis;—
Exemplum statuite in me, ut adolescentuli
Vobis placere studeant potius, quam sibi.

ACTUS I.—SCENA 1.

CHREMES, MENEDEMUS.

C. Quanquam hæc inter nos nuper notitia admodum est,
Inde adeo quod agrum in proximo hic mercatus es,
Nec rei fere sane amplius quidquam fuit;
Tamen vel virtus tua me, vel vicinitas,

que] ¶ Scil. comœdia or fabula, as implied from the substantive to *novas*. If any play be one which requires energy of voice and gesture, I, as being more experienced, am called upon to act it with my company. Compare "noster grex," Ph. prol. 33.

45. *defertur*] ¶ Scil. comœdia lenis agenda.

46. *pura*] ¶ Language not dressed up in the extravagancies and specious embellishments to be found in that of the *motoriæ* and *mixtæ fabulæ*. So, Hor. Sat. i. 4. 54. "puris versum perscribere verbis," simple, without pomp; where Horace is speaking of the Menedemus in this very play.

47. *In utramque partem*] ¶ How far I may prevail *towards* the mastery of *each branch*, scil. as well the *stataria*, as the *motoria*.

50. *Quam maxime*] ¶ See And. i. 1. 109. *servire vestris commodis*;] Do every thing which your conveniences demand. R. D. He has said more in using *commodis*, than if he said, *voluptatibus*. C.

51. *Exemplum statuite*] ¶ In the instance of me establish a precedent, &c. *adolescentuli*] *Young poets*, as Terence himself was at this time but in his thirty-second year. Da. ¶ Rather, *young actors*.

52. *Vobis placere—quam sibi*] *Sibi placens* is *αὐθάδης*, *αὐταίρετος*. So, *sibi sufficiens*, *αὐτάρκης*. L. ¶ Explain "placere sibi" by *servire suis commodis*, contrasted with "vobis placere," i. e. *servire vestris commodis*; heedless of your entertainment, provided they obtain their immediate object, viz. "pretium artis." Comp. Hor. Ep. i. 9. 9. "Dissimulator opis propriæ, mihi commodus uni."

Menedemus acquaints Chremes with the circumstances of Clinia's departure from home, and of his own laborious occupations.

1. IAMBIC TRIMETERS—*nuper*] ¶ i. e. nuper *constituta*; for *nupera*, which is read in some editions; the scansion admits of either.

2. *adeo*] ¶ For *vero*. See Tursellinus. "Inde vero *orta* (notitia) *nempe* quod," &c. *proximo*] Scil. *loco* or *solo*.

3. *Nec*] ¶ Equivalent to *et non*; i. e. et *quamquam* non;—'and although, to say the truth, there was not almost any circumstance besides,' which would tend to make us mutually acquainted, 'yet,' &c.

4. *virtus*] He thus names the austere and laborious life which Menedemus has been following; for from this he has formed his judgment of him. Da. *vicinitas*] ¶ *Vicinia* is said to differ from *vicinitas*, in that it means a conjunction of *streets* or *dwellings*;

Quod ego in propinqua parte amicitiæ puto,
Facit, ut te audacter moneam et familiariter,
Quod mihi videre præter ætatem tuam
Facere, et præter quam res te adhortatur tua.
Nam, proh deum atque hominum fidem! quid vis tibi?
Quid quæris? annos sexaginta natus es,
Aut plus eo, *ut* conjicio: agrum in his regionibus
Meliorem, neque pretî majoris, nemo habet;
Servos complures. Proi*n*de quasi nemo siet,
Ita tute attente illorum officia fungere.
Nunquam tam mane egredior, neque tam vesperi

while *vicinitas* is, more properly, the intercourse among the *inhabitants*.

5. *in propinquâ parte amicitiæ*] Whether amicitiæ be taken as the genitive or the dative, convenient sense will not be obtained. Correct thus: "Quod ego esse in aliqua parte am. p." B. Refer *Quod* to both *virtus* and *vicinitas*; so that line 5. may be introduced to account for Chremes presuming to do, on the score of *virtus* and *vicinitas*, that which is more the part of *amicitia*, and *familiaritas*. Therefore *propinqua pars amicitiæ* seems to be a thing or office which approaches nearest to the influence, nature, and office of friendship. So at least the Greeks say ἐν μέρει τιθέναι. Z. Read *propinqui*. S. Demosthenes: ἐν μέρει εὐεργεσίας τοῦτ' ἀριθμήσει, in parte beneficii hoc numerabit, i. e. beneficium hoc existimabit. And *vicinitas* is admirably said to be a thing *bordering on* friendship. The letters *a* and *i* are often confounded in MSS. Bœ. i. e. 'which, in my opinion, holds the first rank after friendship.' *Amicitiæ* is the dative. Terence in this follows Hesiod, who makes three degrees, *friend*, *neighbour*, *subject*. Also Cic. 5. De fin. "—deinde amicitiis, post vicinitatibus, tum civibus." Da. ¶ I think the meaning is, that *vicinitas* is, as it were '*on the threshold* of friendship,'—is a first step to it.

6. *audacter—familiariter*] *Audacter*, because he is about to find fault; *familiariter*, because he is accosting him, as if he had been previously acquainted. C.

7. *præter*] ¶ Here for *supra*. Comp. its use, And. i. 1. 31. and Hor. Epod. 3. 9. "Ut Argonautas præter omnes candidum Medea mirata est ducem."

8. *Facere*] ¶ If *Quod* be a conjunction, *facere* must be taken absolutely, 'to act.' Otherwise:—moneam *super hoc* (opere) quod videre facere, &c. *res—tua*] ¶ Your fortune, income; which surely is not so contracted as to render a laborious life advisable.

9. *Nam*] ¶ Used interrogatively, like γάρ, especially where surprise dictates the language. See And. ii. 6. 18. and comp. Eur. Orest. 477. κεῖνον γὰρ ὅδε πέφυκε, τοιοῦτος γεγώς;

10. *Quid quæris?*] ¶ What further wealth are you endeavouring to amass? comp. 87. Ad. v. 3. 27. "Conserva, quære, parce;" ib. v. 4. 15. "Contrivi in quærendo vitam."—It is natural for a man, appearing as Menedemus now does, to be suspected as a miser.

11. *plus eo*] Supply tempore. Liv. xxvii. 50. "per omnes dies ex quo." also Hec. iii. 4. 7. R. D. Bentley, instead of shortening *ut*, omits *eo*.

12. *Meliorem*,] Referring to its produce; *pretii majoris* refers to its worth in the general estimation. E. *nemo*] For quisquam. C. ¶ The Greek idiom of the double negative. Translate *nemo* literally, and *neque* as if it were *aut*. See An. i. 2. 34.

13. *Servos complures*] Read either, with Guyetus, *Servi complures*; or, *Servos non plures*, using *non* in the same manner as *neque*. Certainly the vulgar reading is not correct, for *complures* has no *comparative* force, as the sense requires. B. ¶ As the text stands, we must supply "habes." *Proinde quasi*] *Proinde* is for *perinde*; joined with *quasi*, Phorm. ii. 3. 35.; with *et*, *ac*. Nep. Lysand. 2. R. D. *nemo siet*,] ¶ Scil. tibi servus.

14. *fungere*.] Used anciently with the accusative, as Ad. iii. 4. 18. R. D.

15. *manè*] Here an adverb. It sometimes appears a noun. Virg. Georg. iii. 325. "jam mane novum." Pers. Sat. iii. 1. "jam clarum mane fenestras intrat." C. *vesperi*] For *vespere*, from *vesper*. R. D. ¶ Used as an adverb.

Domum revertor, quin te in fundo conspicer
Fodere, aut arare, aut aliquid ferre: denique
Nullum remittis tempus, neque te respicis.
Hæc non voluptati tibi esse, satis certo scio.
At enim, dices, 'quantum hic operis fiat, pœnitet;'—
Quod in opere faciendo operæ consumis tuæ,
Si sumas in illis exercendis, plus agas.
M. Chreme, tantumne est ab re tva otî tibi,
Aliena ut cures, eaque nihil quæ ad te attinent?
C. Homo sum: humani nihil a me alienum puto.
Vel me monere hoc, vel percontari, puta;

16. *quin*] ¶ Qu. *qui non;* here for ut non. *in fundo conspicer,* &c.] It is disputed whether Menedemus is working on his land when Chremes accosts him; or is returning home from it, carrying his working implements. Prefer the latter; for otherwise, as the scene is the same throughout, Menedemus would, of necessity, be present during the whole play, to see and be seen. Da.

17. *denique*] ¶ 'In fine,' 'in a word.' Mad. Dacier reads *ferre denique*, meaning, 'or finally (your work at an end, and as you return home) carrying some' burthen. She adduces a passage from Cicero, 1. De fin. where these words of Terence are thus cited. As to *denique*, lawful at the end of a sentence, she compares Eun. i. 2. 78. and Phorm. ii. 2. 11. *aliquid*] Put for *aliud quod:* R. D. ¶ Ruhnken, then, interprets *ferre* as *facere*, and "aliquid ferre" would mean 'to be engaged in some other labour.' But see 36, 37.

18. *respicis*] ¶ *Retro aspicis;* for persons, in stopping to *look back*, have generally an opportunity of calm reflection. Comp. An. v. 6. 11.

19. *satis certo*] ¶ 'Full assuredly.' *Satis* often is augmentative, for *valde*, as And. i. 1. 104. It is not very often joined to adverbs. Cicero has, "satis commode," and "satis bene." And. i. 1. 104. is, strictly, an instance also; as the substantive and preposition is equivalent to an adverb.

20. *pœnitet*] Comp. Servius, on Virg. Ecl. ii. 34. and Æn. i. 552. where *pœnitet* is explained by *parum videtur*. B. ¶ See Eu. v. 6. 12. Understand *quoad* to *quantum*, i. e. 'as to the quantity of work done here, I am dissatisfied,' *me* being implied; see Ph. ii. 2. 20. Under B.'s reading (*me* for *dices*) explain as if *dices* were there. However Ruhnken:—'But I am vexed to see so little work done, for while you are occupied in your toils, the slaves are remiss,' not having you to stimulate them. On *opus*, see Eu. ii. 1. 14.

21. *opere—operæ*] *Opera* is the action of the person which performs the work; *opus*, the result and end of the *opera*. See Virg. Æn. viii. 415. C. ¶ *Opera* here means *exertion* in the abstract, as it is implied to *sumas in illis exercendis*.

22. *illis exercendis,*] ¶ In keeping them to their duty. *plus agas.*] ¶ This is one of those cases in which exhortation *does more* than example.

23. *ab re tuâ*] i. e. from your family affairs. *Ab re tua* is used also for *contra utilitatem tuam;* as *e re tua* for *pro re tua*. C. ¶ 'Is so much idle time afforded you by your fortune,' &c. i. e. does your *property* make you so independent, that you can lavish time on the affairs of others? Comp. Æsch. Eumen. 577. Ὧν ἔχεις αὐτὸς κράτει. Τί τοῦδέ σοι μέτεστι πράγματος λέγε. See Hec. ii. 1. 28.

24. *eaque*] Menander: Ἃ μὴ προσήκει μήτ' ἄκουε, μήτ' ὅρα. L.

25. *Homo sum:*] It appears from Augustine, that this line, when delivered, so charmed the hearers, that the whole theatre rang with applause. Da. *Homo sum:*] ¶ I am a human being: I consider none of the incidents or casualties, which befal my fellow creatures, to be matters of unconcern to me.—This is intended as a courteous reproof for the *Aliena* of Menedemus.—Soph. Œd. Col. 569. ἔξοιδ' ἀνὴρ ὤν, &c. Æn. i. 628. "Haud ignara mali miseris succurrere disco."

26. *monere—percontari,*] ¶ Consider that I am either advising, or enquiring. If what you are doing be right, I shall prove an *enquirer* merely, for I will then follow your example (*ego ut faciam*);—if what you are

Rectum est, ego ut faciam: non est, te ut deterream.
M. Mihi sic est usus: tibi ut opus facto est, face.
C. An cuiquam est usus homini, se ut cruciet? M. Mihi.
C. Si quid laboris est, nollem: sed quid istuc mali est,
Quæso? quid de te tantum meruisti? M. Eheu!
C. Ne lacryma; atque istuc, quicquid est, fac me ut sciam.
Ne retice: ne verere: crede, inquam, mihi,
Aut consolando, aut consilio, aut re, juvero.
M. Scire hoc vis? C. Hac quidem causa, qua dixi tibi.
M. Dicetur. C. Istos rastros interea tamen
Appone: ne labora. M. Minime. C. Quam rem agis?

doing be wrong, I shall prove an *adviser*, for I will then endeavour to dissuade you from it (*te ut deterream*). Thus there is an *hiasmus*, or reverse order of words, as *monere* is connected in sense with "te ut deterream;" *percontari* with "ego ut faciam."

27. *Rectum est,*] ¶ Understand *si* id quod facis. *ut*] ¶ With the view that, *non est.*] ¶ i. e. si id, quod facis, non est rectum. *deterream.*] This verb often means merely, discouragement, dissuasion. Ad. i. 2. 64. R. D.

28. *sic est usus:*] ¶ i. e. sic factu est usus; and *usus* for opus, as an aptote. Hec. iii. 1. 47. *opus facto*] So Sall. Cat. 1. "mature facto opus est." The ablative of the past participle is here put for the infinitive; as there *facto*, i. e. facere. C. ¶ The ancients used the participle in the ablative for the supine in *u*; or, in other words, declined substantives of the fourth declension like those of the second. So, the genitives *ornati*, *tumulti*, And ii. 2. 28. *face*] More usually *fac*.

29. *se ut cruciet*] ¶ Hence the name of the play.

30. The line is spurious. G. Omit *est*. B. *quid laboris*] *Labor*, like πόνος, often means trouble, or misfortune. Virg. Æn. i. 242. And. iv. 3. 5. R. D. *nollem:*] ¶ Scil. percontari; lest I might awaken painful recollections. Or, explain:—If it be any trouble to answer me, *nollem percontari*, lest I might appear too inquisitive and presuming. Or, I would not wish it so, i. e. I would be sorry for you. But rather explain with Da. 'If it be any real and serious calamity, which reasonably demands this conduct in you, *nollem te deterrere*.'

31. *meruisti?*] Both *mereo* and *mereor* are used. C. ¶ What so great (severity) have you deserved at your own hands?

32. *fac me ut sciam*] ¶ Comp. Eun. v. 8. 5. "Sci'n' me in quibus sim gaudiis," and Eun. i. 2. 80. ii. 3. 15. iii. 5. 18, 62. Ph. ii. 3. 8, 9. A species of attraction borrowed from the Greeks; whereby a transitive verb, when used absolutely, attracts to itself the accusative of an adjoining word, which should strictly be the subject of a verb following. So, in the N. Test. οἶδα σε τὶς εἶ. Aristoph. Nub. 1113. Τοὺς κριτὰς ἃ κερδαίνουσι βουλόμεσθ' ὑμῖν φράσαι. Demos. συμμορ. τὴν ἀρχὴν τοῦ πολέμου τηρεῖν ὅπως δικαία γενήσεται.

33. *retice:*] *Reticemus* in sorrow; *obticemus* in shame; *tacemus* in secrecy. Virg. Æn. ii. 94. "nec tacui demens." C. *crede —mihi*] i. e. entrust to me that secret, which you hide. Therefore put a colon at *mihi*. B. ¶ 'Be assured, I will aid you,' &c. But I prefer the other pointing.

34. *Aut consolando, &c.*] What further than these three can be looked for in friendship? C. *juvero.*] ¶ 'I may perhaps be able to assist you.' See And. iv. 1. 16, 17.

35. *hoc*] ¶ This affliction which weighs me down. *causâ*] ¶ The *reason* for his wishing to know is "aut consolando—juvero." *De* is implied to "causa." *causâ, quâ dixi*] ¶ For "causa, quam dixi:" The relative attracted to the antecedent. Most frequently this structure can be accounted for by ellipsis, as: causâ, quâ me dixi id scire voluisse. Eu. iii. 5. 58.

36. *rastros*] *Rastrum*, singular; *rastri*, plural; derived from *radere*. C.

37. *Appone,*] i. e. ad pedes tuas pone. *Apponere* is put for *deponere* in Terence, and Plautus; for which later writers use *exponere*. Sal. *Apponere* does not mean, to lay down completely, as having finished the work; but to put by, as intending soon to resume. G. F. *ne labora.*] ¶ Not, 'do not labour;' for Menedemus is not at present

M. Sine me, vacivum tempus ne quod dem mihi
Laboris. C. Non sinam, inquam. M. Ah, non æquum facis.
C. Hui, tam graves hos, quæso? M. Sic meritum est meum.
C. Nunc loquere. M. Filium unicum adolescentulum
Habeo. ah, quid dixi habere me? imo habui, Chreme:
Nunc habeam, necne, incertum est. C. Quid ita istuc? M. Scies.
Est e Corintho hic advena anus paupercula.
Ejus filiam ille amare cœpit perdite,
Prope jam ut pro uxore haberet: hæc clam me omnia.
Ubi rem rescivi, cœpi non humanitus,
† Neque ut animum decuit ægrotum adolescentuli,
Tractare: sed vi, et *viâ* pervulgatâ patrum.
Quotidie accusabam: "Hem, tibine hæc *d*iutius
Licere speras facere, me vivo patre,
Amicam ut habeas prope jam in uxoris loco?
Erras, si id credis, et me ignoras, Clinia.
Ego te meum esse dici tantisper volo,

at work (see DA. above, 16.) but, 'cease to live in such drudgery and unhappiness;' as *laboris*, line 30. *Quam rem agis?*] i. e. *quid tibi vis?* as he says, iv. 4. 18. See Bentl. on Hor. Sat. ii. 6. 29. R. D.

38. *Sine me,*] ¶ Scil. laborare; or on the principle illustrated, line 32. *tempus—Laboris*] ¶ 'Let me not give to myself any time of (or, time which is seasonable for) privation, as leizure.' i. e. 'devote to my contentment (vacivum dem mihi) any hours which-ought-to-be-given-to-wretchedness, (laboris).'

40. *tam graves hos,*] ¶ Scil. rastros non appones? He probably puts his hand to them in saying "hos." *Hui* expresses sympathy. *Sic*] ¶ For *tale*. Compare And. v. 4. 16. 'I deserve to be weighed down.'

41. *Nunc*] From this word we may infer that Menedemus, however reluctantly, has laid down the *rastri*; whence Chremes asks him to tell his griefs *now*, since he is at ease. *unicum*] ¶ *Unicus* means *only*; thence implying also, *dearly loved*, ἀγαπητός.

43. *Quid ita istuc?*] Scil. dicis. *Quid ita* is for *cur*, as in Cicero and Livy.—What reason have you for thinking that you have him not now?

44. *e Corintho*] ¶ Scil. profecta. *hic*] At Athens.

45. *perditè,*] ¶ So violently as to *abandon* himself completely to his passion. So, perditi homines.

46. *jam*] ¶ By the time it came to my knowledge. *ut*] ¶ *ita perdite* ut. *hæc clam me*] ¶ The whole intrigue had been concealed from me.

47. *rescivi,*] ¶ See Hec. ii. 1. 11. *cœpi —tractare*] Scil. illum. *humanitus*] φιλανθρώπως. L. ¶ Under the influence of fellow-feeling.

48. *decuit*] ¶ Scil. me tractare, implied. *animum—ægrotum*] See And. i. 2. 22.

49. *viâ*] A monosyllable here, as in Hec. i. 1. 16. B. *viâ pervulgatâ*] ¶ Scil. by growing angry, and passionate towards him. Horace, "quivis stomachetur eodem Quo pacto personatus pater." At *via pervulgata* supply *tractabam*. Some, however, read only a comma at *patrum*.

50. *Quotidie*] ¶ On the quantity, see Hec. i. 2. 82. *Hem!*] An interjection of indignation. C.

52. *ut habeas*] ¶ Understand *scilicet*, that this line may be explanatory of *hæc—facere*.

53. *id*] ¶ Nempe, tibi hæc diutius licere facere.

54. *dici*] ¶ Impersonal. 'I wish it to be said.' *tantisper*] *Tantisper* requires after it *dum*, for *donec* or *quamdiu*. In Liv. i. 3. "ei ad puberem ætatem incolume mansit. tantisper tutela muliebri;" some explain it by *tantummodo*, some by *interea*. C. ¶ *Tantisper* here means 'so long;' as also in the passage of Livy, where there is ellip-

Dum quod te dignum est facies: sed si id non facis,
Ego, quod me in te sit facere dignum, invenero.
Nulla adeo ex re istuc fit, nisi ex nimio otio.
Ego, *istuc* ætatis, non amori operam dabam,
† Sed in Asiam hinc abii propter pauperiem; atque ibi
Simul rem et gloriam armis belli repperi."—
Postremo adeo res rediit; adolescentulus
Sæpe eadem et graviter audiendo victus est:
Putavit ME et ætate et benevolentia
Plus scire et providere, quam se ipsum sibi:
In Asiam ad regem militatum abiit, Chreme.
C. Quid ais? M. Clam me est profectus: menses tres abest.
C. Ambo accusandi: etsi illud inceptum, tamen,
Animi est pudentis signum, et non instrenui.

sis: *tantisper* dum ad puberem ætatem pervenisset. Hence it comes to be explained by *interea*.

55. *te*] ¶ i. e. *pro* te. *Pro* with *dignus* is seldom expressed. *id*] ¶ Scil. quod te dignum sit. *si id non facis,*] 'as surely as you are not now doing that, I will perhaps find (see note on *juvero*, 34.) what,' &c. *si non facias* would mean, 'in case you may not do.' *Si vivo* is 'as surely as I am *now* alive;' *si vivam*, 'if I may be *then* alive.'

56. *in te*] ¶ 'In your case;' or, 'in opposition to you,' according as *te* is the ablative or accusative. I prefer the latter. Compare i. 2. 24. "ne quid in illum—faxit."

57. *adeo*] ¶ See i. 1. 2. *istuc*] ¶ Scil. "Amicam ut habeas prope jam in uxoris loco." *otio*] "Diuturna quies vitiis alimenta ministrat." C. ¶ *Otium* is, the state of having nothing to do.

58. *istuc ætatis*] ¶ Scil. cum essem in isto loco (istuc) ætatis; 'when I was at that period of life' in which you now are. Hoogeveen considers *istuc* as the adjective, under a construction analagous to ellipsis of κατὰ, as: τὸ μέσον τῆς ἡμερᾶς—medio die. *non amori*] The old man, according to Horace's precept, Ep. ad Pis. 173. is represented "laudator temporis acti se puero." C.

59. *pauperiem;*] *Paupertas* is applied to the middle class, *pauperies* to mendicants. C. ¶ So, Hor. Ep. i. 1. 46. "Per mare pauperiem fugiens, per saxa, per ignes."

60. *belli*] For *in bello;* as *militiæ* for *in militia*, Ad. iii. 4. 49. R. D. *repperi.*] For *acquirere*, as Pindar uses ἐξεύρειν. DA.

61. *adeo*] For *eo* res rediit. So also Ph. i. 2. 5. R. D.

62. *Sæpe eadem et graviter*] ¶ 'Hearing the same reproofs repeated frequently and with severity.' *victus est:*] Was diverted from the intrigue. This verb implies yielding to compulsion. C.

63. *Putavit*] ¶ He began to reflect. See And. i. 1. 86. *benevolentiâ*] Al. sapientia; but retain the present reading. For as *plus scire* refers to *ætate*, so *providere* refers to *benevolentia*. B.

64. *scire*] ¶ Scil. ætate, i. e. from experience. *providere,*] ¶ Scil. benevolentia, i. e. from having his real welfare at heart. *se ipsum*] ¶ Scil. scire aut providere; but *sibi* is to be attached to *providere* only.

65. *In Asiam ad regem militatum*] Three points to be made here: He went away—into a foreign land,—into bondage, in a measure,—and into hardship and peril. E. Although we may yield to Mad. Dacier, that Menander lived at the time of king Seleucus: however those are not to be opposed who understand here, on account of the usage of words, the king of the Persians. For often the argument of plays is derived from more ancient history. Z.

67. *Ambo* &c.] ¶ As well the son as the father; although, in one point of view, the son's conduct in the affair is rather to his credit; as bespeaking compunction for error, and a manly spirit. *illud inceptum*] ¶ Scil. "In Asiam ad reg. mil. abire." *tamen*] ¶ Yet; for all that.

68. *pudentis*] Al. "prudentis." *non instrenui.*] 'Not disobedient.' E. ¶ *Instrenuus* rather means, ῥάθυμος, inactive, weak, unmanly.

M. Ubi comperi ex iis qui ei fuere conscii,
Domum revertor mœstus, atque animo fere
Perturbato, atque incerto præ ægritudine.
Assido : accurrunt servi : soccos detrahunt :
† Video alios festinare, lectos sternere,
Cœnam apparare : pro se quisque sedulo
Faciebat, quo illam mihi lenirent miseriam.
† Ubi video hæc, cœpi cogitare : 'Hem, tot mea
Solius solliciti sunt causa, ut me unum expleant ?
Ancillæ tot me vestiant ? sumtus domi
Tantos ego solus faciam ? sed gnatum unicum,
Quem pariter uti his decuit, aut etiam amplius,
Quod illa ætas magis ad hæc utenda idonea est,
Eum ego hinc ejeci miserum injustitia mea.
Malo quidem me dignum quovis deputem,

69. *comperi*] ¶ Scil. concerning Clinia's departure. *ei*] ¶ *Conscius* takes a dative of the *person*, and genitive of the *thing*. Hor. "mens *sibi* conscia *recti*." We may here supply, conscii *malarum artium*; which Menedemus from tenderness omits.

71. *incerto*] Perhaps we may read *inerti*, i. e. omnis consilii experti, stupenti. B. ¶ 'distracted, so great was my affliction.'

72. *Assido*] i. e. juxta aliquid sedeo; qu. *ad* (i. e. juxta) *sedeo*. Or, the compound for the simple. *Sedemus* desidia, Virg. Æn. xii. 15. "sedeant spectentque Latini;" *residemus* otio, Æn. i. 722. "jam pridem resides animos;" *præsidemus* with respect to a charge entrusted; *assidemus* in a matter, which engages us frequently. C. ¶ The primitive meaning of *Assideo* is strongly marked in Hor. Ep. i. 5. 13. "nimiumque severus Assidet insano," i. e. proximus sedet. *soccos*] Comic actors wore the *soccus*, as tragic actors the *cothurnus*. So that the former is often put for *comedy*; the latter, for *tragedy*. C. ¶ It was usual to take off the sandals, when about to recline, and especially at table, as here (Cœnam apparare.)

73. *lectos sternere*,] The ancients reclined at their meals on couches placed round. Three couches formed a *triclinium*. Adel. iv. 2. 46. C. ¶ Hence the solemnity of *lectisternium* derives its name. Hesiod. Theog. 797. στρωτοῖς ἐν λεχέεσσι.

74. *apparare :*] *Apparare* implies a degree of dignity and even pomp. *Præparare* the providing of things useful, or likely to be so. C. *pro se*] ¶ As far as he was able —*pro virili*—according to Livy's phraseology.

75. *Faciebat*,] ¶ 'Each acted as well as he could ; with the view that they might,' &c. *lenirent*] ¶ Anacolouthon in number. He should say, strictly, "leniret." *Lenirent* is put for "lenem facerent."

76. *video hæc, cœpi*] Punctuate : video, hæc cœpi. B. *Hem*,] ¶ As if recollecting himself, and taking a dispassionate view of all around him.

77. *Solius*] ¶ Conforming to *mei*, the primitive implied in the possessive "mea." *solliciti*] 'Busily engaged,' as iii. 1. 52. R. D. *expleant ?*] ¶ Satisfy to the full ; as in And. i. 2. 17. and ii. 2. 2.

78. *vestiant ?*] ¶ Be employed at the loom, and thence supply garments for me. C. ¶ To *vestiant ?* and *faciam ?* understand *oportet ut*, *decet ut*, or something similar.

80. *pariter*] ¶ Scil. cum me. *his*] ¶ Scil. bonis ; or, servis ancillisque. Prefer the former, on account of "hæc utenda." *amplius*,] ¶ Scil. uti his.

81. *illa ætas*] ¶ i. e. ætas ubi ille est.

82. *Eum*] ¶ A demonstrative pronoun is often in a measure redundant, being added in connexion with the verb at the close of a sentence parenthetic, or otherwise intricate, in order to recall the sense. So οὗτος is used in all genders and cases. Sometimes this redundancy is employed for emphasis or perspicuity, even in a simple sentence, as Sall. Cat. 1. "Quasi injuriam facere, id demum esset imperio uti."

Si id faciam. nam usque dum ille vitam illam colet
Inopem, carens patria ob meas injurias,
Interea usque illi de me supplicium dabo,
Laborans, quærens, parcens, illi serviens.'—
Ita facio prorsus: nil relinquo in ædibus,
Nec vas, nec vestimentum: corrasi omnia.
Ancillas, servos, nisi eos, qui opere rustico
Faciendo facile sumtum exercerent suum,
Omnes produxi ac vendidi. inscripsi illico
Ædes mercede: quasi talenta ad quindecim
Coegi: agrum hunc mercatus sum: hic me exerceo.

84. *Si id faciam.*] Si utar solus bonis meis. E. *vitam—colet*] Cic. Att. xii. 28. "nunc nec victum nec vitam illam colere possum." R. D. *illam*] ¶ i. e. Qualem dicunt esse.

85. *injurias,*] ¶ *Injustitia* is injustice, iniquity, in the abstract; *injuria*, an instance of it, an action coming under that head.

86. *usque*] ¶ Scil. donec ille in patriam redeat. *illi de me supplicium dabo,*] ¶ i. e. "illi de me supplicium *sumendum* dabo." Literally, 'I will give to him the taking of vengeance of me;' i. e. I will make him the instrument of my punishment. *De me supplicium sumam* would mean, 'I will inflict punishment on myself.' See And. iii. 5. 17. We cannot but observe how apposite is the maxim of Simo:—And. v. 3. 17. "An ut pro hujus peccatis ego supplicium sufferam."

87. *quærens,*] See i. 1. 10. *illi serviens.*] ¶ He may well call himself *serviens*, when he submits to be, in effect, chastised by him. The detail of his reflections (cœpi cogitare, 76.) ends here; thence he begins at "Ita facio prorsus," to describe to Chremes how he had carried, and is still (*prorsus*) carrying those reflections into execution.

88. *ædibus,*] ¶ This word when it means *a house*, uses the plural only.

89. *vas,*] *Vasa* comprehends furniture and moveables of every kind, as in Sall. Cat. 5. "colligere vasa." R. D. *vestimentum*] *Vestimenta* are the *vestes* of Virgil; for covering couches, and for tapestry. Da. *corrasi omnia.*] I have gathered all together. *Abradere* is, to take off by force. *Corradere omnia* implies the collecting of every particle, as if he had *scraped* the walls themselves. Sometimes *corradere* means to procure with difficulty. Adel. "minas decem corradet." C.

91. *sumtum exercerent*] We should, no doubt, admit the emendation *exercirent*, anciently for *exsarcirent*, i. e. compensarent. The expressions *damnum sarcire*, *resarcire*, &c. are well known. R. D. ¶ *Sumptum suum* means, 'the sum which I expend in supporting them;' and *exercerent* means, 'earn by their labour.' Mad. Dacier reads *victum exercerent*, i. e. gain their livelihood; as Xenophon says ἐκπονεῖν τὰ εἰσιόντα. *sumptum exercerent*] i. e. effect that the action *sumendi* may continue; that is, to afford, by daily labour, as much as is spent on the necessaries of life. Swa.

92. *produxi*] Applied to things and persons exposed to sale. C. *inscripsi*] *Inscribere ædes* is to notify by a placard, exposed in public, either that the house is for sale, or, for hire. R. D. Bentl. and E. rightly understand, by this, the *letting*, not the *sale* of the house. For Cuperus shows that *merces* is not purchase money, but profit arising from things, the title to which belongs to ourselves, but the use to others. Besides, the price of property to be *sold* was never set up in public. Z.

93. *Ædes mercede: quasi*] Scil. mercede locandas. Da. prefers the reading, *Ædes: mercedem quasi*, &c. and remarks that he speaks of his house at Athens. *quasi*] When joined to numerals, this signifies *fere*, *circiter*. R. D. *talenta ad quindecim*] ¶ The use of πρὸς with a numeral is similar: Xen. Hist. Gr. 1. ὥστε ἀπολέσθαι αὐτῶν πρὸς ἑπτακοσίους. *A sum amounting* to fifteen talents, i. e. L.2906. 5. 0. of our money. Of the Grecian coins, the *talent* equal to L.193. 15. 0., contained 60 minæ; the *mina*, equal to L.3. 4. 7. contained 100 drachmæ; the *drachma* being 7¾d. Thus 1000 drachmæ, or 10 minæ, equal L.32. 5. 10.

94. *Coegi:*] i. e. collegi. A word properly applied concerning things sold, from which money is acquired. Hence *coactiones*

Decrevi tantisper me minus injuriæ,
Chremes, meo gnato facere, dum fiam miser;
Nec fas esse ulla me voluptate hic frui,
Nisi ubi ille huc salvus redierit meus particeps.
C. Ingenio te esse in liberos leni puto,
Et illum obsequentem, si quis recte aut commode
Tractaret. verum nec tu illum satis noveras,
Nec te ille; hocque fit, ubi non vere vivitur.
Tu illum nunquam ostendisti quanti penderes,
Nec tibi ille est credere ausus, quæ est æquum patri.
Quod si esset factum, hæc nunquam evenissent tibi.
M. Ita res est, fateor: peccatum a me maximum est.
C. Menedeme, at porro recte spero, et illum tibi
Salvum adfuturum esse hic, confido, propediem.
M. † Utinam ita di faxint. C. Facient. nunc, si commodum est,

argentariæ in Suetonius. *Cogere* and *redigere*, pecuniam, are the same. See Bent. on Hor. Ep. ii. 69. R. D. ¶ Hence *coactor*, a receiver of the monies at public sales. *exerceo*] Mad. Da. suggests that the conduct of the *Menedemus* here torturing himself on account of Clinia's absence, was derived from the Odyssey, i. 189. describing the misery of Laertes on behalf of Ulysses.

95. *Decrevi*] ¶ See And. i. 3. 14.

96. *tantisper—dum fiam miser;*] ¶ 'So long as while I indulge in wretchedness.' We thus see the difference, at least with Terence, between *tantisper dum* when followed by a future indicative (see above, 55.) and when followed by a present subjunctive, as here.

97. *Nec*] ¶ i. e. *Et* decrevi *non* fas esse. *frui*] Properly, to derive enjoyment from use. C.

98. *meus particeps*] A son is so designated, because he has, while his father lives, the use of the property, but afterwards the possession. R. D. ¶ I would explain, "qui voluptatis cum me particeps sit."

99. *liberos*] It appears that ancient orators and historians gave the name *liberi*, in the plural, to a single child. So, Hec. ii. 1. 15. C. ¶ Comp. And. v. 4. 7.

100. *si quis*] Above he had blamed *both*, when he said, "Ambo accusandi;" now he defends both; saying that one is "ingenio leni," and the other "obsequentem." E. *commode*] ¶ Qu. *cum modo*. In a manner convenient—adapted—to his disposition: or, with leniency, by fair means.

101. *noveras,*] ¶ See And. ii. 6. 10.

102. *hocque fit,*] Al. *hoc qui fit;* Al. *hoc ibi fit*. Read *hoc quod fit*, i. e. id quod fieri solet, ubi non *vere* (i. e. recte et ratione,) vivitur. B. ¶ *Vere* might mean, 'with mutual sincerity.' I would put the comma, at *fit*, after *ubi*, joining *ubi hoc fit*.

103. *quanti penderes,*] This metaphorical use of *pendo* is taken from the ancient practice of *weighing* brass and silver, before the coinage of money. Thence *pendere pœnas;* for the most ancient punishments consisted in fines. Thence also *pendere* to estimate or value. C. ¶ See And. i. 5. 59.

104. *quæ est æquum patri.*] ¶ i. e. *ea* quæ est æquum (εἰκός, τὸ δέον) *ut filius credat* patri.

105. *hæc*] ¶ Scil. mala. So, And. ii. 2. 3. al. "hoc—evenisset."

106. *res*] See Hec. iii. 4. 8. *peccatum a me maximum est:*] Perizon. ad S. Min. iv. 4. p. 619. construes this:—"negotium quod a me peccatum est maximum est." But explain *a me* as *a parte mea*. R. D. ¶ And. i. 1. 129. seems to determine the point.

107. *Menedeme, at porro*] Read thus: "Menedeme,—spera; illum," &c. L. *porro*] ¶ Often used for *autem* or δὴ,—certainly, moreover, yet, in fine. See And. iv. 3. 16. *rectè spero,*] i. e. I hope that all will end to your wishes. *Recte* is used in general concerning things that are arranged as they ought, and as we wish. R. D.

109. *si commodum est,*] ¶ Connect this with "hodie apud me."

Dionysia hic sunt: hodie apud me sis volo.
M. Non possum. C. Cur non? quæso, tandem aliquantulum
Tibi parce: idem absens facere te hoc vult filius.
M. Non convenit, qui illum ad laborem impellerim,
Nunc me ipsum fugere. C. Siccine est sententia?
M. Sic. C. Bene vale. M. Et tu. C. Lacrymas excussit mihi,
Miseretque me ejus. sed ut diei tempus est,
Monere oportet me hunc vicinum Phaniam,
Ad cœnam ut veniat: ibo, visam si domi est.
Nihil opus fvit monitore: jamdudum domi
Præsto apud me esse aiunt: egomet convivas moror.
Ibo adeo hinc intro. sed quid crepuerunt fores
Hinc a me? quisnam egreditur? huc concessero.

110. *Dionysia*] ¶ The Bacchanalia or Orgies, festivals celebrated through the Grecian states, in honour of the god of wine, called by the Greeks Διόνυσος. These festivals were very numerous; the most famous were the Great Dionysia, called ἀστικὰ or τὰ κατ' ἄστυ, held in the month Elaphebolion (about April). Calpurnius seems to understand the Dionysia, here spoken of, to be the τριετηρικά, occurring every third year, instituted by Bacchus, in memorial of his Indian expedition, which occupied three years. The Dionysia were introduced into Tuscany and thence to Rome, but were at last prohibited, U. C. 566. on account of the scenes of immorality which they encouraged. Mad. Dacier understands here the Dionysia "in the fields, τὰ κατ' ἀγρούς," celebrated through the villages of Attica in successive days, and only in one village each day, that the concourse at each might be greater. Hence *hic sunt*, i. e. 'are celebrating *here* to-day.' Thus *hodie* is much better joined to *hic sunt* than to "apud me." *sis*] *ut* sis. *apud me sis*] i. e. mecum cœnes. Juv. Sat. v. 18. "una simus ait;" and i. 2. 11. R. D. ¶ See i. 2. 8.

112. *idem—hoc*] ¶ Scil. te tibi parcere.

113. *impellerim*] Z. has *impulerim*, which violates the metre. Faernus gives *impellerim;* Bentley reads, "hinc pepulerim."

114. *fugere*] ¶ Scil. laborem. *Siccine est sententia?*] ¶ Scil. tibi. i. e. *sicine sentis*. *Est* is used here in the sense of *stat:*—Ovid. Met. i. 242. "Quas meruere pati, sic stat sententia, pœnas."

115. *Bene vale.*] ¶ *Recte valere* was also used. I would put a point at *Bene*, and understand *est*, conveying the sense of our sarcastic 'very well.' *Et tu*] ¶ Scil. Bene vale. Menedemus in saying this proceeds on his way, leaving the stage. Consequently, Dᴀ. makes scene 2. commence at "Lacrymas excussit."

116. *Miseretque me ejus.*] ¶ See And. v. 2. 28. *ut diei tempus est,*] *Diei* is here redundant, as Sall. Jug. 52. "jam diei vesper erat." R. D. ¶ 'As is the time of day,' or, 'considering the time of day.' Comp. ii. 1. 38.

117. *Monere oportet*] The ancients used to remind their guests, by *monitores*, to come to supper. Comp. Luke xiv. 17. R. D. *hunc*] ¶ As he is near his house, he designates him by *hunc*.

118. *ibo, visam*] Mad. Dacier thinks that Chremes, in saying these words, approaches Phania's door; but, that on hearing from a servant meeting him, that Phania was already at his house, he returns saying, "Nihil opus," &c. Thus the stage is not deserted. Z.

120. *Præsto—esse*] i. e. adesse. Præsto is scarcely connected with any verb but the simple verb substantive. For *præsto adsum* is rather poetical. C. ¶ Præsto is an adverb.

121. *quid*] ¶ i. e. propter quid. Put for *cur*. So, τι, i. e. διά τι. *crepuerunt*] And. iv. 1. 58.

122. *a me?*] ¶ See And. iii. 1. 3. *egreditur?*] ¶ Clitipho is coming out. *huc*] ¶ 'To this side,'—out of open view.

ACTUS I.—SCENA 2.

CLITIPHO, CHREMES.

CL. NIHIL adhuc est quod vereare, Clinia: haudquaquam etiam cessant:
Et illam simul cum nuntio tibi hic adfuturam hodie scio:
Proin tu sollicitudinem istam falsam, quæ te excruciat, mittas.
CH. Quicum loquitur filius?
CL. Pater adest, quem volui. adibo. Pater, opportune advenis.
CH. Quid id est? CL. Hunc Menedemum nostin' nostrum vicinum? CH. Probe.
CL. Huic filium scis esse? CH. Audivi esse in Asia. CL. Non est, pater:
Apud nos est. CH. Quid ais? CL. Advenientem, e navi egredientem, ilico
Adduxi ad cœnam: nam mihi magna cum eo jam inde usque a pveritia

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CLITIPHO apprizes his father of the arrival of Clinia at their house. Hence some remarks on the conduct of Menedemus and Clinia.

1. A TROCHAIC TETRAMETER.—*Nihil, &c.*] ¶ Clitipho, coming out of his father's house, is speaking to Clinia, whom he has left within, anxiously awaiting the arrival of his mistress Antiphila, who has been sent for. *haudquaquam etiam cessant:*] ¶ i. e. They have not yet been so long in coming, that they can fairly be said to be slow;—having scarcely had time to arrive. *cessant:*] ¶ Scil. nuncius et Antiphila; see 17. On *etiam*, see And. i. 1. 89.

2. A TROCHAIC TETRAMETER CATALECTIC.—*adfuturam hodie*] ¶ i. e. jam, statim, adfuturam esse.

3. A TROCHAIC TETRAMETER.—*sollicitudinem*] ¶ See And. i. 5. 26. On *mittas* for *mitte*, see And. iii. 4. 19.

4. A TROCHAIC DIMETER CATALECTIC.

5. TROCHAIC TETRAMETERS CATALECTIC.—*quem volui.*] Scil. adesse. Or rather *quem* is the object to *volui*. See And. i. 2. 1.

6. *Quid id est?*] ¶ i. e. why do you say that I am come *opportune?* On *nósti*, see And. i. 1. 26. and And. ii. 6. 10.

7. IAMBIC TETRAMETERS.—*esse*] ¶ Scil. hujus filium. *Non est,*] Scil. in Asia.

8. *Apud nos*] Not *penes* nos; for a thing is *penes nos*, which is possessed by us, is in our power; as, "penes principem salus nostra est." C. ¶ *Chez nous*. On *Quid ais?* see And. i. 1. 110. *Advenientem* may be translated as a past participle; Eu. ii. 2. 3. The Latin active voice is deficient in not being furnished with a past participle. The defect is, in a measure, atoned for by the multitude of deponent verbs which the language affords. A supper given to friends coming from abroad was called *adventitia*.

9. *Adduxi ad cænam:*] ¶ See And. iii. 3. 40. Ruhnken prefers the reading *abduxi;* for "verbs compounded with *a* or *ab* are elegantly construed with the preposition *ad*, as *avolare ad equites, avocare ad bellum*," &c. *jam inde usque a pueritia*] ¶ Construe:—'close *and* unbroken intimacy subsisted between us as far back (*usque*) as from boyhood, *being cherished* thence (*inde*) to the present time (*jam*).' Thus *magna semper* is equivalent to, magna *et* perpetua, like "semper lenitas," And. i. 2. 4. In scansion read, as it were *pwertia*. Bentley on authority of ancient copies would omit *magna;* thus the license in *eo* and *pueritia* is avoided.

Fvit semper familiaritas. Ch. Voluptatem magnam nuntias.
Quam vellem Menedemum invitatum, ut nobiscum esset, amplius;
Ut hanc lætitiam nec opinanti primus ei objicerem domi!
Atque etiam nunc tempu' est. Cl. Cave faxis: non est opus, pater.
Ch. Quapropter? Cl. Quia enim incertum est etiam, quid se faciat. modo venit:
Timet omnia; patris iram, et animum amicæ, se erga ut sit, suæ.
Eam misere amat: propter eam hæc turba atque abitio evenit. Ch. Scio.
Cl. Nunc servulum ad eam in urbem misit, et ego nostrum una Syrum.
Ch. Quid narrat? Cl. Quid ille? se miserum esse. Ch. Miserum? quem minus credere est?
Quid relliqui est, quin habeat quæ quidem in homine dicuntur bona,

10. *Voluptatem*] ¶ Because the son of Menedemus is to dine at my house.

11. *invitatum,*] Scil. fuisse. *amplius;*] This must be joined with *invitatum*. For Chremes is sorry that, upon Menedemus refusing his invitation "apud me sis volo," he did not press him *further* to come. R. D. ¶ Guyetus explains *amplius*, 'besides the other guests.' Then Chremes would be wishing that a thing had been done, which he at the same time knows to have been done;—therefore follow Ruhnken. *Amplius* is from *ampliter;* Chremes wishes he had used more *ampliatio* in his invitation; had reasoned more with Menedemus to induce him to come. I would propose the following explanation, though perhaps fanciful: 'How I would wish for Menedemus, who was invited (but refused), that he might be entertained at our house so much better than he could expect,' i. e. by meeting his lost and longed-for son, "hanc lætitiam—objicerem domi."—The word *ampliter*, applied to entertainment at table, occurs Plaut. Casin. ii. 8. 65. Id. Merc. prol. 98. There is no necessity to take *esset* for *ederet*.

12. *nec opinanti*] See And. i. 2. 9. *primus*] ¶ That I might be the first to present, &c. *objicerem*] Things which befall unexpectedly, are said *objici*. R. D.

13. *etiam nunc tempus est.*] ¶ 'Even now (i. e. the present moment) is time;' i. e. it is not even now too late to give Menedemus a more urgent invitation. *Cave faxis:*] ¶ i. e. ne facias; scil. ne Menedemum amplius invites ad cœnam. *non est opus,*] ¶ Scil. ita factu. See And. i. 5. 53. The meaning is, not 'there is no need,' but, 'it ought not to be done;' on which idiom see on *inutiles*, And. i. 5. 53.

14. *Quia enim*] ¶ Γὰρ, similarly used in replying, occurs e. g. Œd. Col. 391. See And. v. 1. 4. *incertum*] ¶ See And. i. 5. 30. and on *etiam*, And. i. 1. 89. *se faciat*] ¶ Ellipsis; see And. iii. 5. 8.

15. *animum*] ¶ See And. i. 5. 38., and above, i. 1. 32. *ut*] For quomodo. *sit*] *Sit* here is the same as *sese habeat*.

16. *Eam miserè amat:*] ¶ So, And. iii. 2. 40. "misere hanc amaret;" and above, i. 1. 45. "amare cœpit perdite;" as we would say, 'to distraction.' *turba*] ¶ The falling out with his father. See And. ii. 3. 6. "illæ turbæ." *abitio*] ¶ Scil. Cliniæ in Asiam. *Scio*] ¶ Clitipho was not aware that Menedemus had told his father the whole affair.

17. *servulum*] ¶ This was Dromo; thence the diminutive. See ii. 2. 12. *in urbem*] A further proof of the justice of Mad. Dacier's opinion, that the scene of this play is in the country. C. See i. 1. 110.

18. *narrat?*] ¶ Distinct from *dicit* or *loquitur;*—what account does he give of himself? *ille?*] ¶ Emphatical; so wretched a person. *quem*] ¶ Observe, *quem* is not governed by *credere;* for this verb invariably takes the dative of the *person*. Construe, 'quem *esse miserum* minus credere *par* est?'—'should we less believe?' or, 'to be less wretched.' Hor. Ep. i. 15. 25. "tibi nos accredere par est."

19. *Quid relliqui*, &c.] ¶ 'What *obstacle now* remains, wherefore he should not (see note, ii. 3. 25.) have,' &c. For *quid reliquum est*, or *relinquitur;* so, quid rei,

Parentes, patriam incolumem, amicos, genus, cognatos, divitias?
Atque hæc perinde sunt, ut illius animus, qui ea possidet:
Qui uti scit, ei bona: illi, qui non utitur recte, mala.
CL. Imo ille fuit senex importunus semper: et nunc nil magis
Vereor, quam ne quid in illum iratus plus satis faxit, pater.
CH. Illene?—sed reprimam me: nam in metu esse hunc, illi est utile.
CL. Quid tute tecum? CH. Dicam. ut ut erat, mansum tamen oportuit.
Fortasse aliquantum iniquior erat præter ejus libidinem:
Pateretur. nam quem ferret, si parentem non ferret suum?
Huncine erat æquum ex illius more, an illum ex hujus, vivere?
Et quod illum insimulat durum, id non est. nam parentum injuriæ

quid causæ, quid novi, quid cœnæ, nibil parati, nil ornati, minus amicorum, &c. *quidem in homine*] ¶ i. e. 'at least in man's estate;'—as far as human experience. *dicuntur*] Scil. a vulgo. For, according to philosophers, riches of the mind alone are *bona*. C.

20. *divitias?*] ¶ An addition essential, in a measure, to the enjoyment of the rest; for, as Horace says, "Et genus, et virtus, nisi cum re, vilior algâ est;" and where *divitiæ* exist, the rest are under control, "divina humanaque pulchris Divitiis parent."

21. *perinde sunt, ut illius animus qui*] So, Phorm. i. 3. 18. and Sall. Jug. 4. "ac non perinde habeantur, ut eorum, qui ea sustinent, virtus est." W. *animus*, scil. est.

22. *uti scit,*] ¶ Who knows to use them, i. e. knows their real use; and who thence utitur recte. *bona:*] ¶ Scil. sunt hæc. In the one case, these attendants are, what they are intended for, scil. *bona*, blessings;—in the other, they are converted into *mala*, so many misfortunes.

23. *Imo*] ¶ i. e. You cannot include *Parentes* among his blessings, for ille (Menedemus, ejus parens) fuit, &c. *importunus*] ¶ Unseasonable in the exercise of parental rigour;—'he always acted the cross-grained old man' towards him.

24. *plus satis*] ¶ Plus *quam* satis, i. e. more than he deserves, or, than moderation would dictate. Eu. i. 2. 5. "plus satis." Ib. iii. 1. 32. "plus millies." *pater*] Either the nominative, meaning Menedemus; or, the vocative meaning Chremes. C. ¶ The latter. Clitipho thus, in a manner, asks his father what he thinks on the matter; whence the reply *Illene?*

25. A TROCHAIC TETRAMETER CATALECTIC.—*Illene?*] ¶ i. e. Menedemus in illum plus satis faciat? To which he was going to add, *minime faciet*, or something similar. *sed reprimam me;*] ¶ I must not let my son know that Menedemus relents; for he would of course tell Clinia; whence the fear of the latter would be removed, which it is his father's advantage should be kept up. N. B. *Clinia* is Chremes' guest; therefore *hic* throughout this dialogue refers to Clinia; *ille* to Menedemus. See ii. 1. 13. *utile.*] ¶ For a son who fears his father is more likely to reform what is amiss; which is the father's gain.

26. IAMBIC TETRAMETERS.—*tecum?*] Scil. loqueris, meditaris. *Dicam.*] ¶ I will tell you what I was thinking; viz. *ut ut*, &c. He says this, that he may not appear to Clitipho, as suppressing anything. *ut ut erat,*] ¶ 'Howsoever the state of the case was;' even supposing his father alone to have been in fault; or, 'however severe Menedemus may have been,' yet he should not have left home.

27. *iniquior erat*] ¶ i. e. *minùs æquo* animo ferebat. "Iniquior erat *pater* præter *filii* libidinem." Comp. Eun. ii. 1. 6. "iniquo patiare animo;" and And. i. 2. 16. He was the more excusable in being *iniquus* when the matter was *libido*.

28. *Pateretur.*] ¶ Scil. oportuit ut Clinia pateretur, maneretque.

29. *Huncine*] ¶ See note 25. above.

30. *Et quod illum*, &c.] ¶ "Et id *negotium*, quod illum *Clinia* insimulat *utpote* durum, non est *durum*." Here insimulo takes an accusative of the person (*illum*) and of the thing (*quod*). It more frequently

Uniusmodi sunt ferme: paulo qui est homo tolerabilis,
Scortari crebro nolunt; nolunt crebro convivarier;
Præbent exigue sumtum: atque hæc sunt tamen ad virtutem omnia.
Verum ubi animus semel se cupiditate devinxit mala,
Necesse est, Clitipho, consilia consequi consimilia.
Scitum est, periclum ex aliis facere, tibi quod ex usu siet.
Cl. Ita credo. Ch. Ego ibo hinc intro, ut videam, nobis quid cœnæ siet.
Tu, ut tempus est diei, vide, sis, ne quo hinc abeas longius.

takes a genitive of the thing; as Ph. ii. 3. 12. "Si herum insimulabis avaritiæ, male audies." *Illum*, as before, means Menedemus. *injuriæ*] *Injuria* for *severitas*, as v. 2. 39. Can.

31. *Uniusmodi*, &c.] ¶ There are three ways of explaining this passage.—1. Understand *ei* before *paulo*, removing the stop at *ferme*; 'of the same kind towards that son who is little manageable; they do not,' &c.—2. Understand *eum* before *paulo*; 'they do not allow that son who is unmanageable,' &c.—3. Consider *est homo tolerabilis* as an enallage of number (And. v. 4. 7.) supplying *filios* to *scortari*. This Bentley approves.—Under the last interpretation, again, some take *paulo tolerabilis* for *paulo tolerabilior*, and put emphasis on *crebrò* and *exiguè*; i. e. 'Fathers who are a little more indulgent, allow dissipation; *seldom*, however; and affording the means *with a sparing hand*.'—Adopt explanation 2. For, Chremes mentions two cases in which the *injuriæ*, so called, of parents exist, viz. where the son is *inclined to dissipation* ("paulo tolerabilis,") and where he has *totally abandonded himself to it* ("se cupiditate devinxit malâ.") He says that the *injuriæ* (as the sons consider them) of all parents are pretty much alike, *respectively*, in these two several cases; i. e. that, in the former, the fathers in general abridge the son's indulgences, in order to curb the evil propensities;—but that, in the latter, such as is the case of Clinia, they in general apply remedies as desperate as are the maladies. Therefore "paulo—tolerabilis" represents *the son* in the former case; "verum ubi—mala" represents him in the latter;—"Scortari—sumtum" represents the *fathers'* severity (*injuriæ*) in the former case; "consilia consequi consimilia" represents their severity in the latter.

33. *sumtum*:] i. e. money for his *expenditure*. Comp. v. 1. 57. *hæc sunt tamen ad virtutem omnia.*] ¶ 'These *things* (i. e. these instances of severity) nevertheless (i. e. although the son thinks harshly of them) all tend to conduct him to ways of rectitude.' See And. iii. 2. 2.

34. *ubi animus semel*] Χαλεπὸν χορίων κύνα γεῦσαι. and Hor. "Ut canis a corio nunquam absterrebitur uncto." Wi. *cupiditate devinxit malâ*,] ¶ Has linked itself to debasement by eagerness in pursuit of evil.

35. *consilia cônsequi consimilia.*] ¶ It in that case is found imperative on fathers to pursue analogous plans of treatment. See latter part of note 31. These words are generally explained: 'When a young man has abandoned himself in toto, it follows, that he (the young man) must pursue plans of conduct agreeable to the *cupiditas mala*.' But this destroys the harmony subsisting among the parts of this sentence; as shown on 31. Observe the elegance of 'Clitipho;' Chremes thus calling his son's attention to the useful moral; as Clitipho says, ii. 1. 7. "mihi per alium ostendit suam sententiam."

36. *Scitum*] Eu. ii. 2. 23. *periclum*] ¶ See And. iii. 3. 34. *tibi quod*] ¶ i. e. *ut videas id* quod. Bentley reads "quid." *ex usu*] ¶ *Ex* is here in the sense of κατά, secundum; i. e. 'conformable to your interest;' so, e naturâ, ex consuetudine, e commodo, &c. This might be expressed by "quod usui sit." or "quod usus sit," as Hec. iii. 1. 47. *Ex usu* occurs also, Hec. iv. 1. 33. and iv. 3. 10.

37. *Ita credo*] ¶ See And. i. 2. 21. *quid cœnæ*] Cœnæ is the genitive. But if you read "nobis cœnæ quid siet," it is the dative; as Plaut. Truc. iii. 1. 2. "ut Bubus glandem prandio depromerem." B. *quid cœnæ*] ¶ For *quæ cœna*; compare above, 19.

38. *ut tempus*] ¶ See i. 1. 116. *vide, sis*,] ¶ Scil. vide si vis. *ne quo hinc*] It is asked, why Chremes does not bring Clitipho in with him at once to dinner? Mad. Dacier conjectures that, as some sacred

ACTUS II.—SCENA 1.

CLITIPHO.

QUAM iniqui sunt patres in omnes adolescentes judices!
Qui æquum esse censent, nos jam a pueris ilico nasci senes,
Neque illarum affines esse rerum, quas fert adolescentia.
Ex sva libidine moderantur, nunc quæ est, non quæ olim fuit.
Mi si unquam filius erit, næ ille facili me utetur patre;
Nam et cognoscendi et ignoscendi dabitur peccatis locus:
Non ut meus, qui mihi per alium ostendit svam sententiam.
Perii! is mihi, ubi adbibit plus paulo, sua quæ narrat facinora!
Nunc ait, "periclum ex aliis facito, tibi quod ex usu siet."
Astutus! næ ille haud scit, quam mihi nunc surdo narret fabulam.

rites were to be performed before dinner, and Chremes perhaps had to converse with his coevals, the father did not choose his son to be present. Z. *longius.*] ¶ Too far. See on *Liberius*, And. i. 1. 25.

CLITIPHO, impressed by what his father has just said, censures, in a soliloquy, the general conduct of men towards their sons; thence touches on the circumstances of himself with respect to his mistress, Bacchis.

1. IAMBIC TETRAMETERS.——*iniqui*] ¶ Translate 'partial,' as it is connected with *judices*. Line 2. shows wherein lies their partiality. There seems to be antithesis between *iniqui* here, and *æquum*, next line.

2. *censent,*] ¶ 'Pass sentence, that it is,' &c. *a pueris ilico nasci senes.*] ¶ 'To be born old men forthwith from infancy;' i. e. to be sages at the moment of our birth.

3. *Neque*] ¶ i. e. Atque non. *illarum affines*] *Affinis* is joined indifferently to the genitive or dative. Adel. v. 8. 25. "Affinis nobis."

4. *libidine*] *Libido* seems here put for *voluntas, arbitrium*. So Hec. ii. 2. 3. Horace has painted the character of a Chremes:—"difficilis, querulus, laudator temporis acti se puero, castigator, censorque minorum." W. *moderantur*] Scil. nos. *nunc quæ est, &c.*] ¶ Which subsists in them at their present time of life, not which did at their past time of life.

5. *næ*] See And. prol. 17.

6. *Nam et, &c.*] ¶ For I shall find opportunity not only of learning his errors, but also of forgiving them, i. e. dabitur *mihi* locus cognoscendi *peccata* et ignoscendi peccatis. Might we construe:—'opportunity shall be afforded to his errors, both of becoming known to him, and of meeting forgiveness.' (See, however, note on 7.) These gerunds, being substantives, depend on *locus*. Bentley reads *peccati*.

7. *Non ut meus,*] ¶ i. e. Non *me utetur tali patre* ut *est* meus, qui, &c. *Ut* is for "qualis." *per alium*] ¶ By the example of Clinia; i. 2. 34. 35. 36. EXPLAIN this and the foregoing line thus: If I shall ever have a son, each of us shall have opportunity of knowing and of forgiving the delinquencies of the other; I will not be like my father, expecting in my son conduct which I never observed myself when I was his age, and resorting to the hypocritical expediency of bringing before him the bad conduct of *another* to enforce *my own* precept, unable to adduce good example from my own past life. Thus we see the elegant force of *alium* and *suam*, and their antithesis. *sententiam*] ¶ His canon, his precept. Perhaps there is reference to the term *judices*, line 1.

8. *Perii!*] Wondrous! monstrous! *is*] ¶ Contemptuously of his father. *plus paulo,*] ¶ i. e. paulo plus *æquo*. *facinora?*] ¶ Scil. quæ juvenis fecit. *Facinus* is properly a criminal act, an outrage.

9. *Nunc*] ¶ When the fumes have evaporated. *periclum, &c.*] See i. 2. 36.

10. *Astutus:*] ¶ Irony. How cunning he fancies himself; little reflecting that I know what he was himself, and that precept coming without *good* example justly finds

Magis nunc me amicæ dicta stimulant; 'Da mihi, atque affer mihi.'
Cui quid respondeam, nil habeo: neque me quisquam est miserior.
Nam hic Clinia, etsi is quoque suarum rerum satagit, attamen
Habet bene ac pudice eductam, ignaram artis meretriciæ.
Mea est potens, procax, magnifica, sumtuosa, nobilis.
Tum, quod dem ei, Recte est: nam nihil esse mihi religio est dicere.
Hoc ego mali non pridem inveni; neque etiamdum scit pater.

my ears closed. *quàm mihi nunc surdo*] Hor. Ep. ii. 1. 199. "Scriptores autem narrare putaret asello Fabellam surdo." Virg. Ecl. x. 8. "non canimus surdis." W. ¶ *Quàm* belongs to *surdo*; though we cannot, in English, conveniently connect *how* with an adjective, unless the substantive to that adjective be of the third person. See ii. 3. 122. *fabulam.*] For I value his speech as little as I would an idle story. C.

12. *Cui quid*] For *quid*, read, with some books, *quod*. B. *nil*] ¶ Scil. *secundum* nihil; thus equivalent to *non*, as οὔτι for οὐ. See And. ii. 6. 9. If *quod* be read, *nil* need not be elliptical.

13. *quoque*] ¶ As well as I. *satagit, attamen*] It appears from Charisius, that *satis agitat, tamen* was anciently read here. Then, after *etsi* follows *tamen*, never *attamen*. B. ¶ Bailey, in his Facciolatus, proposes *satagitat tamen* without changing a single letter. Comp. Plaut. Bacch. iv. 3. 23. "Nunc agitas sat tute tuarum rerum." *satagit,*] *Satagere* is, to be overwhelmed in business, to be in trouble, πολυπραγμονεῖν. DA. ¶ As to the construction of *satagit* with the genitive:—"The apparent substitution of the genitive case for the ablative—considered by some a Græcism—may be accounted for by considering *negotio*, together with a governing preposition, understood. According to this view, *Integer* (in negotio) *vitæ* imports, *Integer* in *vitâ*;—*Desine* (a negotio) *querelarum* imports, *Desine* a *querelis*;—*Admonere* (de negotio) *egestatis* imports, *Admonere* de *egestate*;—*Implentur* (ex negotio) *Bacchi* imports, *Implentur* ex *Baccho*." Phillips, Latin Exercises, chap. ix. (*g*) Comp. Hec. iv. 4. 60.

14. *eductam,*] Scil. amicam. *artis meretriciæ.*] ¶ The "Nota—meretricis acumina" of Horace, Ep. i. 17. 55. On adjectives taking the genitive, see Hec. iv. 4. 60.

15. *potens,*] ¶ Controlling me, making me do as she pleases. *procax,*] *Procare*, as Pompeius says, is, *poscere*. Whence *procaces meretrices*, from their incessantly demanding; and *proci*, i. e. uxorem *poscentes* in matrimonium. Therefore *procax* means, *petax*, *dispoliatrix*. C. *magnifica,*] Sumptuous in her furniture, dress, &c., and eager for costly entertainments. C. *nobilis.*] i. e. notable, known to many, from having many lovers. C.

16. *quod dem ei,*] ¶ Scil. *secundum* quod; 'as to what I can give her; *to her demands I can only answer* Recte est, i. e. 'Tis well,' promising to fulfil her wishes, and holding out hopes. See iii. 2. 7. *nihil esse*] Scil. quod dem ei. *religio est dicere*] ¶ I imagine it inauspicious, ominous, to say absolutely that I have nothing to give, and I prefer to cherish hope. *Religiosus*, according to Sabinus, means, made holy, set apart, from *relinquo*, as *ceremonia* from *careo*. See Pius on Lucret. i. 64. and And. iv. 3. 15.

17. *Hoc—mali*] ¶ Scil. want of money. *pridem*] ¶ When I first involved myself. *scit*] Scil. how I am situated.

ACTUS II.—SCENA 2.

CLINIA, CLITIPHO.

CLIN. Si mihi secundæ res de amore meo essent, jamdudum, scio,
Venissent: sed vereor ne mulier, me absente, hic corrupta sit.
Concurrunt multæ opiniones, quæ mihi animum exaugeant:
Occasio, locus, ætas, mater, cujus sub imperio est, mala;
Cui nil jam præter pretium dulce est. CLIT. Clinia—CLIN. Hei misero mihi!
CLIT. Etiam caves, ne videat forte hinc te a patre aliquis exiens?
CLIN. Faciam. sed nescio quid profecto mi animus præsagit mali.
CLIT. Pergi'ne istuc prius dijudicare, quam scis, quid veri siet?
CLIN. Si nil mali esset, jam hic adessent. CLIT. Jam aderunt. CLIN. Quando istuc erit?

CLINIA expresses to Clitipho his fears concerning Antiphila, as they stand awaiting the return of Syrus and Dromo (See text, i. 2. 17.)

1. IAMBIC TETRAMETERS.

2. *Venissent:*] ¶ The messenger Dromo (*servulus* i. 2. 17.) and Syrus. *vereor,*] A person *veretur*, who is alarmed with reason; *formidat*, who is alarmed without reason. C.

3. *animum exaugeant:*] I think that the verse should be written thus:—*Concurrunt multa, opinionem hanc quæ mihi animo exaugeant.* Since *exaugere animum*, ἀέξειν, refers not to sorrow, but to joy, Palmerius and others substitute *exangeant*. But it is better to read *animo*. For we find in use, *augere*, damno, commodis, honoribus, lætitia, &c. Then the change from *opiniones* is necessary, since the enumerations following are not properly to be classed as *opiniones*. B. ¶ 'Many fancies combine together to heighten my mind' as to these fears, or, 'to heighten the state of my mind.' Compare And. iii. 2. 31. "Multa concurrunt simul, qui conjecturam hanc nunc faciam." Ad. iv. 4. 17. "Tot concurrunt similia." I must confess, I do not see any absolute difficulty in this passage.

4. *Occasio,*] In her being handsome, and an object of admiration, perhaps, to many. *Ætas*, as she is in the flower of youth, which is in most cases prone to swerve. On *mater, cujus*, &c., compare Juv. Sat. vi. 240. "Scilicet exspectes, ut tradat mater honestos, Aut alios mores, quam quos habet? utile porro Fileolam turpi vetulæ producere turpem." C. *mater,*] ¶ Scil. Philtera, the "anus Corinthia" iii. 3. 39. who was supposed to be her mother; and was "haud impura" (iv. 1. 16.) at least when she got Antiphila. See Argument; and note ii. 4. 8., end.

5. *jam*] ¶ In her old age, and when she has no character to maintain; whose main object would be to make as much gain of Antiphila as possible. *misero*] ¶ See And. iv. 4. 4.

6. *Etiam caves,*] ¶ i. e. nonne etiam caves. Compare And. v. 2. 8. *hinc*] Al. *hic*, correctly; for *a patre* is not a meo, but, a tuo, scil. Menedemo. B. *a patre*] See And. i. 3. 21.

7. *Faciam.*] ¶ i. e. id faciam, scil. cavebo. *præsagit*] According to Festus, *præsagire* is, *acutè sentire*. Whence the old women called *sagæ*, and dogs called *sagaces*. Comp. Cic. Div. i. 31. "is igitur, qui ante *sagit*, quàm oblata res est, dicitur *præsagire*," i. e. futura antè sagire. W.

8. *istuc*] ¶ Scil. præsagium. *quid veri*] ¶ For quid verum, as *nil mali* for *nullum malum*. See i. 2. 19.

9. *istuc*] ¶ i. e. istuc *jam*. Comp. And. i. 5. 36. Every moment seems an hour to the lover in suspense.

Clit. Non cogitas, hinc longule esse? et nosti mores mulierum:
Dum moliuntur, dum conantur, annus est. **Clin.** O Clitipho,
Timeo. **Clit.** Respira: eccum Dromonem cum Syro; una adsunt tibi.

ACTUS II.—SCENA 3.

SYRUS, DROMO, CLITIPHO, CLINIA.

S. Ai'*n*' tu? D. Sic est. S. Verum interea, dum sermones cædimus,
Illæ sunt relictæ. **Clit.** Mulier tibi adest, audi'n' Clinia?
Clin. Ego vero audio nunc demum, et video, et valeo, Clitipho.
D. Minime mirum; adeo impeditæ sunt: ancillarum gregem
Ducunt secum. **Clin.** Perii! unde illi sunt ancillæ? **Clit.** Men' rogas?

10. *longulè*] i. e. aliquantùm longè. B. *esse?*] ¶ Scil. ubi habitat Antiphila. Eu. iii. 5. 61. "Perlongè est."

11. *moliuntur,*] Al. *Molliuntur;* while they are applying unguents to soften the skin. *conantur,*] Al. *comuntur*. Al. *comantur*. Servius on Æn. iv. 133. seems to have read *cunctantur*. "Conantur," i. e. when they are about to go, but go not; when they move, but advance not. B.

12. *Respira:*] ¶ Literally 'recover breath;' a very appropriate address to a person under violent apprehension, *exanimatus metu*—. See And. i. 1. 104. *Dromonem*] ¶ Dromo belongs to Clinia; Syrus to Clitipho. See i. 2. 17. *tibi.*] ¶ 'within your view,' or, 'to quiet your fears.'

Syrus and Dromo come up, followed soon after by Antiphila, and Bacchis, which last Syrus brought at his own suggestion. After some argumentation with Syrus, the young men are obliged to rest satisfied with his scheme; namely, to pass off Bacchis as Clinia's mistress at the house of Chremes, and to have Antiphila conducted to Sostrata. The object Syrus has in view is, to get for Clitipho the sum of money he had promised to Bacchis.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Ai'n' tu?*] ¶ Syrus and Dromo are heard talking to one another, as they come up, on something irrelevant (See line 25.), from which Syrus diverts the other's attention to the subject of their errand, by "Verum," &c. Bentley and Zeune would ascribe the whole, from *Sic* to *relictæ*, to Dromo; on the ground that it would be unnatural for Syrus, after having shown by *Ai'n' tu* his inclination to keep up the former subject, to interrupt it by *Verum*, &c., and that Dromo should be the first to recall to mind the matter of the errand, as it concerned his own master; not to mention Syrus' reply, "Minime mirum." *sermones cædimus,*] One who speaks frequently and much, is said *sermones cædere*. F. Or, *serimus*. See Serv. on Æn. vi. 159. "Multa inter sese vario sermone serebant." L. So, κόπτειν τὰ ῥήματα.

2. *Mulier tibi*] ¶ Clitipho and Clinia are at the side of the stage opposite to that at which the slaves enter, and are not regarded by them till line 15, or spoken to by either of them till line 23. Therefore this dialogue is carried on independent of that between Syrus and Dromo, though arising from the talk between the latter being overheard. *Mulier*] ¶ He knows that she is not far off by "Illæ—relictæ." *audisne*, scil. quod narrat servus.

4. *Minime mirum;*] ¶ Scil. illas esse relictas; i. e. that we have outstripped them. *impeditæ sunt: ancillarum*] ¶ Asyndeton. The force of *adeo* is continued to the latter clause, though the copula is omitted. An. v. 4. 35. *ancillarum gregem*] Chrysostom; οἰκέτων ἀγέλας. It was anciently unseemly for matrons to appear in public unattended. In time, it was nothing thought of, if they were not seen leading after them troops of families, like predatory bands. L.

5. *Men' rogas?*] ¶ Do you ask *me*, as

S. Non oportuit relictas: portant quid rerum!—CLIN. Hei mihi!
S. Aurum, vestem! et vesperascit, et non noverunt viam.
Factum a nobis stulte est. abi dum tu, Dromo, illis obviam.
Propera: quid stas? CLIN. Væ misero mihi, quanta de spe decidi!
CLIT. Quid istuc? quæ res te sollicitat autem? CLIN. Rogitas quid siet?
Vide'n' tu? ancillas, aurum, vestem;—QUAM ego cum una ancillula
Hic reliqui? unde esse censes? CLIT. Vah! nunc demum intelligo.
S. Di boni, quid turbæ est? ædes nostræ vix capient, scio.
Quid comedent? quid ebibent? quid sene erit nostro miserius?
Sed video eccos quos volebam. CLIN. O Jupiter, ubinam est fides?
Dum ego propter te errans patriâ careo demens, tu interea loci
Collocupletasti te, Antiphila, et me in his deseruisti malis:
Propter quam in summa infamia sum, et meo patri minus sum obsequens:
Cujus nunc pudet me, et miseret, qui harum mores cantabat mihi,
Monuisse frustra; neque potuisse eum unquam ab hac me expellere:

if *I* knew ought of your mistress?—Clitipho little thinks that he sees the cavalcade of his own mistress, Bacchis.

6. *relictas:*] Scil. eas esse. *quid rerum,*] See And. iv. 4. 6.

7. *Aurum, vestem!*] ¶ See iii. 1. 43. *et vesperascit,* &c.] Reason why they should not have been left behind on the road; for who can be safe, while he carries any thing of value, at night, and on an unknown road? C.

8. *abi dum*] ¶ Parelcon. See And. i. 2. 13.

9. *Propera:*] Compare And. v. 6. 15. *Væ*] Clinia grows more distrustful, on hearing Syrus speak of *aurum, vestem.* C. *quantâ de spe*] ¶ From what a pinnacle of hope have I fallen! So, iv. 8. 11.

10. *quid siet?*] ¶ Scil. quod me sollicitat.

11. *quam*] ¶ Scil. viden' illam quam.

12. *unde esse censes?*] ¶ Scil. illi ancillas, aurum; unless from the largesses of other lovers. *Esse* for suppetere. *intelligo.*] ¶ Scil. quod te sollicitat.

13. *Di boni,*] ¶ See note on 2. On *quid turbæ,* see And. iv. 4. 6. *nostræ*] i. e. my master's. *capient,*] ¶ Contain them all; hence *capax, capacious,* and *capacity.*

14. *quid—miserius?*] ¶ The neuter gender implies contempt. An. i. 5. 16.

15. *Sed video eccos*] ¶ i. e. video, ecce, illos. So, *ellum, ellas,* for *ecce illum, ecce illas;* a syncope the more readily adopted, as *ecce* like *hocce* was anciently written with single *c.* *quos volebam.*] ¶ See And. i. 2. 1. *Jupiter,*] qu. Ζεῦ πάτερ.

16. IAMBIC TETRAMETERS.—*propter te errans*] ¶ A vagrant on account of you; for, if I had resigned my attachment for you, I might have remained at home. *demens,*] ¶ Fool that I was, when treachery from you has requited my infatuation. *interea loci*] In the Bembine, is found written: "*loci,* παρελκον, for *loci* is added to words of all significations. Ennius: *Flamma loci postquam conclusa'st turbine sævo.*" FAERN. ¶ Neither Clinia nor Clitipho yet suspect that Bacchis is at hand; whence they refer what the slaves say, to Antiphila.

19. *Cujus—pudet—miseret,*] ¶ See An. v. 2. 28. On *harum,* the plural, see An. v. 4. 7. 'of women of this character,' i. e. meretricum. *cantabat*] ¶ As inculcating a lesson. Plaut. Trinum. ii. 2. 10. "Hæc dies noctesque tibi canto, ut caveas." Hor. Ep. i. 1. 54. "Et maribus Curiis et decantata Camillis." *cantabat*] Borrowed from songs often repeated; whence, those who say the same thing often, eandem cantilenam canunt, Ph. iii. 2. 10. W.

20. *Monuisse frustrâ;*] ¶ i. e. *cùm reputo* monuisse *eum* frustrâ. *expellere.*] *Expellere* loco, domo, urbe, finibus, are cor-

Quod tamen nunc faciam: tum, cum gratum mi esse potuit, nolui.
Nemo est miserior me. S. Hic de nostris verbis errat videlicet,
Quæ hic sumus locuti. Clinia, aliter tuum amorem, atque est, accipis:
Nam et vita est eadem, et animus te erga idem ac fuit;
Quantum ex ipsa re conjecturam cepimus.
Clin. Quid est, obsecro? nam mihi nunc nil rerum omnium est,
Quod malim, quam me hoc falso suspicarier.
S. Hoc primum, ut ne quid hujus rerum ignores; anus,
Quæ est dicta mater esse ei antehac, non fuit:
Ea obiit mortem: hoc, ipsa in itinere alteræ
Dum narrat, forte audivi. Clit. Quænam est altera?
S. Mane; hoc, quod cœpi, primum enarrem, Clitipho:
Post, istuc veniam. Clin. Propera. S. Jam primum omnium,
Ubi ventum ad ædes est, Dromo pultat fores:

rect; but not, amicâ. Therefore read *aspellere*, i. e. abigere. B.

21. *Quod*] ¶ 'Which (scil. *ab hac me expellere*) I will now however do.' *tamen nunc*] ¶ Now, however late. *gratum*] ¶ Of singular import here; 'when my so doing might have been to me a means of entering into favour (gratia)' with my father. There is a parallel use of it in Cicero, Phil. ii. 46. "quam sit pulchrum, beneficio gratum, famâ gloriosum, tyrannum occidere;" where *gratum* is, 'likely to gain the favour' of fellow-citizens. Also, v. 1. 61. Eu. iii. 1. 6. *nolui*.] Scil. expellere.

22. *videlicet*.] Scil. videre licet; i. e. 'one may perceive.' Syrus says this to himself; for Dromo has gone back to meet the cavalcade (line 8.) *Hic* means Clinia.

23. *tuum amorem*] ¶ Put for, rem quam amas. See Eu. v. 4. 4.

24. IAMBIC TRIMETERS.—*vita*] Scil. amicæ tuæ—Antiphilæ. *et animus*] ¶ Because, though her manner of life was uncorrupted, yet her *affections* might have been alienated. The idioms *animus* est *idem ac fuit* should be thus explained, if we follow Hunter on Liv. i. 9.;—"est idem ac fuit idem," 'is the same and was the same,' or 'is and was the same.' So, also, when the copulative is translated *than*;—"aliter tuum amorem, atque *aliter* est, accipis," 'you estimate of your love as being under *some* circumstances, and she is under *other* circumstances.' This explanation is inapplicable to many passages, e. g. Cic. Verr. iii. 46. "Quod ille aliter, atque ut edixerat, decrevisset."

25. *cepimus*.] ¶ Scil. ego Dromoque. We may suppose them to have been talking to one another on this topic, when they came in sight (line 1.)

26. *mihi*] ¶ i. e. mihi malim.

27. *hoc*] ¶ Te me deseruisse.

28. *Hoc primum*,] ¶ Disce, or, dicam. *hujus rerum*] ¶ Of Antiphila's affairs. *anus*.] ¶ i. e. anus Corinthia, Philtera. Compare ii. 2. 4.

30. *Ea*] Philtera. *obiit*] See And. i. 3. 18. *ipsa*] Antiphila. *alteræ*] ¶ Anciently for *alteri*. So, Lucret. ii. 778. "Efficitur quiddam quadratum, unæque figuræ." Eu. v. 6. 3. "mihi solæ." The *altera* here is Bacchis, whose talk with Antiphila, as they went along, Syrus partly overheard.

32. *Mane*;] ¶ Syrus knows well that the explanation of *altera* will create such confusion (as it in fact does, 69, 70, 71.) that he will have no opportunity of quieting Clinia, which is essential to the success of his scheme (see argument to this scene). He therefore baffles the question, and proceeds. See And. iv. 1. 34. *enarrem*] ¶ Scil. sine ut enarrem, i. e. ad finem narrem.

33. *istuc*] ¶ To that subject; namely, about the "altera." *Jam primum omnium*,] ¶ This pomposity is humorous. With these words the celebrated Roman historian opens.

34. *ædes*] Plaut. Cas. "Insectatur omnes per ædes domi." The *ædes* is part of the *domus*: namely in which are *conclavia*. Servius on Æn. 2. "*Ædes* (plural) is applied to the whole building; but Varro

Anus quædam prodit: hæc ubi aperuit ostium,
Continuo hic se conjecit intro: ego consequor:
Anus foribus obdit pessulum; ad lanam redit.
Hinc sciri potuit, aut nusquam alibi, Clinia,
Quo studio vitam svam, te absente, exegerit;
Ubi de improviso est interventum mulieri.
Nam ea res dedit tum existimandi copiam
Quotidianæ vitæ consuetudinem;
Quæ, cujusque ingenium ut sit, declarat maxime.
Texentem telam studiose ipsam offendimus,
Mediocriter vestitam veste lugubri,
Ejus anuis causâ, opinor, quäe erat mortua:
Sine auro tum ornatam, ita uti quæ ornantur sibi:
Nullâ malâ re esse expolitam muliebri:

states that *ædes* (singular) is applied to an enclosed place with four corners." SCH.

35. *Anus quædam*] There used to be, among the rest of the household, certain old female servants, whose duty consisted in consulting about their mistress's dress. Juv. Sat. vi. 497. "Est in consilio matrona, admotaque lanis," &c. L.

36. *hic*] ¶ Scil. Dromo; who is not present; but *hic* refers to him, as the person just mentioned, line 34. *conjecit*] That he might take Antiphila by surprise. W. ¶ Or, flung himself in violently, as a rough underling.

37. *Anus*] ¶ Scil. quæ aperuit. *ad lanam redit.*] Indicating integrity of life. So, And. "pudicè vitam—agebat, lana ac tela victum quæritans." C. ¶ This was anciently the chief employment of *virtuous* women in the East; as strongly alluded to in Prov. xxxi. 13. "She seeketh wool and flax, and worketh willingly with her hands." 19. "She layeth her hands to the spindle, and her hands hold the distaff."

38. *Hinc*] Al. *Hic*: for *alibi* follows. B. ¶ Then the force would be: *In a case like this*, scil. "Ubi de improviso," &c. At present anacolouthon subsists.

39. *exegerit;*] This verb has different meanings in the expressions, *exigere vitam*, *exigere fabulam*, and *exigere opus*, importing therein respectively, to *pass*, to *expel*, to *finish*. The first is exemplified in this passage; the second, And. prol. 27. C.

40. *de improviso*] "Many adjectives appear to be taken substantively, when in the neuter gender, from the quality being attached to some indefinite conception, (such as, *thing*, *matter*, *quantity*, *degree*, &c.) whereof that most comprehensive neuter substantive—*negotium*—is the adequate representative." Phillips, Latin Exercises, chap. ix. (*e*) ¶ So, in our author, in incerto, in dubio, in tranquillo, in tuto.

41. *Nam*] ¶ This is the reason why "Hinc sciri—exegerit." *ea res*] ¶ Scil. improvisa interventio. *existimandi*] Judicandi; for *æstimare* means, to consider; *existimare*, to judge; for we first *consider*, afterwards to form *judgment*. C.

43. *Quæ.*] ¶ Scil. Quotidianæ vitæ consuetudo. *ut*] For quomodo. *declarat*] ¶ Evidence is said to speak; "Res loquitur judices ipsa." *maximè.*] More than any thing else.

44. *telam*] ¶ See And. i. 1. 48. "ἱστὸν ἐποιχομένην" φιλοπόνως. *ipsam*] ¶ Herself, the mistress of the house. So Hor. "pater ipse domûs." *offendimus.*] ¶ Came upon by surprise; supervenimus.

45. *Mediocriter*] ¶ In quality.

46. *anuis*] Varro and Nigidius wrote, e. g. *senatuis* and *domuis* as genitives. C. ¶ The dative *anui* is found. *Anuis* means Philtera; comp. 29, 30.

47. *ornatam,*] ¶ Scil. offendimus. See Eu. ii. 3. 85. *ita uti*] ¶ i. e. ita *ornatam* uti *ornantur illæ* quæ ornantur sibi. *sibi:*] Not with a view to please lovers. For reputable women are anxious to dress reputably, for *their own* satisfaction. C.

48. *Nullâ malâ re*] Al. *Nulla malam re*, i. e. maxillam. By *res muliebres* were meant, paints and pastes used for artificial beauty. L. Guyetus considers this line

Capillus passus, prolixus, circum caput
Rejectus negligenter ; pax.—Clin. Syre mi, obsecro,
Ne me in lætitiam frustra conjicias. S. Anus
Subtemen nebat. præterea una ancillula
† Erat : ea texebat unà, pannis obsita,
Neglecta, immunda illuvie. Clit. Si hæc sunt, Clinia,
Vera, ita uti credo,quis te est fortunatior ?
Sci'ne hanc, quam dicit sordidatam et sordidam ?
Magnum hoc quoque signum est, dominam esse extra noxiam,
Quum ejus tam negliguntur internuntii :
Nam disciplina est eisdem, munerarier

spurious. Correct: " re interpolatam muliebri." *Interpolare* means to fashion a new form from an old one. B.

49. *Capillus*] ¶ This word originally was used in the singular only. *passus*,] i. e. sparsus. Virg. Æn. i 484. " crinibus Iliades passis." Some verbs, different in the present, have the same præterites. So, *patior* and *pando* have, each, *passus*. C. *passus*, *prolixus*,] Read *sparsus*, *promissus*. B.

50. *Rejectus*] ¶ Scil. erat. *pax*.] In the Bembine: " tranquillantis, admirantis, et sollicitudinem admittentis." Not so. B. ¶ As our use of *peace ;* for, ' say no more, be at rest.' *mi*,] ¶ This adjective, used in this way to an inferior, implies condescension; when used to an equal, it implies affection and regard; sometimes, in either case, importunity.

51. *Anus*] ¶ The same as she in line 37.

52. *Subtemen*] Explained in the Bembine; dictum ab eo quòd *subeat stamen*. B. ¶ From the *lana* are made the two *fila*, namely *stamen* and *subtemen*. The *stamen* attached to the *pecten* (or moveable slay) forms the groundwork of the *web (tela)*, which latter is made by the *subtemen* being thrown, by means of the *shuttle (radius)*, across the *stamen* underneath. *nebat*:] ¶ Scil. e lanâ. *una ancillula*] ¶ The same, probably, mentioned by Clinia, line 11. " cum unâ ancillulâ."

53. *Erat :*] As ἔστι for παρέστι. *texebat unà*,] Menander: καὶ θεραπαινὶς ἦν μία· Αὕτη συνύφαινεν, ῥυπαρῶς διακειμένη. W. *pannis obsita*] See Eu. ii. 2. 5.

54. *illuvie*] ¶ From *in* and *luo*, lavo; applied to what is *illota*, unwashed.

55. *te*] ¶ Scil. *præ* te. *Præ* is the preposition of comparison.

56. *Sci'ne hanc*,] ¶ Scil. ancillulam. *Scisne* is in the sense of ' Do you mark ?' as drawing Clinia's attention to the circumstance of her being *sordidata* (i. e. pannis obsita) and *sordida* (i. e. immunda illuvie). He shows, in the next two lines, wherein consists the importance of this fact. *quam dicit sordidatam*] ¶ This ellipsis might be referred to the figure *oropism ;* ' whom he speaks of as being meanly dressed.' So, Soph. Œd. Col. 1573. λέξας Οἰδίπουν ὀλωλότα. and Eu. ii. 3. 62.

57. *quoque*] ¶ Besides the appearance of the mistress herself. *extra noxiam*,] ¶ For *innocentem*, as Hec. ii. 3. 3. *Dominam* does not particularly mean Antiphila; the sentence is one of universality.

58. *tam*] ¶ Scil. quàm hujus Antiphilæ internuncia. *internuntii* :] Correct, " negligitur ejus internuncia." For the mistress here had no man-servants. B. ¶ See, however, end of note on 57. ; and in order to make this *general* case, which Clilipho is contemplating, parallel to the case of Antiphila, explain *internuncii*, ' those who otherwise might be supposed to be the *internuncii*,' i. e. persons kept for carrying messages of a clandestine nature between lovers. Comp. Hor. Od. iii. 7. 9. " Atqui sollicitæ nuncius hospitæ." and Eu. ii. 2. 56.

59. *disciplina*] ¶ A maxim to which adepts in the art are trained. *eisdem*,] Perhaps we should read, " Nam disciplina est sectæ ;" as Gell. xx. 1. " pro disciplina sectæ quam colo." B. ¶ *Idem* here, I conceive, as frequently elsewhere, when in connexion with *qui*, is best rendered by *is etiam*, *is quoque :*—' For it is an established practice for *those*, who aim at an introduction to mistresses, *also* to bribe the maids in the first instance.' Cic. Muren. 18. " Luculli exercitus, qui ad triumphum convenerat, idem comes L. Muræno præstò fuit." Id. Manil. 18. " Nos quoque, qui—poteramus, iidem oris Italiæ maritimis ac portubus nostris carebamus," &c. &c.

Ancillas primum, ad dominas qui affectant viam.
CLIN. Perge, obsecro te, et cave ne falsam gratiam
Studeas inire. quid ait, ubi me nominas?
S. Ubi dicimus redisse te, et rogare uti
Veniret ad te, mulier telam deserit
Continuo, et lacrymis opplet os totum sibi, ut
Facile scires desiderio id fieri tuo.
CLIN. Præ gaudio, ita me dî ament, ubi sim nescio:
† Ita timui. CLIT. At ego nihil esse sciebam, Clinia.
Agedum vicissim, Syre, dic quæ illa est altera.
S. Adducimus tuam Bacchidem. CLIT. Hem! quid Bacchidem?
Eho, sceleste, quo illam ducis? S. Quŏ ego illam? ad nos scilicet.
CLIT. Ad patremne? S. Ad eum ipsum. CLIT. O hominis impudentem audaciam! S. Heus,
Non fit sine periclo facinus magnum nec memorabile.
CLIT. Hoc vide. in mea vita tu tibi laudem is quæsitum, scelus:

60. *affectant*] Servius explains, "viam præparant;" as Virg. Geo. iv. 562. "viamque affectat Olympo." C.

61. *falsam gratiam*] Calpurnius seems to explain this, 'favour in which you will be deceived,' by losing it, as soon as the fact shall be known by me. ¶ Rather explain: 'my favour imposed upon by you — favour bespoken from me by deceit, falsehood.' Translate the passage; "and take care lest you are eager (in representing thus) to enter into favour ill-deserved." On the phrase, see Eu. iii. 5. 9.

62. *quid ait,*] ¶ Scil. Antiphila.

64. *deserit*] Read, with the Bembine, *desinit*; for *deserere telam* is to depart from the web; *desinere* is, to discontinue the work. B.

65. *Continuò,*] ¶ Immediately on hearing the name, when I told her "redisse TE" nominatim. *sibi* is for *suum*; the primitive for the possessive. *ut*] ¶ For *ita ut*. See the parallel, And. i. 1. 108.

66. *Facilè scires*] ¶ For, "Facile aliquis sciret, One might readily know." Compare And. i. 1. 108. Eu. iii. 2. 7. and Eurip. Orest. 308. Κἂν μὴ νοσῇς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν, Κάματος βροτοῖσιν, ἀπορία τε γίγνεται. *tuo.*] ¶ The possessive for the primitive; as vice versâ in preceding line. *id*] ¶ Her bursting into tears.

67. *ita*] ¶ 'On this condition,' namely, that what I say be true; i. e. so surely may the gods love me, as I know not where I am for joy; and *sic* was used also, in the same sense, when a prayer or entreaty was preferred, as: Hor. Od. i. 3. 1. "Sic te Diva potens Cypri—regat,—reddas incolumem, precor, Et serves animæ dimidium meæ," i. e. 'on this condition,' namely, that you grant my prayer.—Id. Sat. ii. 3. 300.

68. *Ita timui.*] See And. i. 2. 2. *nihil esse sciebam,*] ¶ 'I knew that you had no cause for fear,' i. e. 'I was right in my conjecture that you,' &c.; for Clitipho could not have *then* known it as a fact.

69. *vicissim,*] ¶ In turn. Now, as you have satisfied Clinia, pray (*dum*, see And. i. 1. 2.) answer the question which I asked you, line 31. (where, and on 32. see notes.) *illa—altera.*] ¶ With whom, you said, Antiphila was conversing, as they journeyed.

70. *quid Bacchidem?*] ¶ *Propter* quid *adducitis* Bacchidem?

71. TROCHAIC TETRAMETERS CATALECTIC.—*Quo ego illam?*] ¶ Scil. *ducam*. See And. ii. 1. 14. *nos* means, nostrum domum. 'to our own house to be sure.'

72. *O*] ¶ Taking the accusative. See And. iv. 1. 22. The *O* is not elided. *Heus*] ¶ Calling him to reason.

73. *non fit,* &c.] Juvenal. xiv. 224. on the contrary, says, "Nullus enim magni sceleris labor." L. Menander in Gellius: μέγα καὶ περιβόητον ἔργον. B. *nec*] ¶ For *et*, on the principle of Zeugma:—*nec* fit sine periclo facinus *memorabile*.

74. *Hoc vide!*] Usually said to those

Ubi si paulalum modo quid te fugerit, ego perierim.
Quid illo facias! S. At enim—Clit. Quid enim? S. Si sinas, dicam. Clin. Sine.
Clit. Sino. S. Ita res est hæc nunc, quasi cum—Clit. Quas, malum, ambages mihi
Narrare occipit! Clin. Syre, verum hic dicit: mitte: ad rem redi.
S. Enimvero reticere nequeo. multimodis injurius
Clitipho, neque ferri potis, est. Clin. Audiendum hercle est: tace.
S. Vis amare: vis potiri: vis, quod des illi, effici:
Tvum esse in potiundo periclum non vis. haud stulte sapis:
Siquidem id sapere est, velle te id, quod non potest, contingere.
Aut hæc cum illis sunt habenda, aut illa cum his mittenda sunt.
Harum dvarum conditionum nunc utram malis, vide:
Etsi consilium, quod cepi, rectum esse et tutum scio:

who essay arduous matters. C. See An. ii. 2. 13. *in meâ vitâ*] On *vitâ*, see An. v. 1. 3.; and see An. iii. 3. 34, on *in filiâ*. ¶ Antithesis is between "meâ" and "tu." *laudem is quæsitum,*] See An. i. 1. 107. *Is* for "pergis." *scelus:*] ¶ For *sceleste;* by Metonymè, abstract for concrete. See An. v. 4. 38.

75. *Ubi*] ¶ Scil. in quærendo tibi laudem. *si—quid te fugerit,*] If any part of your scheme fail. E. ¶ Or, 'If any word should escape your lips,' which would betray me. *perierim.*] ¶ Scil. oportet ut; non potest esse quin. 'I must inevitably perish.'

76. *illo*] ¶ i. e. *de* illo, scil. Cliniâ. Eugraphius seems to interpret, *deinde*. Bentley reads, *illâ*, i. e. *de* Bacchide; evidently to be preferred. *Quid enim?*] ¶ Repeating his word *enim* with impatience. He is irritated at Syrus commencing with *Atenim*, which is often a word of indignation and reproof; e. g. Phorm. iii. 2. 2. "P. Audi quod dicam. D. Atenim tædet jam audire eadem millies." *sine*] ¶ Comp. And. v. 3. 29, 30.

77. *quasi cum—*] He may be supposed to mean, that Clitipho wants to gain his wishes without danger, *as when* one would wish to gain victory, without fighting; or something similar. E. *malum,*] ¶ An interjection;—as *odium*, An. v. 4. 38.—or, the nominative case, (denoting Syrus,) subject to "occipit." Comp. Eu. iv. 7. 10.

78. *hic*] ¶ i. e. Clitipho; δεικτικῶς. *mitte,* scil. ambages narrare.

79. *Enimvero*] ¶ '*But* I cannot be silent, *for*' I have reason on my side. See And. i. 1. 64. v. 1. 4. *multimodis*] ¶ See And. v. 4. 36.

80. *potis, est.*] ¶ Al. *es*. See And. ii. 6. 6. *Audiendum herclè est:*] ¶ The man is determined to be heard out; and we may as well let him have his way quietly. *tace.*] He sees from Clitipho's countenance and look, that he is about to interrupt. B.

81. *quod des illi,*] ¶ Scil. Bacchidi. These statements of Syrus we know to be true from Clitipho himself, ii. 1. 11, &c.

82. *haud stultè*] i. e. prudenter. Ovid, Art. Amat. iii. 253. "quam non stultè, Menelae, reposcis." R. D. *stultè sapis:*] ¶ 'Οξύμωρον, whereby words of opposite meaning acquire point by juxta-position, in the nature of *paradox*. Cic. Cat. i. 8. "cum tacent, clamant." Hor. Sat. ii. 3. 271. "Insanire paret certâ ratione modoque." An. pr. 17. "Faciunt næ," &c. Euripides was partial to this figure (see Valckenaer on Hippol. 1034.), as was also Horace. Comp. Eu. ii. 2. 12.

83. *sapere*] ¶ Put for sapientiæ; see Hec. iv. 3. 2. *velle te id,*] ¶ "Scilicet, te velle id contingere, quod non potest *contingere;*" or, omitting the comma at *potest:* 'that you wish for that which cannot befall *you*.'

84. *hæc—his*] ¶ Scil. the dangers attendant on the three advantages mentioned line 81. *illis* and *illa* mean the advantages themselves.

85. *duarum conditionum*] ¶ Those mentioned in the preceding line, viz. the possession of the dangers as well as of the advantages,—and the resignation of both. As the dangers and advantages are inseparable.

86. *rectum*] ¶ *The* right plan, and *a* safe one. *scio:*] ¶ I am convinced; whatever your opinion on the subject may be.

Nam apud patrem tua amica tecum sine metu ut sit, copia est:
Tum, quod illi argentum es pollicitus, eadem hac inveniam via:
Quod ut efficerem, orando, surdas jam aures reddideras mihi.
Quid aliud tibi vis? CLIT. Siquidem hoc fit. S. Siquidem, experiendo scies.
CLIT. Age age, cedo istuc tuum consilium, quid id est? S. Assimulabimus
Tuam amicam hujus esse. CLIT. Pulchre. cedo, quid hic faciet suâ?
An ea quoque dicetur hujus, si una hæc dedecori est parum?
S. Imo ad tuam matrem abducetur. CLIT. Quid eò? S. Longum est, Clitipho,
Si tibi narrem, quamobrem id faciam: vera causa est. CLIT. Fabulæ:
Nil satis firmi video, quamobrem accipere hunc mi expediat metum.
S. Mane, habeo aliud, si istuc metuis, quod ambo confiteamini
Sine periclo esse. CLIT. Hujusmodi, obsecro, aliquid reperi. S. Maxime:
Ibo obviam hinc: dicam, ut revertantur domum. CLIT. Hem,

87. *Nam*] ¶ Here is a reason why the plan is *tutum*. To satisfy his mind the better, he considers all the supposed obstacles to safety, viz. *apud patrem* tuum,—*tua* amica,—and *tecum*. To obviate all which, he says, his scheme presents abundant provision (*copia*).

88. *argentum*] ¶ The sum promised to Bacchis was ten minæ, iv. 7. 7. *eâdem hâc —viâ:*] Scil. by your mistress being with you at your father's house. *inveniam*] ¶ See And. iii. 3. 39.

89. *efficerem,*] *Efficimus* things which we accomplish with labour and difficulty. C. ¶ Connect, "orando ut efficerem." *jam*] ¶ 'By this time.'

90. *S. Siquidem*] He repeats the word of Clitipho, because he perceives by his use of it, that he still doubts. C. ¶ 'The *siquidem* of the matter, you shall know by the trial;' i. e. you shall know that there is no *siquidem* (or, *doubt*) in it; that all will be smooth.

91. *istuc*] ¶ *That* plan, which is to effect such wonders. *consilium,*] ¶ Scil. dic, profer; or, *nominativus pendens;* see Hec. iii. 1. 6.

92. *hujus esse*] ¶ i. e. Cliniæ amicam esse. *Pulchrè.*] ¶ Scil. consultum; as "Benè factum," in And. v. 6. 11. and "Probè" (scil. pronunciatum) in And. ii. 5. 7. *suâ?*] ¶ De *suâ* amicâ.

93. *una hæc*] ¶ Scil. Antiphila. *dedecori est parùm?*] 'Little contributes to disgrace.'

94. *Imo*] ¶ So far from being seen with him, or seeming to be his. *abducetur.*] Antiphila. *eò?*] ¶ Scil. abducetur Antiphila. *Longum est,*] See And. v. 6. 13.

95. *vera*] i. e. justa. Eun. v. 4. 3. "quàm veram laudem." R. D. *Fabulæ:*] See An. iii. 3. 20.

96. *Nil satis firmi*] ¶ Satis firmi *consilii;* i. e. non satis firmum consilium. *firmi* means, of sufficient steadiness whereon to rest.

97. *Mane, habeo aliud,*] This he says in mockery; for he means to go up to Bacchis and bid her return home. For the mind of the young man, fastidious from the presence of what he wishes, cannot be awakened better, than by the threat of removing it. E. *aliud,*] Scil. consilium. *ambo*] The *a* of *ambo* is twice shortened in Plautus; but not elsewhere, as far as I know. H.

98. *Hujusmodi,*] ¶ Quod sit sine periculo.

99. IAMBIC TRIMETERS.—For *hinc* read *huic,* i. e. Bacchidi; and for *revertantur* read *revertatur*. For, Antiphila cannot be

Quid dixti? S. Ademtum tibi jam faxo omnem metum,
In aurem utramvis otiose ut dormias.
CLIT. Quid ago nunc? CLIN. Tune? quid boni est. CLIT. Syre, dic modo
Verum. S. Age modo: hodie sero ac nequicquam voles.
CLIN. Datur: fruare, dum licet: nam nescias,
Ejus sit potestas posthac, an nunquam, tibi.
CLIT. Syre, inquam. S. Perge porro, tamen istuc ago.
CLIT. Verum hercle istuc est: Syre, Syre, inquam, heus, heus, Syre.
S. Concaluit. Quid vis? CLIT. Redi, redi. S. Adsum; dic, quid est?
Jam hoc quoque negabis tibi placere. CLIT. Imo, Syre,

included; otherwise Clinia would immediately exclaim. B. ¶ But the plural may well be applied to Bacchis and her train of attendants.

100. *Ademtum—faxo*] ¶ See And. v. 1. 14.

101. *In aurem utramvis*] ¶ ἐπ' ἀμφότερα τὰ ὦτα καθεύδειν, i. e. to repose in perfect security. Plaut. Pseud. i. 1. 121. "De istâc re in oculum utrumvis conquiescito."

102. *quid boni est.*] ¶ *Quid* for *aliquid;* and *est* for *adest.*—AL. *quod boni est*; i. e. 'that which is the part of a good man,' scil. *age*, in answer to *Quid ago nunc?* Syrus, by *Age modò*, finishes the sentence for him. Ruhnken gives *quod boni est* as spoken by Syrus, who then completes his own interrupted sentence by adding *age modò*, i. e. "Age modò quod boni *viri* est." AL. *quid boni —*, omitting *est*, and suspending the sense to *Datur*, line 104.; i. e. "*ali*quid boni datur."—AL. *quod boni—*, likewise omitting *est*, and suspending the sense to *Datur*; i. e. "quod boni datur, fruare, dum licet,"—'enjoy while you may, the advantage which is presenting itself.' This last is adopted by Bentley. ¶ I would read *quid boni est?* in saying which Clinia turns and looks at Syrus, 'What good advice is there for him (Clitipho)?' which Clitipho seconds by "Syre, dic modo verum." But it is one of those passages on which it is perhaps impossible to decide. *Syre, dic modò verum.*] Read *modò; verum*, i. e. 'You are right, let Syrus speak solely. DA. ¶ But see next note.

103. *Age modo:*] ¶ Sarcastically repeating Clitipho's word *modò*. There appears to be opposition between *dic* and *age*, 'Do but *speak* the truth,' i. e. in earnest; Syrus replies: 'Do but *act*.' The use of *verus* here seems analogous to that in line 95. *hodie*] ¶ Before this day be at an end. *sero, ac nequicquam voles.*] ¶ Take *voles* absolutely: 'you will wish late and in vain;' repenting in vain of your indecision in not *acting* at once. Calpurnius explains differently:—'You will wish in vain, since you will immediately recall the wish, and prevent me from *speaking the truth;* as you have done already.' Or if *ne* and *quicquam* be distinct: "*ac ne voles* (i. e. non permittes) *quicquam* a me dici." This latter, at all events, is not the right method.

104. *Datur:*] ¶ Scil. Bacchidis potestas. *fruare*, scil. Bacchide. Take Syrus' advice, detain her, and brook the dangers. The subjunctive for the imperative.

105. *Ejus sit potestas*] ¶ Whether she may be at your disposal. Bentley exhibits this and the following line in transposed order; the connexion between *nescias* and *Ejus sit* being interrupted by Clitipho and Syrus.

106. *Syre, inquam.*] ¶ He gets alarmed on seeing Syrus turn away towards Bacchis. *Perge*] ¶ Scil. me revocare. *tamen istuc ago.*] Quod cœpi, i. e. to bid your mistress return home. C. ¶ He feigns obstinacy, in order to impel Clitipho to fix his resolution; in this he succeeds, line 110.

107. *Verum herclè*] ¶ Clitipho, lines 102, 103. had begged of Syrus to speak *verum;* he now confesses that "tamen istuc ago" is *verum* with vengeance, as he does not doubt his obstinacy.

108. *Concaluit.*] Well applied to love. Eun. "Accede ad ignem hunc, jam calesces plus satis." C. ¶ Spoken aside. *quid est?*] Scil. quod vis.

109. *hoc quoque*] ¶ *This* plan which I

Et me, et meum amorem, et famam, permitto tibi.
Tu es judex: ne quid accusandus sis, vide.
S. Ridiculum est te istoc me admonere, Clitipho:
Quasi istic minor mea res agatur, quam tua.
Hic si quid nobis forte adversi evenerit,
Tibi erunt parata verba, huic homini verbera.
Quapropter hæc res neutiquam neglectu' est mihi:
Sed istunc exora, ut suam esse assimulet. Clin. Scilicet
Facturum me esse; in eum jam res rediit locum,
Ut sit necesse. Clit. Merito te amo, Clinia.
Clin. Verum illa ne quid titubet. S. Perdocta est probe.
Clit. At hoc demiror, quî tam facile potueris

am now thinking of adopting. *Imo,*] ¶ Nay then. Seeing himself otherwise helpless, he gives up all to the discretion and guidance of Syrus.

111. *judex :*] Since it cannot be understood, how Syrus can be *judge*, or should see that he be not *to be accused* (for who can accuse his judge?) I think that for *judex* we should read *inlex;* i. e. you allure (inlicis) me into this danger, see that you be not to be blamed, or that nothing miscarry. B. ¶ Explain the line:—'I constitute you the judge of what plan is to be pursued; see that you be not culpable, in aught, concerning the charge with which I entrust you.' As to this use of *accusandus*, compare i. 1. 50. and i. 1. 67. *ne quid*] μή τι.

112. *Ridiculum est*] ¶ The slave, having now gained his point, coolly convinces him of the prudence of his (Clitipho's) determination, which no mild reasoning could then have induced him to adopt. *admonere*] ¶ See iv. 1. 10.

113. *istic*] ¶ In istâc causâ. *minor mea res agatur,*] ¶ 'As if my interest in a less degree—less interest belonging to me—were concerned' in the issue. *res agatur,*] Derived from trials, in which as long as *res agitur*, or a suit is pending, each party is in more or less danger. R. D.

115. *verba,*] ¶ You shall meet nothing worse than a rebuke from your father; whereas I shall feel the lash;—hence my interest is more concerned than yours. Observe the capital paronomasia, "verba—verbera." *huic homini*] ¶ i. e. mihi, δεικτικῶς. Hor. Sat. i. 9. 47. "Hunc hominem velles si tradere;" Soph. Œd. Tyr. 524. φονεὺς ὢν τοῦδε τ' ἀνδρὸς ἐμφανῶς. Where see Major.

116. *neutiquam*] See And. ii. 1. 30. *neglectui est*] ¶ 'Is for neglect to me,'—'Is a matter fit for neglect to (i. e. to be neglected by) me.' In most instances of *sum* with two datives,, one of those datives is put for the nominative, (or accusative, if the verb be infinitive) e. g. "vitis arboribus decori est," i. e. "decus est," and Eu. iii. 1. 49. now we cannot say *res est neglectus* (neglectus, the substantive,) whence we must consider this a different idiom from the generality, and explain *neglectui est*, scil. *data est*, or something similar.

117. *istunc*] ¶ Cliniam. *exora,*] ¶ *Orare* is, to entreat; *exorare*, to persuade or obtain by entreaty, see An. iii. 4. 13. where both words occur. They admit a double accusative. *suam esse*] ¶ i. e. suam amicam esse Bacchidem. *Scilicet*] An infinitive is joined to *scilicet*, *videlicet*, *fortassis*, as being contracted for, *scire licet*, *videre licet*, *forte an sit*. R. D.

118. *in eum*] Clinia means that the fact of his being Clitipho's guest obliges him to gratify him. E. ¶ Nothing else can be done now;—the woman is here;—we must only combine to make the best of the matter.

119. *Merito te amo,*] ¶ You prove yourself worthy of my love for you, by proving that you have reciprocal regard for me. Compare And. iii. 3. 42. "Merito te," &c.

120. *illa ne quid*] ¶ *Vereor*, or *vide*, ne Bacchis (secundum) quid. *titubet.*] ¶ 'Be guilty of a slip of the tongue,' or, 'faulter, speak hesitatingly' before Chremes. So, Hor. Ep. i. 13. ult. "cave ne titubes, mandataque frangas," i. e. 'lest you blunder in your address, and thereby defeat the object of your commission.' *Perdocta est probè.*] ¶ I have thoroughly initiated her into the part which she is to act.

121. *hoc demiror, qui*] ¶ 'I wonder at this, namely, how you succeeded,' &c. *tam*

Persuadere illi, quæ solet quos spernere!
S. In tempore ad eam veni, quod rerum omnium est
Primum: nam quendam misere offendi militem
Ejus noctem orantem: hæc arte tractabat virum,
Ut illius animum cupidum inopia incenderet:
Eademque ut esset apud te quam gratissima.
Sed heus tu, vide sis, ne quid imprudens ruas:
Patrem novisti, ad has res quam sit perspicax:
Ego te autem novi, quam esse soleas impotens:
Inversa verba, eversas cervices tuas,

facilè] ¶ With such ease, as to have it all arranged and agreed to, before you saw us.

122. *Persuadere*] ¶ To persuade Bacchis to appear as Clinia's mistress at Chremes' house. *quos*] i. e. quantos; young men of the highest rank and riches. R. D. ¶ Inadequacy in our language to meet a Latin idiom. Many passages, where *qui*, *quis*, or their compounds occur, cannot well be expressed in English, without introducing pendency; inasmuch as, with us, *who*, *which*, *what*, &c. must hold the first place in their clause. So, here: 'Who,—what grand folk is she wont to slight.' Comp. ii. 1. 10. Eu. iii. 5. 25. iv. 3. 5. Ph. i. 2. 11.

123. *quod rerum omnium*] Hesiod: καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Da. ¶ He does not say that *tempus* is the *rer. om. primum*; but *in tempore venisse*. So, he goes on: nam quendam offendi.

124. *quendam*] Hence the *happiness* of Syrus' arrival; that Bacchis was well pleased to inflame the wretch the more by refusing his request. E. *miserè*] ¶ With doleful importunity, earnestly; and connect it with "orantem." *miserè offendi*] I think we should read, "nam miserum quendam off. ibi militem." Certainly *miserum* (i. e. parcum, tenacem, as iii. 2. 15.) is required by the sense. For if he were not *parcus*, why "arte tractabat"? B. ¶ If it be preferred to join *miserè* according to its position, explain, 'a certain soldier we, unluckily for him, came upon as he was in the act of entreating her favours.'

125. *tractabat virum*,] ¶ We may add, "ut nervis alienis mobile lignum," (Hor. Sat. ii. 7. 82.) as the wretch was under the dominion of a higher power. Palmerius considers *arte* as the adverb.

126. *inopiâ*] i. e. refusal of his demand; opposed to the *copia sui* which a person of that character affords. R. D. ¶ Comp. Ph. i. 3. 15. "Quid ego ex hac inopia nunc capiam, et quid tu ex istac copia."

127. *Eademque*, &c.] ¶ *Eadem* is, I am sure, the nominative, though some raise a difficulty by making it the ablative: 'And that *she also* might by this conduct most bespeak your favour;' see ii. 3. 59. On *gratus*, comp. ii. 3. 21. Bentley and Faern approve the Bembine *gratissimum*, making *Eadem* the ablative and dissyllabic in scansion,—*eâdem* scil. *viâ*.

128. *Sed heus tu*,] ¶ You seem afraid of Bacchis becoming off her guard, BUT, hark you, take care if you please, lest *you* yourself should leave any thing open to your father's keen perception. On *heus tu*, used to attract the attention of the person addressed, and to draw a contrast, or admonish; Hor. Sat. i. 3. 21. "Heus *tu*, Quidam ait, ignoras te, an ut ignotum dare *nobis* Verba putas?" and Eu. ii. 2. 45. *Sis* is for 'si vis.' *ne quid*] See iii. 2. 111. *ruas*:] ¶ In the same sense as Clinia's word *titubet*, line 120. to which Syrus alludes.

129. *has res*] ¶ Namely, in which deceit and manœuvering are often to be expected. *perspicax*:] ¶ Able to see through artifice. See Ph. i. 2. 10.

130. *autem*] ¶ On the other hand. *impotens*:] See And. v. 3. 8.

131. *Inversa*] ¶ Words used metaphorically, distorted from their natural acceptation. Turnebus explains *inversa* here: —"inflexa, tropo immutata, such as, for example, calling a mistress vita, anima, cor, mel, merum, deliciæ, &c." Cicero, in Brutus, calls these *inversiones*, τρόποι. The use of *inversus* is similar in Hor. Od. iii. 5. 7. "inversi mores!" i. e. depraved. Compare Id. Sat. i. 3. 55. "virtutes ipsas invertimus;" and see Lambinus and Creech on Lucret. i. 643. There are two other meanings given here for *inversa verba*:—jargon; words with the orders of their syllables or letters inverted:—And, words of double meaning. *eversas*] ¶ This word primitively

Gemitus, screatus, tusses, risus, abstine.
CLIT. Laudabis. S. Vide sis. CLIT. Tutemet mirabere.
S. Sed quam cito sunt consecutæ mulieres!
CLIT. Ubi sunt? cur retines? S. Jam nunc hæc non est tua.
CLIT. Scio, apud patrem; at nunc interim. S. Nihilo magis.
CLIT. Sine. S. Non sinam, inquam. CLIT. Quæso, paulisper. S. Veto.
CLIT. Saltem salutare. S. Abeas, si sapis. CLIT. Eo.
Quid istic? S. Manebit. CLIT. O hominem felicem! S. Ambula.

ACTUS II.—SCENA 4.

BACCHIS, ANTIPHILA, CLINIA, SYRUS.

B. ÆDEPOL te, mea Antiphila, laudo et fortunatam judico,
Id quum studuisti, isti formæ ut mores consimiles forent:
Minimeque, ita me di ament, miror si te sibi quisque expetit.
Nam mihi, quale ingenium haberes, fuit indicio oratio.

denotes, *turned out of* the direct line, or upward position; whence all its applications are deducible. *eversas cervices tuas,*] ¶ Put for *eversiones cervicis tuas; eversa cervix* is, a bending of the neck; *eversæ cervices,* implies frequency of the gesture. Syrus alludes either to the loose and languishing attitudes of the lover; or to the probability of Clitipho attempting to glance at Bacchis, by the side of Clinia.

132. *Gemitus*] ¶ Because Bacchis will not be near you. *screatus, tusses,* &c.] ¶ To attract her attention to you.

133. *Laudabis.*] ¶ Scil. me; so admirably will I act my part. *Vide sis,* see 128. *Tutemet*] ¶ Even you yourself, who can watch me at so great an advantage, being privy to the whole affair.

135. *Jam nunc*] ¶ From this moment *this* Bacchis (laying hold of her, perhaps, to prevent her from going up to him) is not to appear as yours.

136. *apud patrem;*] ¶ Scil. Bacchis non est mea. *At nunc interim,* but surely I may acknowledge her now, until we go into the house. *Nihilò magis,* scil. nunc quàm apud patrem tuum.

137. *Veto.*] ¶ Most peremptory. The slave has got the mastery.

138. *salutare*] ¶ Scil. illam me sine. *sapis*] Al. *sapias.* which suits the verse. FAER. *Eo*] ¶ He will not say *Abeo.*

139. *Quid istic?*] ¶ Scil. hic moratur. His envy is awakened, when, on looking back, he sees Clinia remaining to salute his mistress. *Ambula.*] ¶ Walk in some direction; do not be seen loitering here, lest your father may suspect the truth.

BACCHIS comes up, conversing with Antiphila; hence follows the affectionate meeting of Antiphila and Clinia.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Ædepol*] The favourite oath of women.

2. *Id quum studuisti,*] ¶ 'In that you have made that your chief aim, namely,' &c. *isti formæ*] For virtuous habits are more estimable in a handsome person. Virg. Æn. v. 344. "Gratior, et pulchro veniens e corpore virtus." C.

3. *ita me di*] ¶ See ii. 3. 67. *expetit.*] Singling you out from the crowd, as one pre-eminently worthy.

4. *fuit indicio*] ¶ See ii. 3. 116. *oratio.*] ¶ The sentiments which you expressed just now.

Et quum egomet nunc mecum in animo vitam tvam considero,
Omniumque adeo vestrarum, vulgus quæ abs se segregant;
Et vos esse istiusmodi, et nos non esse, haud mirabile est.
Nam expedit bonas esse vobis: nos, quibuscum est res, non sinunt:
Quippe forma impulsi nostra nos amatores colunt:
Hæc ubi imminuta est, illi suum animum aliò conferunt.
Nisi si prospectum interea aliquid est, desertæ vivimus.
Vobis cum uno semel ubi ætatem agere decretum est viro,
Cujus mos maxime est consimilis vestrum, hi se ad vos applicant
Hoc beneficio utrique ab utrisque vero devincimini,
Ut nunquam ulla amori vestro incidere possit calamitas.
A. Nescio alias: me quidem semper scio fecisse sedulo,
Ut ex illius commodo meum compararem commodum. C. Ah!

5. *nunc*] ¶ Antithesis between this and the past tense in "fuit." *mecum in animo*] Sall. Jug. 13. "in otio facinus suum cum animo reputans." R. D.

6. *Omnium—vestrarum*] For omnium vestrûm; the possessive for the primitive; this is a very rare instance. R. D. ¶ Of all those like-you; of all under-your-circumstances. Eu. iv. 4. 11. "nostrarum nunquam quisquam." Ad. iii. 2. 33. "nostrarum vitam omnium," as read by Donatus. *adeo*] ¶ See And. iii. 3. 47.

7. *vos*] ¶ For, similes vestrûm; as *nos* for similes nostrûm. See An. v. 4. 7.

8. *expedit*] Because ye live with one only; nor can true love subsist but between two, who are mutually faithful. C. *bonas*] The language requires *bonis*. B. ¶ *Bonas*, scil. vos; *vobis* being connected with *expedit* only. This is more strictly correct than the Græcism *bonis esse vobis;* for the grammatical rule, of the verb substantive taking the same case after as before it, does not account for the latter phrase. *quibuscum est res,*] ¶ With whom we have to do. *non sinunt:*] ¶ Scil. bonas esse. Comp. Hor. Od. i. 13. 17. "Felices ter et amplius, Quos irrupta tenet copula," &c. *Bonus*, here, according to R. D. means 'not mercenary,' as, he says, in ii. 2. 4. "mater mala" is for "mater avara."

9. *amatores*] See An. i. 1. 49. *colunt:*] Here, of an inferior to a superior; sometimes of a superior to an inferior; as Virg. Æn. i. 16. "posthabitâ, coluisse, Samo." C. *Colere* is less than *amare;* Virg. Æn. iv. 422. "solam nam perfidus ille Te colere." Ovid. Art. Amat. i. 722. "Qui fuerat cultor factus amator erat." R. D.

10. *Hæc*] Scil. forma. *imminuta*] ¶ impaired by age; diminished in excellence. Al. "immutata." *animum*] ¶ See And. i. 5. 37. *aliò*] ¶ To another object.

11. *Nisi si*] ¶ See And. i. 5. 14. *interea;* if, while fortune smiled, some provision has not been made. *desertæ vivimus.*] i. e. deserimur. Cic. Div. xiv. 1. "quod si, &c.—beatissimi viveremus." Catull. x. 33. "insulsa et molesta vivis." In such instances the adjective is put for an adverb. R. D.

12. *Vobis*] ¶ The dative on "decretum est." *semel*] ¶ 'Once for all,' and join it with decretum est.

13. *Cujus mos*] ¶ The antecedent to the relative is *viro*. Bentley connects: "hi, cujus (see Hec. ii. 2. 12.) mos—vestrûm, se ad vos applicant." *consimilis vestrûm;*] i. e. mori vestrûm, for mori vestro.

14. *Hoc beneficio*] ¶ Scil. by fidelity and congenial dispositions. *utrique ab utrisque*] So, "uterque utrique sunt cordi;" where Laurentius asserts the more correct phrase to be, "uterque alteri est cordi." C.

15. *Ut*] ¶ See ii. 3. 95. *calamitas.*] Properly hail which lashes the *calamus* of the husbandman's crop. C. ¶ Hence the propriety of *incidit*.

16. *Nescio alias:*] ¶ Scil. "semper fecisse sedulò, ut ex amantium commodo suum compararent commodum." Hence translate: 'I know not how others act: I know that *I*, at least, always,' &c.

17. *illius*] ¶ Cliniæ. *compararem*] ¶ See And. iv. 1. 4. *Ah!*] ¶ He sees Antiphila, coming up at some distance.

Ergo, *mea* Antiphila, tu nunc sola reducem me in *pa*triam facis.
Nam, dum abs te absum, omnes mihi labores fvere, quos cepi, leves,
Præterquam tvi carendum quod erat. S. Credo,—C. Syre, vix suffero.
Hoccine me miserum non licere *m*eo modo ingenium frui?
S. Imo, ut patrem tvum vidi esse habitum, diu etiam duras dabit.
B. Quisnam hic adolescens est, qui intuitur nos? A. Ah, retine me, obsecro.
B. Amabo, quid tibi est? A. Disperii, perii misera! B. Quid stupes,
Antiphila? A. Videon' Cliniam, an non? B. Quem vides?
C. Salve, anime mi. A. O mi Clinia salvᴇ. C. Ut vales?

18. IAMBIC TETRAMETERS. — *Ergo,*] ¶ The use of this particle is exquisite here: —'Ah! *what a lovely being is there*—'Twas therefore, my Antiphila, that you have now proved sufficient alone to attract me home.' This passage, down to *erat*, is a soliloquy, as he gazes in admiration on his mistress. *reducem—facis.*] ¶ For *reducis;* see And. v. 1. 14.

19. *labores—quos cepi,*] ¶ Comp. And. iv. 3. 4. "Ex eo nunc misera quem capit laborem." Ib. v. 2. 29. "Tantum laborem capere ob talem filium." *leves,*] ¶ Join it with *mihi.*

20. *tui carendum quòd erat.*] ¶ That want of you was to be endured. See And. i. 1. 20. As Ruhnken observes, the construction of *careo* with a genitive is rare. On the sentiment here, compare Hor. Ep. i. 10. 50. "Excepto, quod non simul esses, cetera lætus." *Syre—frui?*] This sentence Faber ascribes to Clitipho, who, overhearing behind the scene, bursts in upon the stage, to salute Bacchis. But Clitipho could not say "hoc—ingenium" (i. e. puellam tali ingenio præditam) of one in whom *personal* beauties alone were admired by him. B.

21. *Hoccine*] ¶ See And. iv. 2. 6. *licere*] ¶ Scil. per patrem meum. *meo modo*] ¶ Scil. by being with her when I please; or, by marrying her, (i. 1. 46.) *ingenium*] Anciently for *ingenio.* The word is used here as in And. i. 5. 41. B.

22. *Imo, ut*] ¶ Syrus seems to have misconstrued the austerity in Menedemus' deportment, by attributing it to resentment against his son. That Menedemus, not Chremes, is here meant, seems somewhat confirmed by iii. 1. 26; as also that this is spoken to Clinia, not to Clitipho. *habitum,*] If the passage be correct, explain, *valentem, corpulentum, diu victurum.* But such is not the case with Menedemus. Besides, what could *duras dabit* then mean? Correct thus: "vidi, partes diu etiam duras dabit." B. ¶ 'According to the disposition in which I saw your father.' The common interpretation of *duras dabit* is: 'He will for a long time yet act a rigorous part (duras *partes*) towards you.' Mad. Dacier explains *duras*, scil. plagas. But there is no reason why a *flogging* should be dreaded for *Clinia* by the slave who (ii. 3. 115.) expected, at worst, *verba* for *Clitipho;* and I would not, with Boecler, explain "duras *plagas* dabit" by "te cruciabit, suspensumque animi tenebit." None appear to me to have seen the proper meaning. Explain: 'Will give you a difficult part to act;' i. e. bring you into straits, and leave you perplexed. Met. from the manager of a company of actors who *assigns* to each actor his *part* in the drama. See Eu. ii. 3. 62. which strongly corroborates this.

23. *Quisnam*] ¶ She sees Clinia, who is a stranger to her. *intuitur*] Anciently for *intuetur.* R. D. *retine*] i. e. support me from falling; as, Plaut. Curcul. ii. 3. 31. R. D. ¶ She nearly falls into a swoon on seeing Clinia.

24. *quid tibi est?*] ¶ Scil. rei; what is the matter with you? Bacchis does not immediately learn who the *stranger* is; consequently the agitation of Antiphila is inexplicable to her. *Quid stupes,*] ¶ Why do you faint?

25. IAMBIC TRIMETERS.—*Videon' Cliniam,*] ¶ We may suppose from 27. that Clinia here receives her, falling, in his arms.

26. *mi Clinia*] ¶ Al. "me exspectata." *Ut*] For quomodò.

A. Salvum advenisse gaudeo. C. Teneone te,
Antiphila, maxime animo exoptatam meo?
S. Ite intro: nam vos jamdudum expectat senex.

ACTUS III.—SCENA I.

CHREMES, MENEDEMUS.

C. Luciscit hoc jam.—cesso pultare ostium
Vicini? primum e me ut sciat sibi filium
Rediisse; etsi adolescentem hoc nolle intelligo.
Verum, quum videam miserum hunc tam excruciarier
Ejus abitu, celem tam insperatum gaudium,
Cum illi nihil pericli ex indicio siet?
Haud faciam. nam, quod potero, adjutabo senem.
Ita *ut* filium meum amico atque æquali suo

27. *Salvum advenisse gaudeo.*] A usual form of greeting those who arrive from abroad. R. D. [On Eu. v. 5. 6.]

29. *expectat*] ¶ See i. 2. 37, 38.

Next morning, Chremes calls on Menedemus, informs him of his son's arrival, and of the retinue attending on his mistress (as he imagines.) Menedemus, however, resolves to deny his son no gratification, and to allow himself to be apparently imposed upon by the devices of the party.

1. iambic trimeters.—*Luciscit hoc*] The ancients designated the firmament or the world by *hoc;* not having a fit word to express the universe. They probably, in saying *hoc*, pointed to the heavens, or looked up. R. D. ¶As this passage naturally suggests a disputed point of classic learning, the insertion of the following extract from Dr. M'Caul's "Remarks on the Terentian Metres," &c. needs no apology:—

"In the drama there are three unities;—of time, place, and action. The unity of time requires (according to some) the plot to occupy no more time than the performance of it in the theatre. Others extend this to twelve hours, and others again to a whole day. Menage and the Abbè D'Aubignac have disputed the question whether the unity of time be observed in the Heautontimorumenos. The Abbè endeavours to prove, that the plot does not extend beyond twelve hours. Menage (perhaps more justly) considers, that it must have occupied at least fifteen. It is evident, from a comparison of Act ii. 3. 7. "Et vesperascit," and Act iii. 1. 1., "Luciscit hoc jam," that a night elapses; and in order to determine the length of this night, we must know at what season of the year the action of the plot is supposed to have occurred. This may be conjectured from Act i. 1. 110. "Dionysia hic sunt," and then the difficulty remains,—at what hour in the evening Chremes had the conversation with Menedemus, with which the play opens. In fact the question depends on these two things—the hour at which the action commences, and the interval between the 2d and 3d acts, during which Chremes entertained his friends, and Bacchis and Antiphila at supper. The poet himself appears to have been conscious, that it might be supposed, that he had violated the unity; for he takes care to inform the audience, that the characters reappear *very early* in the morning—at one time, by the words "Luciscit hoc jam," at another, by the expression of Syrus, "tam mane." Scaliger, and after him Madame Dacier, supposes, that part of this comedy was represented in the evening, and the other part on the following morning: but this appears to be very improbable."

2. *primum e me*] ¶ i. e. that I may be the first to announce the good news. Comp. i. 2. 12.

3. *hoc*] ¶ Scil. that Menedemus should know that he has returned.

5. *celem*] ¶ Supply, *decet*, or *oportet ut.*

6. *illi*] ¶ Scil. Cliniæ. *ex indicio*] From information of his arrival being given.

7. *Haud faciam:*] ¶ i. e. haud celabo. *quod*] For quantúm. [qu. *secundum id* quod.] There is more effect in *senem* than there would be in *Menedemum*. C. *adjutabo*] ¶ Lend my exertions to relieve his distress.

8. *Ita ut*] ¶ In the same manner as I see, &c. i. e. I, a *senex* and *amicus*, will relieve a *senex* and *amicus*, just as Clitipho, a *youth*, assists his coeval and friend.

Video inservire, et socium esse in negotiis;
Nos quoque senes est æquum senibus obsequi.
M. Aut ego profecto ingenio egregie ad miserias
Natus sum; aut illud falsum est, quod vulgo audio
Dici, diem adimere ægritudinem hominibus.
Nam mihi quidem quotidie augescit magis
De filio ægritudo; et quanto diutius
Abest, † magis cupio tanto, et magis desidero.
C. Sed ipsum foras egressum video: ibo, alloquar.
Menedeme, salve: nuntium apporto tibi,
Cujus maxime te fieri participem cupis.
M. Num quidnam de gnato meo audisti, Chreme?
C. Valet, atque vivit. M. Ubinam est, quæso? C. Apud me domi.
M. Meus gnatus? C. Sic est. M. Venit? C. Certe. M. Clinia
Meus venit? C. Dixi. M. Eamus, duc me ad eum, obsecro.
C. Non vult te scire se redisse etiam; et tuum
Conspectum fugitat propter peccatum: hoc timet,
Ne tua duritia illa antiqua etiam adaucta sit.
M. Non tu ei dixisti ut essem? C. Non. M. Quamobrem, Chreme?
C. Quia pessime istuc in te atque in illum consulis,

10. *Nos quoque senes*] According to the proverb, "pares cum paribus facillimè congregantur." C.

11. *Aut ego*] ¶ He does not see Chremes; but happens to be just now going out of his house, as DA. observes, to resume his labour in the fields. *ingenio egregie*, &c.] ¶ 'I have been, by nature, specially born to miseries.' Chosen as a prominent mark for misfortunes.

12. *quod vulgò audio Dici*,] ¶ So, And. ii. 5. 15. "Vulgò quod dici solet."

13. *diem adimere*] Diphilus: λύπης δὲ νόσης γίνεται ἰατρὸς χρόνος. L. *diem*, i. e. temporis longinquitatem; Cic. Div. vi. 13. "res eum et dies et opinio hominum—mitiorem facit." R. D. Perhaps we should read thus: "Aut ego profectò ingenio egregio ad miseriam Sum, aut illud falsum est, vulgo quod dici audio, Diem tandem adimere ægritudinem omnibus." B. ¶ Bentley, probably, would have written a very good *Terence!*

16. *cupio tantò*,] ¶ By so much do I the more desire, and the more regret, him.

18. *nuntium*] This word is applied to either the message, or the bearer. C. *apporto*] So, *porto*, And. ii. 2. 1.

20. *Num quidnam*] ¶ *Num* is merely interrogative. On the enclitic *nam*, see And. ii. 6. 18.

21. *Valet, atque vivit.*] Prothysteron in the sense. For *vivere* is the necessary consequence of *valere*; not *valere* of *vivere*. C.

22. *Clinia Meus*] He has added also the name, as scarcely crediting the fulfilment of his most earnest wish. C. ¶ Has Clinia, my own *Clinia*, come?

23. *Dixi*] ¶ A formula equivalent to an emphatic *etiam*; borrowed from the Greek.

24. *etiam*,] See And. i. 1. 89.

25. *fugitat*] Stronger than *fugit*; this word shows that his son is under alarm. C. Punctuate:—"conspectum fugitat: propter peccatum hoc timet." B.

26. *antiqua*] ¶ See And. iv. 5. 22. *etiam adaucta*] ¶ Be *even* encreased; however severe it was.

27. *ut essem?*] ¶ i. e. quomodo essem habitus. See ii. 4. 22, 26. *Non.*] dixi.

28. *istuc—consulis*,] ¶ Equivalent to "istuc consilium-capis." *in te*] ¶ Join with *pessimè*, 'with the worst possible tendency against you and against him.' The *consilium* is "Si te—ostenderis."

Si te tam leni et victo animo esse ostenderis.
M. Non possum: sat*is* jam, sat*is* pater durus fui. C. Ah!
Vehemens in *u*tramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia.
In eandem fraudem ex hac re, atque ex illa, incides.
Primum, olim, potius quam paterere filium
Co*m*meare ad mulierculam,—quæ paululo
Tum erat contenta, cuique erant grata omnia,—
Proterruisti hinc. ea coacta ingratiis
Postilla cœpit victum vulgo quærere.
Nunc, cum sine magno intertrimento non potest
Haberi, quidvis dare cupis. nam, ut tu scias,
Quam ea nunc instructa pulchre ad perniciem siet;
Primum, jam ancillas secum adduxit plus decem,
Oneratas veste atque auro: s*a*trapes si siet
Amator, nunquam sufferre e*j*us sumtus queat,

29. *victo*] ¶ Subdued by pity and remorse.

30. *Non possum:*] ¶ Scil. ferre quin lenis sim, et victo animo.

31. *Vehemens*, &c.] ¶ You are too extravagant in a propensity to one or other extreme. *Menedeme*] ¶ This insertion of the name, in a sentence, often has the effect of an appeal to the person's own reason, or to fellow-feeling. Comp. Eu. i. 2. 68. v. 2. 32.

33. *fraudem*] i. e. damnum, And. v. 4. 8. R. D. ¶ 'From this conduct, and from that, you will fall into the same *deception*.' You will be deceiving yourself in imagining that you are doing good to your son. *Fraudem* in And. v. 4. 8. has the same meaning.

34. *Primùm*] ¶ Here, as elsewhere, without a word responding; anacolouthon. *olim*,] ¶ Antithetic to *Nunc* (line 39.)

35. *Commeare*] Bentley reads *Commetare*; for the sake of the scansion. This obsolete verb occurs, Plaut. Capt. i. 2. 82. *mulierculam*] Less severe than *mulier*, or *meretricem*; as being satisfied with little, and qu. paupercula. C.

37. *ingratiis*] ¶ See Eu. ii. 1. 14. Chremes is talking of Bacchis, whom he little supposes to be his own son's mistress.

38. *Postilla*] See And. v. 4. 33. *vulgò*] ¶ Distributing her favours to several. See And. i. 1. 48. and Ib. i. 1. 52.

39. *Nunc*,] ¶ She was *olim* merely "muliercula, quæ paululo erat contenta," but she is *nunc* extravagant and avaricious. "Primùm, olim—vulgò quærere," describes his *largitas nimia*, and its consequences;—"Nunc cum—Nedum tu possis" describes the *parsimonia nimia* and its results; the effect produced by *largitas* and *parsimonia* prove them to have been each "nimia." *intertrimento*] The Bembine Scholiast remarks that *inter* and *de* serve merely to increase the force. Hence, *interfectus*. Faer. ¶ Much the same as *detrimentum*. See And. i. 1. 116. *potest*] Scil. muliercula.

40. *nam*,] ¶ Introducing lines 42, &c. as a proof of "magnum intertrimentum."

41. *instructa pulchrè*] i. e. bene edocta. Cic. Senect. 9. "ut adolescentulos ad omne officii munus instruat." R. D. ¶ 'Admirably equipped for the destruction' of any with whom she may be connected; alluding to her paraphernalia. Compare Plaut. Mil. iv. 1. 34. "aurum atque ornamenta, quæ illi instruxisti mulieri."

42. *Primùm*,] ¶ Not followed by *deinde*, or *secundò*; for Menedemus interrupts. *plus decem*,] ¶ Ellipsis of *quàm*, as is frequent before numeral adjectives; instead of the ablative, with ellipsis of *præ*. *Decem*, if declinable, would conform to *ancillas*.

43. *Oneratas*] ¶ Loaded with dresses of Bacchis which they had to carry. *veste atque auro*.] ¶ An instance of Hendyadis; so, Virg. "pateris libabat et auro," for *pateris aureis*; Soph. Trach. 761. Κόσμῳ τε χαίρειν καὶ στολῇ, for κοσμητῇ στολῇ. *satrapes*] ¶ A name among the Persians for the pre-

Nedum tu possis. M. Estne ea intus? C. Sit, rogas?
Sensi: namque ĕi unam cœnam atque ejus comitibus
Dedi: quod si iterum mihi sit danda, actum siet.
Nam, ut alia omittam, pytissando modo mihi
Quid vini absumsit? 'Sic hoc,' dicens; 'Asperum,
Pater, hoc est; aliud lenius sodes vide.'
Relivi dolia omnia, omnes serias.
Omnes sollicitos habui: atque hæc una nox—!
Quid te futurum censes, quem assidue exedent?
Sic me di amabunt, ut me tvarum miseritum est,
Menedeme, fortunarum! M. Faciat quod lubet:
Sumat, consumat, perdat: decretum est pati;
Dum illum modo habeam mecum. C. Si certum est tibi

fect of a province, put here for *prædives aliquis.*

45. *Sit, rogas?*] ¶ i. e. rogasne an sit ea intus?

46. *Sensi:*] Spoken with a groan; according to the Bembine Schol. B. ¶ 'I have felt' that she is within; for her entertainment cost me full dear. *unam*] ¶ *One;* which was quite enough.

47. *quòd*] ¶ Merely a copulative. Sall. Jug. 17. "Quòd utinam illum eadem hæc simulantem videam." *danda,*] ¶ Scil. cœna; if I should have to give them a second dinner. *actum siet.*] ¶ I probably shall be ruined. See prol. 12. on "actorem," and And. iv. 1. 16, 17.

48. *pytissando*] From πυτίζω, Doricè πυτισσω, came *pytisso*, which properly means to taste and spue out of the mouth. Hence *pytisma* is, wine spued out. R. D. ¶ Al. *pytisando.* Al. *pitissando;* from πίω, 'by sipping.' On the habits of a courtezan at table, see Eu. v. 4.14.—Lucian: πίνει δὲ ἠρέμα, οὐ χανδὸν, ἀλλὰ ἀναπαυομένη. Dial. Crob. et Cor. *modò*] ¶ 'Merely,' joined with "pytissando." *mihi* is, 'to my cost;' or read *mihi!* for "heu mihi!"

49. *Quid vini*] ¶ For quantum vinum. See And. iv. 4. 6. *sic hoc,*] The Bembine Scholiast:—"This displeases him, in that the courtezan calls him *pater*." However Faernus correctly explains thus: *dicens* scil. Bacchis, *sic hoc*, scil. est; because we say "sic hoc est" when we either disapprove of a thing, or represent it as of a middling quality. B. ¶ 'Saying, This (wine) is but indifferent; this, Sir, is rough.' *Asperum,*] i. e. *austerum.* Pliny mentions three qualities of wine, *austerum, dulce,* and *tenue.* C.

50. *Pater,*] So elder persons were addressed, by way of respect. See on Hor. Epist. i. 6. 54. "frater, pater, adde, Ut cuique est ætas, ita quemque facetus adopta." R. D.

51. *Relivi*] ¶ *Lino* is, to incrust, plaster, or smear over; hence *relino* means, *to tap;* previous to which, the incrustation of pitch, resin, or lime, had to be removed from the plug. Compare Hor. Od. iii. 8. 10. *Relivi*] B. and Faern read *Relevi*, as *Relivi* is inconsistent with analogy. Z. *serias.*] ¶ The *seria* was an oblong earthenware vessel, smaller than dolium; mentioned in Pers. ii. 10. and iv. 29.

52. *sollicitos*] i. e. ebrios; qu. solo citatos, as is the case with persons inebriated, their feet being infirm. E. ¶ 'I had all my domestics in turmoil.' Compare Plaut. Men. iv. 2. 20. "me hodie nimis sollicitum cliens quidam habuit, neque quod volui agere quidquam licitum est, ita me attinuit, ita me detinuit." Bentley proposes *habuit,* scil. Bacchis.

53. *Quid*] ¶ What do you think you shall be? you shall be no longer the man now known under the name Menedemus; you shall be degraded, becoming, as it were, *sine nomine.* See And. i. 5. 16. Yet, I doubt if the true meaning be not, "Quid *de* te futurum *esse* censes; comp. Ph. i. 2. 87. *assidue*] ¶ Not for *one night* merely. *exedent?*] ¶ Gorge, like insatiate birds of prey, till they leave you bare. Eu. v. 8. 57.

54. *amabunt,*] For *ament.* C. *me tuarum miseritum est,*] ¶ me—misericordia cepit.

56. *Sumat, consumat, perdat:*] ¶ Take, lavish, destroy. Bacchis is the subject, as is evident from *illum* following. *decretum est*] ¶ Comp. his words, i. 1. 95.

Sic facere, illud permagni referre arbitror,
Ut nescientem sentiat te id sibi dare.
M. Quid faciam? C. Quidvis potius quam quod cogitas:
Per alium quemvis ut des; falli te sinas
Technis per servulum: etsi subsensi id quoque,
Illos ibi esse, † et id agere inter se clanculum.
Syrus cum illo vestro consusurrat: conferunt
Consilia ad adolescentes: et tibi perdere
Talentum hoc pacto satius est, quam illo minam.
Non nunc pecunia agitur; sed illud, quomodo
Minimo periclo id demus adolescentulo.
Nam si semel tuum animum ille intellexerit,
Prius proditurum te tuam vitam, et prius
Pecuniam omnem, quam abs te amittas filium; hui!
Quantam fenestram ad nequitiem patefeceris!
Tibi autem porro ut non sit suave vivere.

58. *permagni referre*] ¶ i. e. permagni pretii rem ferre. Hence the *re* in this verb is long; but short in *refero*, to bring back.

59. *id*] ¶ Scil. sumere, consumere, perdere. That he may think that all these indulgences are, as it were, stolen from you.

61. *ut*] ¶ Scil. *volo*, *moneo* ut; or, rather *fac* ut, in reply to *Quid faciam?*

62. *subsensi*] *Sub* here diminishes the force; as in subtristis, subridet. C. *id*] Scil. consilium ad te fallendum.

63. *Illos*] ¶ The whole party. *ibi*] ¶ i. e. in eo consilio, scil. that of getting money from you by stratagem.

64. *illo vestro*] ¶ The name not given, as he is a person of little consequence. He means Dromo, the "servulus." *conferunt Consilia*] Συγκρίνουσι τὰ βουλεύματα. L.

65. *ad*] ¶ I have inserted *ad*, as Faern advises, from the Bembine; and as the metre requires. *tibi perdere*] ¶ Not to be confounded with *te perdere* 'To lose (or, the loss of) a talent in this way, is better for you, than *to lose* a mina in that *way*.'

66. *hoc pacto*] ¶ By allowing yourself to be cheated,—*technis*. *Hoc* means 'the latter.'—*illo*] ¶ 'The former,' scil. by giving openly and avowedly.

67. *agitur*;] ¶ See ii. 3. 113. 'The matter now at issue is not money; but that *is the point at issue namely*, how,' &c.

68. *Minimo periclo*] ¶ 'With least danger' to him. *pecunia* and *adolescentulo* are put in opposition. 'We are to consider, in this case, not money, but a *young* man,' and one who must therefore be cautiously dealt with.

69. *animum*] ¶ Your real mind, determination on the matter, scil. "Prius proditurum," &c.

70. *Priùs—filium;*] ¶ Menedemus had, in effect, expressed himself thus, line 56, 57. *vitam*] ¶ Your life, your all; all that for which you live. Chremes taking into supposition the loss of this *vita*, asks, line 58. "Quid te futurum censes?"—You shall become a nonentity.

71. *Pecuniam*] ¶ The riches, of old, consisted in cattle (*pecus*) before the coinage of money. *amittas*] Put anciently for *dimittere*, as Virg. Æn. ii. 148. "Quisquis es, amissos hinc jam obliviscere Graios." C.

72. *fenestram*] ¶ From φαίνω, any opening whereby light is admitted: hence, generally, an opening, access, opportunity. *ad nequitiem*] ¶ Join, not with *patefeceris*, but *fenestram*; as, And. i. 1. 30. "canes ad venandum," where see note. *patefeceris!*] ¶ *Videsne* quantam—patefeceris.

73. *porrò*] ¶ In the natural course of events; in process of time. *ut*] ¶ See ii. 3. 65. *suave vivere:*] ¶ 'To live pleasantly (or, the pleasures of life) will not be yours.' Thus the expression *benè*, *rectè*, vivere. Or, *suave* may be the adjective: 'To live (or, life) will not be pleasant to *you*,' —quippe cui vita prodita fuerit.

Nam deteriores omnes simus licentia.
Quodcunque inciderit in mentem, volet: neque id
Putabit, pravum an rectum sit, quod petet.
Tu rem perire, et ipsum, non poteris pati.
Dare denegaris; ibit ad illud illico,
Quo maxime apud te se valere sentiet:
Abiturum se abs te esse illicō minabitur.
M. Videre verum, atque ita uti res est, dicere.
C. Somnum hercle ego hac nocte oculis non vidi meis,
Dum id quæro, tibi quî filium restituerem.
M. Cedo dextram: porro te idem oro ut facias, Chreme.
C. Paratus sum. M. Sci'n' quid nunc facere te volo?
C. Dic. M. Quod sensisti illos me incipere fallere,
Id ut maturent facere: cupio illi dare
Quod vult: cupio ipsum jam videre. C. Operam dabo:
Syrus est prehendendus atque adhortandus mihi.

74. *deteriores*] ¶ A man from *malus* may become *pejor*; from *bonus*, *deterior*. "Omnes" is, 'we all,' all mankind.

75. This and the following line Bentley considers spurious.

76. *Putabit*,] *Putamus* things present; *reputamus* the past. C. *rectum*] ¶ Within the *straight* line, as it were, of rectitude and probity. The contrary is *curvum* or *pravum*. Hence "rectum dignoscere curvo."

77. *Tu rem perire*,] 'You perhaps (see And. iv. 1. 16, 17.) will not be able to suffer property to fall a sacrifice, and *much less* your very *son*,' on whom you spend it. It is better to discountenance extravagancies in the outset; than to encourage them, and afterwards drive the spendthrift to desperate measures, by putting a sudden stop to his career.

78. *denegâris*;] ¶ In the same connexion as *poteris*; see last note. Or understand *si*, as is not uncommon. *Denego* implies a more positive refusal than *nego*, as ἀπαρνέομαι than ἀρνέομαι. Both words, in alluding to future time, may be connected with either a present or a future infinitive. Compare And. i. 5. 6. On such occasions, our word *refuse* takes the present infinitive; *deny*, a future with a subject. *ibit ad illud*] ¶ Scil. *remedium*, or some such; 'will have recourse to that expedient.'

79. *sentiet*:] ¶ *Will* feel—in this instance, if you pursue the intention of indulging him ad libitum.

81. ¶ You seem to make a just and true representation of the affair.

82. *Somnum herclè*] ¶ Compare Æsch. Agam. 14. Τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ.

83. *id quæro*,] ¶ Scil. consilium. *Quæro* is similarly applied, And. iv. 2. 29. *qui*] ¶ Per quod. *restituerem*.] ¶ 'Restore, (i. e. reform) a son to you,' who has been lost (perditus) by corruption. So, And. iii. 5. 13. "Tu rem impeditam ac perditam restituas?"

84. *Cedo*] A defective verb, equivalent to *da* or *date*. C. *porro—idem—facias*,] ¶ Continuously carry on the same good office; namely that of reforming my son.

86. *Quòd*] ¶ In that; inasmuch as. *sensisti*] ¶ Compare line 62.

87. *Id ut maturent facere*:] ¶ Understand *nitere*, or *operam dato*, "facere" depending on "maturent." I would make *maturare* transitive, governing *id*, and understand *facere* as a repetition of the *facere* of verse 85. and in the same construction; i. e. 'I *wish* you to effect that they may expedite it.'

88. *jam*] ¶ Emphatic; I am anxious to see him forthwith; come what will. *Operam dabo*:] ¶ Scil. ut videas filium, et illi des quod vult.

89. To make the remainder of this scene

A me nesciō quis exit: concede hinc domum,
* Ne nos inter nos congruere sentiant.
Paulum negotî mi obstat: Simus et Crito,
Vicini nostri, hic ambigunt de finibus:
Me cepere arbitrum: ibo, ac dicam, ut dixeram
Operam daturum me, hodie non posse iis dare.
Continuo hic adero. M. Ita quæso. di vestram fidem!
Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicent,
Quam sua? an eo fit, quia in re nostra aut gaudio
Sumus præpediti nimio, aut ægritudine?
Hic mihi quanto nunc plus sapit, quam egomet mihi!
C. Dissolvi me, otiosus operam ut tibi darem.

ACTUS III.—SCENA 2.

SYRUS, CHREMES.

S. Hac illac circumcursa: inveniendum est tamen

hang well together, Bentley would transpose this and the following two lines to the end, after "ut tibi darem." *prehendendus*] In the Bembine:—"*prehendendus*, omitting *ad*, because *adhortandus* follows." Faer. See An. ii. 2. 16.

91. **congruere*] The line cannot be scanned; various are the conjectural emendations: 1. *Ne illi nos.* 2. *Ne nosmet inter.* 3. *congruisse.* 4. *consentire*, according to B.

92. *Paulum*] See An. v. 3. 32. *obstat:*] ¶ Stands in the way of my wish to assist you.

94. *cepere*] have chosen me. *arbitrum:*] ¶ To settle the matter of dispute by defining the common boundary.

95. *Operam daturum*] ¶ 'That I cannot give them my services to-day, as I had said that I would give.'

96. *Ita*] Said as Chremes is going away. C. ¶ *Ita*, scil. fac; i. e. *adesto*.

97. *comparatam esse*] ¶ i. e. constitutam. Ph. i. 1. 7. "inique comparatum est." On the construction, see An. iv. 2. 6. *hominum*] ¶ Mankind; as frequently. *naturam*] The Latins say: "comparatum est naturæ," "comparatum est naturâ," and "comparata est natura;" but "comparata est cum naturâ" is a barbarism. R. D. ¶ Menedemus is pleased with his friend's advice to him, and expresses his surprise at his superior discernment.

98. *melius videant*] ¶ i. e. have more wisdom in others' affairs.

99. *an eò fit,*] ¶ Does this superior wisdom arise on this account, *namely*, because, &c. *in re nostra*] ¶ Ubi res nostra agitur; where our own interest is concerned; *nostra*, belonging to us, mankind.

100. *præpediti*] ¶ Scil. quin nostra bene videamus et dijudicemus.

101. *Hic*] ¶ Scil. Chremes.

102. *Dissolvi*] ¶ i. e. excused myself; as he was *bound* by his promise to Simus and Crito. C. *otiosus*] *Al.* "ociùs." *tibi*] Faernus, not perceiving the transposition of lines, has altered *tibi* to *huic*. Z. ¶ See 89. There is antithesis between *tibi* and *iis*, line 95.

Chremes censures to Syrus the conduct of Menedemus towards Clinia, and prompts him to join in forming a scheme to get money for the young man, by deceiving his father. In this scene Chremes fulfils his promise "Operam dabo," iii. 1. 38. according to the advice which he gave, "falli te sinas Technis per servulum," iii. 1. 61.

1. iambic trimeters.—*Hâc illâc*] ¶

Argentum: intendenda in senem est fallacia.
C. Num me fefellit hosce id struere? videlicet
Ille Cliniäe servus tardiusculu' est:
Idcirco huic nostro tradita est provincia.
S. † Quis hic loquitur? perii! numnam hæc audivit! C. Syre.
S. Hem.
C. Quid tu istic? S. Recte equidem: sed te miror, Chreme,
Tam mane, qui heri tantum biberis. C. Nil nimis.
S. Nil, narras? visa vero est, quod dici solet,
Aquilæ senectus. C. Heja! S. Mulier commoda et
Faceta hæc meretrix. C. Sane. S. Idem visa est tibi?
Et quidem hercle forma luculenta. C. Sic satis.
S. Ita non ut olim, sed, uti nunc, sane bona:
Minimeque miror, Clinia hanc si deperit.

'Whatever may be the cost of fatigue and trouble, yet the money for Clitipho, to be given to Bacchis, must be procured.' He speaks to himself, as he comes out from his master's house.

2. *intendenda*] ¶ See And. iv. 3. 18. *in senem*] ¶ Against Chremes, to get the ten minæ.

3. *Num me*] ¶ Chremes overhears Syrus, and thinks that by *senem* he means *Menedemum*; and by *argentum*, money for Clinia. *fefellit*] ¶ He had told his suspicion to Menedemus, iii. i. 63. The subject of *fefellit* (i. e. escaped my notice) is "hosce id struere." *struere?*] ¶ "agere inter se clanculum." *hosce* means Syrus and Dromo. *videlicet*, 'one may see.'

4. *Cliniäe*] See And. ii. 6. 8.

5. *provincia.*] ¶ Scil. struendi: fallendi Menedemum. See Ph. i. 2. 22.

6. *perii!*] ¶ He sees that the person is Chremes.

7. *istic?*] Scil. agis. *Rectè*] For *nihil*, Eun. ii. 3. 50. Hec. iii. 2. 20. B. ¶scil. *est*; καλῶς ἔχει, all is well; I am doing nothing amiss. Our similar answer to such a question is, 'nothing,' i. e. nothing wrong. Compare the use of *benignè*, Hor. Ep. i. 7. 16. Græcè κάλλιστα. The servant then begins concerning the entertainment of the previous day, in order thence to speak about the guests, and lead on to what might be subservient to his views of getting money out of Chremes' pocket for Clitipho. *sed*] ¶ Transition. He begins by flattering.

8. *Tam manè*] Scil. *vigilare*. C. *Nil*] ¶ See Heaut. ii. 1. 12. *nimis.*] Scil. bibi.

9. *Nil, narras?*] ¶ '*Not* (too much), say you? nay truly your drinking appeared, as the saying is,' &c. See And. iii. 3. 23.

10. *Aquilæ senectus.*] The eagle, as Pliny relates, generally dies, not from old age or disease, but from starvation, the upper beak encreasing to such a size as to prevent the jaws from opening. Therefore this bird, in old age, can but drink, or suck blood from its prey; hence the proverb upon old men who drink more than they eat. C. 'Ἀετοῦ γῆρας. L. *Heja*] Here implying reproof. C. *commoda*] The opposite is *morosa* and *difficilis*. R. D. ¶*Adapting herself* to the inclinations of those into whose society she may fall; ἄρμενος is so used. Compare Hor. Od. iv. 8. 1.

11. *Faceta*] ¶ Affable. So, Hor. Ep. i. 6. 55. "ita quemque facetus adopta." *Idem*] ¶ Neuter. Bentley here follows the reading *Idem visa est mihi*, making these words to be spoken by Chremes.

12. *Sic satis.*] i. e. mediocriter. R. D. ¶ Frequently signifying extenuation; the chief force, however, generally rests in the annexed particle, as here in *satis*. Compare Phorm. i. 2. 75. "Quid rei gerit? G. Sic tenuiter." *Sic* is used in this sense, alone, iii. 1. 49.

13. *Ita non*, &c.] He flatters the old man who is "laudator temporis acti se puero;" as if people were more handsome then than now. B. ¶ Or, 'not so handsome as she was some years ago; but, considering her time of life now, she is very well.' Follow B. *bonâ:*] ¶ Scil. formâ est.

Sed habet patrem quendam avidum, miserum, atque aridum,
Vicinum hunc: nostine? at quasi is non divitiis
Abundet, gnatus ejus profugit inopia.
Scis esse factum, ut dico? C. Quid ego nesciam?
Hominem pistrino dignum! S. Quem? C. Istunc servulum
Dico adolescentis,—S. Syre, tibi timui male.
C. Qui passus est id fieri. S. Quid faceret? C. Rogas?
Aliquid reperiret, fingeret fallacias,
Unde esset adolescenti, amicæ quod daret,
Atque hunc difficilem invitum servaret senem.
S. Garris. C. Hæc facta ab illo oportebat, Syre.
S. Eho, quæso, laudas qui heros fallunt? C. In loco
Ego vero laudo,—S. Recte sane. C. quippe qui
Magnarum sæpe id remedium ægritudinum est:
Jam huic mansisset unicus gnatus domi.
S. Jocone an serio illæc dicat, nescio;
Nisi mihi quidem addit animum, quo lubeat magis.
C. Et nunc quid expectat, Syre? an dum hinc denuo

15. *Sed*] ¶ Clinia is desperately in love with her, '*but* (so much the worse for him as) he has,' &c. *aridum,*] Like a thirsty soil, which produces nothing. C.

16. *nôstine?*] ¶ Are you acquainted with him? See And. i. 1. 26. and ib. ii. 6. 10. *at*] 'however.'

18. *Scis*] ¶ Observe the distinction between *Scis?* and *nostine?* See An. i. 1. 26. *Quid*] ¶ Scil. propter quid, i. e. cur.

19. *Hominem, &c.*] ¶ See And. i. 2. 28. He begins to inveigh against Dromo's want of sagacity, in not getting Clinia's wants supplied by laying a stratagem against Menedemus. His object is to stimulate Syrus to unite with Dromo in some such scheme.

20. *timui*] ¶ i. e. till Chremes relieved me by saying that he meant Dromo. *malè*] i. e. valdè. Hec. iii. 2. 2. "malè metuo." R. D. Spoken aside.

22. *reperiret, fingeret*] ¶ Understand *oportuit ut;* as also to *faceret*. To *Aliquid* supply *consilium*.

23. *Unde*] ¶ i. e. per quas.

24. *difficilem*] Morosum. C. *invitum*] ¶ Whether he would or not. *servaret*] Appropriately as to one who was abandoning himself to affliction and toil. C. ¶ Scil. *unde* servaret.

25. *S. Garris.*] ¶ Syrus is afraid to acquiesce at once in this sentiment, by which his master seems to sanction treachery of slaves; and treats it as a joke, in order to sound him more thoroughly. *Hæc facta*] ¶ Scil. fuisse. 'It was proper that these steps should have been taken by him.' *Syre.*] ¶ He speaks in earnest.

26. *In loco*] i. e. in a fit place and time. Ad. ii. 2. 8. Hor. Od. iv. 12. 28. So *tempore* is put for *opportuno tempore*. R. D. ¶ See And. iv. 3. 3.

27. *quippe qui*] ¶ Inasmuch as; parelcon of *qui*.

28. *id*] ¶ Scil. the deceiving a person at the happy moment. The emphasis rests on *in loco*.

29. *mansisset*] ¶ If the father had but been cheated of some money in good time.

31. *Nisi*] ¶ i. e. *nisi quod.* I know not; unless *I know that*, &c. Translate 'at all events,' in the sense of *sed;* see An. iv. 1. 40. *addit animum,*] ¶ Adds courage. *quò lubeat magis.*] ¶ "Ut magis nunc quam anteà pergam quò mihi lubeat pergere." Or, quò lubeat *mihi* magis is equivalent to *malim*, scil. pergere.

32. *nunc*] ¶ When matters have come to such an extreme that, one would think, a decisive step ought at once to be taken. The reading *At nunc* seems preferable. *ex-*

Abeat, cum tolerare hujus sumtus non queat?
Nonne ad senem aliquam fabricam fingit? S. Stolidus est.
C. At te adjutare oportet adolescentuli
Causâ. S. † Facile equidem facere possum, si jubes:
Etenim, quo pacto id fieri soleat, calleo.
C. Tanto hercle melior. S. Non est mentiri meum.
C. Fac ergo. S. At heus tu, facito dum eadem hæc memineris,
Si quid hujus simile forte aliquando evenerit,
Ut sunt humana, tuus ut faciat filius.
C. Non usus veniet, spero. S. Spero hercle ego quoque:
Neque eò nunc dico, quo quidquam illum senserim:
Sed si quid, ne quid; quæ sit ejus ætas, vides:
Et næ ego te, si usus veniat, magnifice, Chreme,
Tractare possim. C. De istoc, quum usus venerit,
Videbimus quid opus sit: nunc istuc age.
S. Nunquam commodius unquam herum audivi loqui,
Nec quum † malefacerem, crederem mi impunius

pectat,] ¶ What is Dromo waiting for? why is he dilatory in forming a scheme? So line 4. "Cliniæ servus tardiusculus est."

33. *Abeat,—queat?*] ¶ Bentley proposes *Abigat* (scil. herus filium) for *Abeat*, and *illius* for *hujus*; supposing *Menedemus* implied to *queat*. But I think *Clinia* is implied to both verbs, and *hujus* means *amicæ*. (23.)

34. *ad senem*] *Ad* for *adversus*. So, Propert. eleg. ii. 19. 9. "Lernæas pugnet ad hydras." See Burman. on Phædr. iv. 3. 5. R. D. *fabricam*] Metaphor from those who, in a siege, prepare engines of war to carry a place by storm. C.

37. *calleo.*] i. e. longo usu peritus sum. Justin. xxiv. 4. "augurandi studio Galli præter cæteros callent." R. D.

38. *melior.*] ¶ Scil. es ad adjuvandum. *mentiri meum.*] ¶ *Meum* conforms to *negotium* implied from the substantive use of *mentiri*, the same as *negotium mentiendi*, or *mendacium*. He means: I am no deceiver; I can perform what I promise.

39. *Fac*] ¶ He takes up Syrus' word *facere*, line 36. and Syrus keeps up the play upon the word, where he says "facito" and "faciat filius." *facito dum*] ¶ On *dum*, see And. i. 1. 2. Understand *ut*:—'Take care, pray, that you remember these same words, if haply it should at any time fall out, that your son should do any thing like this conduct of Clinia.'

41. *Ut sunt humana,*] ¶ To wit, (if I may misapply a classic passage) "tempestatis prope ritu Mobilia, et cæcâ fluitantia sorte."

43. *Neque eò*] ¶ *eò* for *ideò*, and *quò* for *quòd*, as frequently. Nor do I say *spero* for this reason, that (*eò quò*), &c. For, to hope that a thing will not be, implies some suspicion of its possibility. *illum senserim:*] ¶ Scil. talia moliri. R. D. ¶ Understand "quid hujus simile facere."

44. *Sed si quid,*] ¶ Scil. hujus simile facturus sit tuus filius; *ne quid* simile faciat.

45. *usus veniat,*] *Usu venire* signifies *evenire*, as appears in Cicero's letters. C. See Ph. i. 2. 23.

46. *Tractare*] ¶ See ii. 3. 125.

47. *opus sit.*] ¶ Scil. factu. *istuc*] ¶ The matter in hand; what I suggest.

48. *unquam*] Redundant by pleonasm. R. D. ¶ It is not without its force.

49. *malefacerem*] Adopt the emendation of Muretus, *malefacere*, omitting the comma. After the words *istuc age*, Chremes goes home, and the three subsequent lines in themselves constitute a scene; for, while Syrus therein soliloquizes, Chremes meanwhile detects his son with Bacchis, and returns upon the stage incensed. B. ¶ Then we should translate: 'Nor *did I ever hear him speak at a time* when I believed I could,' &c. *impuniùs*] ¶ Understand unquam. *crederem*] ¶ Enallage for *credidi*, by at-

Licere. quisnam a nobis egreditur foras?

ACTUS III.—SCENA 3.

CHREMES, CLITIPHO, SYRUS.

CH. QUID *istuc*, quæso? qui istic mos est, Clitipho? itane fieri, quæso?
CL. Quid ego feci? CH. Vidine ego te modo manum in sinum huic meretrici
Inserere? S. Acta hæc res est; perii! CL. Mene? CH. Hisce oculis: ne nega.
† Facis adeo indigne injuriam illi, qui non abstineas manum.
Nam istæc quid*em* contumelia est,
Hominem amicum recipere ad te, atque ejus amicam subagitare.
Vel heri in vino quam immodestus fvisti! S. Factum. CH. Quam molestus!
Ut equidem, ita me dı ament, metui quid futurum denique esset!
Novi ego amantium animum: advertunt graviter, quæ non censeas.
CL. At mihi fides apud hunc est, nil me istius facturum, pater.

traction to *malefacerem*, in the same connexion with *audivi*. See Hec. iv. 1. 18.

50. *Licere.*] Scil. malefacere.

CHREMES having surprized Clitipho alone with Bacchis, comes out inveighing against his treachery to his friend Clinia in taking liberties with his mistress, as he supposes. Thence Clitipho retires, and Syrus explains to Chremes the scheme which he says he has devised, to cheat Menedemus; namely, to state to him that a Corinthian woman gave Antiphila to Bacchis as a pledge for a sum of money lent her, and to advise him (Menedemus) to pay the sum to redeem her, and make gain in selling her back to her relatives.

1. TROCHAIC TETRAMETERS.—*quæso?*] B. cum Faer. recte edidit *oportet?* Z.

3. A TROCHAIC TETRAMETER CATALECTIC.—*Acta hæc res est,*] Syrus suspects that his master has discovered that his son is in love with Bacchis, which was being concealed by stratagem. E. *Hisce oculis:*] scil. vidi.

4. AN IAMBIC TETRAMETER.—*adeo*] ¶ See An. iii. 3. 47.

5. AN IAMBIC DIMETER.—

6. TROCHAIC TETRAMETERS.—

7. *vino*] Al. *convivio*. *Factum.*] ¶ He thus shows Clitipho that he must not deny the fact, but make excuse rather.

8. *metui*] ¶ I feared lest you should awaken jealousy and wrath in Clinia by the liberties which you took.

9. A TROCHAIC TETRAMETER CAT.—*Novi ego*] ¶ Comp. Eu. iv. 7. 42. *advertunt*] Because all things in love are liable to suspicion. C. Al. *amantes: animum advertunt*, &c., as *advertere* does not occur absolutely in this sense with Terence and Plautus. *non censeas.*] ¶ Scil. eos adversuros esse.

10. AN IAMBIC TETRAMETER.—*fides*] ¶ See And. i. 1. 7. I have credit with him; i. e. he has confidence in me. *nil istius*] Either *istius* (scil. negotii) depends on *nil*, or *simile* is implied, as iii. 2. 40. "quid hujus simile faciat." Comp. Hec. iii. 2. 3.

CH. Esto. at certe concedas hinc aliquo ab ore eorum aliquantisper.
Multa fert libido; ea prohibet facere tua præsentia.
Ego de me facio conjecturam: nemo est meorum amicorum hodie,
Apud quem expromere omnia mea occulta, Clitipho, audeam:
Apud alium prohibet dignitas; apud alium ipsius facti pudet,
Ne ineptus, ne protervus, videar: quod illum facere credito.
Sed nostrum est intelligere, utcunque atque ubicunque opus sit, obsequi.
S. Quid *istic* narrat? CL. Perii! S. Clitipho, hæc ego præcipio tibi?
Hominis frugi et temperantis functu'es officium. CL. Tace sodes.
S. Recte sane. CH. Syre, pudet me. S. Credo; neque id injuria:
Quin mihi molestum est. CL. Pergis hercle? S. Verum, dico quod videtur.
CL. Nonne accedam ad illos? CH. Eho, quæso, una accedendi via est?
S. Actum est: hic prius se indicarit, quam ego argentum effecero.

11. A TROCHAIC TETRAMETER.—*eorum*] Scil. Cliniæ et Bacchidis.

12. A TROCHAIC TETRAMETER CAT.—*ea*] Scil. quæ fert libido. Chremes gives this direction through court to Clinia.

13. AN IAMBIC TETRAMETER HYP.

14. IAMBIC TETRAMETERS.

15. *facti pudet*] ¶ See And. v. 2. 28.

16. *quod illum facere*] ¶ That Clinia must feel the same reluctance to expose all his actions to your view, as I would to any friend, however intimate. See Hec. ii. 1. 23.

17. *nostrum est*] ¶ Inasmuch as he is our guest. *obsequi.*] ¶ Scil. nostrum est. The copula to mark the connection is omitted.

18. A TROCHAIC TETRAMETER CAT.—*Quid istic*] ¶ Syrus says this to himself aside, fearing for his stratagem. *hæc ego præcipio tibi?*] ¶ Are these my instructions to you? Nay, did I not charge you to command yourself, and rule your propensities before your father?

19. A TROCHAIC TETRAMETER.—*Hominis frugi, &c.*] ¶ In irony. *Tace*] ¶ He shows his impatience at Syrus for taking part with his father against him. *sodes.*] ¶ δῆτα has the same force in entreaties and expostulations. Eurip. Orest. 213.

20. A TROCHAIC TETRAMETER CATALECTIC.—*Rectè sanè*] ¶ I but say what is just. Syrus joins against the son, in order to bespeak the father's favour; but, besides this, he is nearly provoked at Clitipho for not having carried on the deception better on the previous evening.

21. AN IAMBIC TETRAMETER HYPERCAT.—*Quin*] *Quin* is for *etiam*. *Mihi* is emphatic; *me* who am not the father. C. *Verum*] ¶ i. e. *Verum* est; *videtur*, scil. mihi. i. e. quod puto. See Eu. iii. 2. 1. Or omit the comma at *Verum*, and translate, 'I say what appears to me true,' reckless of your displeasure.

22. TROCHAIC TETRAMETERS CATALECTIC.—*una accedendi via est?*] ¶ Clitipho asks, 'Am I then not to approach them at all? am I to be excluded from their society?' To which the father replies, 'Is there but one way of associating with them?' namely, by interrupting their pleasure by your perpetual presence.

23. *hic prius*, &c.] ¶ Spoken aside. *Si* is understood to *indicârit*. The meaning is, 'My scheme falls to the ground, if Clitipho shall have betrayed his mind to his father, and his love for the society of Bacchis, before,' &c.

Chreme, vi'n' tu homini stulto mihi auscultare? Ch. Quid faciam? S. Jube hunc
Abire hinc aliquo. Cl. Quŏ ego hinc abeam? S. Quo lubet: da illis locum:
Abi deambulatum. Cl. Deambulatum! quo? S. Vah! quasi desit locus.
Abi sane istac, istorsum, quovis. Ch. Recte dicit: censeo.
Cl. Di te eradicent, Syre, qui me hinc extrudis. S. At tu pol tibi istas
Posthac comprimito manus.
Cense'n' vero? quid illum porro credis facturum, Chreme,
Nisi eum, quantum tibi opis di dant, servas, castigas, mones?
Ch. Ego istuc curabo. S. Atqui nunc, here, hic tibi asservandus est.
Ch. Fiet. S. Si sapias: nam mihi jam minus minusque obtemperat.
Ch. Quid tu? ecquid de illo, quod dudum tecum egi, egisti, Syre? aut
Repperisti tibi quod placeat, an nondum etiam? S. De fallacia
Dicis? st! inveni nuper quandam. Ch. Frugi es; cedo, quid est?
S. Dicam: verum, ut aliud ex alio incidit,—Ch. Quidnam, Syre?
S. Pessima hæc est meretrix. Ch. Ita videtur. S. Imo, si scias—.
Vah! vide quod inceptet facinus. Fuit quædam anus Corinthia

24. IAMBIC TETRAMETERS.—

25. *da illis locum:*] ¶ Leave Clinia and his mistress to themselves.

26. *Abi deambulatum.*] ¶ The supine. See Hec. iv. 1. 13.

27. *Abi sane istac, istorsum,*] ¶ He points, first in one direction, then in another. *Istorsum*, qu. istuc versum. *censeo.*] ¶ Scil. ut abeas deambulatum.

28. AN IAMBIC TETRAMETER HYPERCAT.—*eradicent,*] ¶ See And. iv. 4. 22. "Di—extrudis" is spoken aside to Syrus; who thence turns to Chremes at *Cense'n' vero?* as Clitipho is going away. *Tibi* for *tuas*. *istas*] ¶ Those hands which have well nigh betrayed you to your father.

29. A TROCHAIC DIMETER CATALECTIC.

30. TROCHAIC TETRAMETERS CATALECTIC.—*Cense'n'*] ¶ Repeating his master's word, line 27. *porro*] ¶ In process of time; at last.

31. *servas,*] ¶ See And. i. 3. 7. Or, "preserve him;" as iii. 2. 24. and *asservandus*, next line.

32. *nunc,*] ¶ Emphatical, as Chremes had used the future tense, curabo.

34. *dudum*] ¶ Scil. in last scene. He alludes to the plan of cheating Menedemus.

35. A TROCHAIC TETRAMETER HYPERCAT.—*Repperisti*] ¶ The very word which he had used iii. 2. 22. *nondum etiam?*] ¶ Compare And. i. 2. 30. *fallaciâ*] ¶ Scil. in Menedemum intendendâ.

36. TROCHAIC TETRAMETERS CAT.—*st!*] ¶ Let your mind be easy, do not fear. *quandam*] ¶ Scil. fallaciam.

37. *aliud ex alio*] ¶ Syrus cunningly pretends to introduce this matter by the way; as if it had just accidentally occurred to him, while thinking on another subject. But the dialogue thus opened is directly subsidiary to his plot to get money from Chremes. *Quidnam,*] ¶ See And. ii. 6. 18.

38. *hæc*] Bacchis. *si scias*] ¶ If you knew my reasons for thinking so;—in our phrase, 'if you knew but all.'

39. *inceptet*] *Incipere* and *inceptare* refer to great and audacious deeds. C. *anus*] ¶ Philtera; iv. 1. 49.

Hic: huic drachmarum hæc argenti mille dederat mutuum.
Ch. Quid tum? S. Ea mortua est: reliquit filiam adolescentulam:
Ea relicta huic arrhaboni est pro illo argento. Ch. Intelligo.
S. Hanc secum huc adduxit, ea quæ est nunc apud uxorem tuam.
Ch. Quid tum? S. Cliniam orat, sibi uti id nunc det: illam illi tamen.
Post daturam. mille nummûm poscit. Ch. Et poscit quidem? S. Hui,
Dubium id est? Ch. Ego sic putavi. quid nunc facere cogitas?
S. Egone? ad Menedemum ibo: dicam hanc esse captam ex Caria,
Ditem et nobilem: si redimat, magnum inesse in eâ lucrum.
Ch. Erras. S. Quid ita? Ch. Pro Menedemo nunc tibi ego respondeo:
Non emo. S. Quid ais? optata loquere. Ch. Atqui non est opus.
S. Non opus est? Ch. Non hercle vero. S. Quid istuc, miror. Ch. Jam scies.

40. *drachmarum—mille*] ¶ See note i. 1. 93. This story about the money is a fiction. *hæc*] Bacchis. *mille*] ¶ This word is either a substantive (as here), provided with a singular and plural number; or an indeclinable adjective;—*mutuum* is an adjective to *mille* here.

41. *Quid tum?*] Evenit: factum est. *filiam*] ¶ He means Antiphila.

42. *Ea*] Antiphila. *huic*] Bacchidi. 'Was left for a pledge to her.' See argument to this scene. *pro illo argento.*] ¶ As security for the payment of the money.

43. *ea quæ*] Read *eam quæ*. B. ¶ *ea* is anacolouthon; the nominativus pendens. *apud uxorem tuam.*] ¶ As Syrus had said: "ad tuam matrem abducetur," ii. 3. 94.

44. *Quid tum?*] ¶ See line 41. *id* Scil. mille drachmarum.

45. Faernus explains *poscit* by *pollicetur*, or *offert*. I think that we should read: *illa illi tamen Post datum iri mille nummûm præs sit. Ch. Et præs sit quidem? S. Hui! Dubium id est? ego sic putavi. Ch. Quid nunc facere cogitas?* For Syrus pretends that Antiphila has been left as a pledge to Bacchis for the thousand drachmæ: that Bacchis, who is represented as *Clinia's* mistress, requires that sum from Clinia in ready money: that he (Syrus), in order to procure this sum from Menedemus, will pretend that Antiphila is a Carian captive, rich and noble in her country, and that, if Menedemus should buy her as a captive for a thousand drachmæ, he will have his advantage when she should be ransomed by her parents or relations: that the sum is to be handed to Bacchis: and Syrus knows that Antiphila would thus be in Menedemus' house, where Clinia could enjoy her society with ease and security. Therefore *illa* is Antiphila; *præs sit*, i. e. *arraboni; illi*, scil. Cliniæ. From *posit*, i. e. præs sit, came *poscit* by error of transcribers. B.—¶ The only way in which the present text can be construed is by putting a stop at *daturam;* to which understand *pollicetur* or some such verb. Therefore *illam* is Antiphila.

46. *Dubium id est?*] ¶ For it is natural that such a character should be avaricious. *quid nunc facere cogitas?*] ¶ 'What do you purpose to do *now*,' since you have ascertained all this?

47. *Egone?*] ¶ This has an air of self-sufficiency; implying that he has a masterly scheme in view.

48. *inesse in eâ*] ¶ See And. iii. 3. 40. *lucrum.*] See B.'s note on 45.

49. *Quid ita?*] ¶ Scil. ais, dicis. *Pro Menedemo*] ¶ In Menedemus' place, as if I were he.

50. *Quid ais?*] ¶ Al. *Quid agis?* and spoken by Chremes; i. e. Menedemus will thus answer: "Non emo; quid agis?" What do you mean by making such a proposal to me? *optata loquere.*] Either for *loqueris;* i. e. you say what you wish, what is agreeable to you. Or, *loquere* is the imperative, i. e. say what I wish, speak agreeably to my wishes. C. *non est opus.*] ¶ Menedemus has no need of such a purchase. Mad. Dacier explains:—"*I* will give the money and retain Antiphila."

51. *Non opus est?*] ¶ Muttering his

52 Mane, mane; quid est, quod tam a nobis graviter crepuerunt fores?

ACTUS IV.—SCENA 1.

SOSTRATA, CHREMES, NUTRIX, SYRUS.

So. Nisi me animus fallit, hic profecto est anulus, quem ego suspicor:
Is, quicum exposita est gnata. C. Quid vult sibi, Syre, hæc oratio?
So. Quid est? isne tibi videtur? N. Dixi † equidem, ubi mi ostendisti, ilico,
Eum esse. So. At ut satis contemplata modo sis, mea nutrix. N. Satis.
So. Abi jam nunc intro; atque, illa si jam laverit, mihi nuncia.
Hic ego virum interea opperibor. Sy. Te vult: videas, quid velit.
Nescio quid tristis est: non temere est: metuo quid sit. C. Quid siet?

master's words aside, as if pondering on their ambiguity;—he thence continues, "Quid istuc, miror; I wonder what you mean:" perhaps in ridicule of Chremes before the spectators. *Jam scies*] ¶ Scil. quid istuc est.

52. *Manĕ manĕ;*] ¶ So also, occasionally in Greek; as Hom. Il. ἆρες, ἄρες, βροτόλοιγε, μιαίφονε, τειχεσιπλῆτα. *Mane &c.*] This line is to be ascribed to Syrus, who interrupts Chremes. Therefore he says "a nobis," not "a me," as the master of the house would. B. *quod*] i. e. propter quod.

Sostrata divulges to Chremes the fact of her having disobeyed his orders on the birth of her daughter, and of the discovery of the ring; meets some reproof from him, and is at length forgiven.

1. IAMBIC TETRAMETERS. ——*Nisi*] ¶ Chremes and Syrus remain on the stage, while Sostrata and the Nurse enter at the opposite side, and are overheard by the former, who, having each made a remark on what they hear, are perceived by Sostrata (line 9.)

2. *quicum exposita est*] *Exponere* is, to deliver, to expose to death. C. *Quid*] Chremes has not moved since last scene. C. *hæc oratio?*] ¶ See And. i. 5. 17. Muretus attaches this and line 1. to preceding scene. It is indeed very difficult to determine the exact division of the ancient plays into acts. A new act, according to Donatus, commences when the stage is cleared of all actors, so that the chorus or flute-player can be heard. But we are often deceived by falsely supposing either that an actor leaves the stage, or that he remains, when he ceases for some time to speak. Moreover, the same actor cannot come out from the postscenium oftener during the play than five times.

3. *isne tibi videtur?*] ¶ Scil. "anulus quem suspicor." *Dixi equidem,*] Speaking with the utmost certainty, as having no doubt. C. ¶ The point is, that she said it was the ring *instantly*, (ilico), the moment she saw it. The *instant* recognition of a thing after a long interval is a strong proof of its identity.

4. *ut satis contemplata modo sis,*] ¶ Understand *vide*, or *vereor*, as And. iv. 2. 22. "Dies ut sit satis vereor ad agendum."

5. *Abi jam nunc*] ¶ Compare And. ii. 5. 13. *illa*] Antiphila. *si*] ¶ See Hec. iii. 1. 41.

6. *Te vult:*] ¶ Scil. Sostrata; aside to Chremes. *videas,*] ¶ See And. iii. 4. 19.

7. *Nescio quid*] ¶ See And. ii. 2. 3. *temerè est:*] ¶ Either *res est*: or, illa tris-

Næ ista hercle magno jam conatu magnas nugas dixerit.
So. Ehem, mi vir. C. Ehem, mea uxor. So. Te ipsum quæro.
C. Loquere quid velis.
So. Primum hoc te oro, ne quid credas me adversum edictum tuum
Facere esse ausam. C. Vi'n' me istuc tibi, etsi incredibile est, credere?
Credo. Sy. Nescio quid peccati portat hæc purgatio.
So. Meministin' me esse gravidam, et mihi te maximopere dicere,
Si puellam parerem, nolle tolli? C. Scio quid feceris:
Sustulisti. Sy. Sic est factum domina. ergo herus damno auctus est.
So. Minime: sed erat hic Corinthia anus, haud impura: ei dedi
Exponendam. C. O Jupiter, tantam esse in animo inscitiam!
So. Perii! quid ego feci? C. Rogitas? So. Si peccavi, mi Chremes,
Insciens feci. C. Id equidem ego, si tu neges, certo scio,
Te inscientem atque imprudentem dicere ac facere omnia;

tis est. *Quid siet?*] ¶ Scil. metuis. 'I fear what it may be. *C.* What it may be!' why, don't you know that she is making a mighty fuss about trifles?'

8. *dixerit.*] ¶ 'She must have mentioned great trifles with great effort on the present occasion' (i. e. when there is such tumult at our house); in other words, This which she has been talking of to the nurse, no doubt, is some mighty trifle which she discourses upon with much ado.

9. *Ehem, mea uxor.*] This repetition marks indignation. C.

10. TROCHAIC TETRAMETERS CATALECTIC.—*hoc te oro,*] ¶ Two accusatives. In general it may be observed that any verb which admits *separately* an accusative expressing an animate object, and one expressing an inanimate object, admits both such accusatives together; e. g. we can say both *hoc orare* and *te orare;* consequently *hoc te oro* is used. The same license, if employed in English, would, I am sure, though not always usual, be not incorrect. *edictum*] ¶ See And. iii. 2. 15.

11. *istuc tibi—credere?*] ¶ 'To trust that to you;' 'to ascribe that to your credit.'

12. *hæc purgatio.*] This apologizing of Sostrata; this attempt to justify herself.

13. AN IAMBIC TETRAMETER.—*maximopere*] ¶ The superlative of *magnopere;* the comparative *majore opere* is found once in Gellius. This word is for the most part joined with verbs.

14. TROCHAIC TETRAMETERS CATALECTIC.—*nolle tolli?*] ¶ Te nolle eam tolli.

15. Acidal. in Paterc. corrected: *Sic est factum: dominâ ego, herus damno auctus est.* I would read: *Sic est factum: minor ergo herus damno auctus est.* The *herus minor* is Clitipho, who would be a loser by whatever dowry might be given to a sister. B. *dominâ*] ¶ This might be the vocative here. *damno*] On account of the dowry which is usually given; and properly so, for *damnum* refers to property; *malum,* to person. We say, *ego sum auctus damno,* and *damnum est auctum mihi.* As, *augeo tibi divitias,* and *augeo te divitiis;* and passively, *tu augeris divitiis;* and, *divitiæ augentur tibi.* C. ¶ Compare Plaut. Bacch. iv. 8. 45. "et ego te et ille mactamus infortunio."

16. *Minimè:*] ¶ Scil. sustuli. *haud impura*] ¶ *Litotes;* see Eu. iii. 2. 4.

17. *O Jupiter!*] ¶ He exclaims at her having given the child to a strange old woman. *inscitiam!*] i. e. stultitiam. R. D.

19. *Insciens feci.*] A person is *prudens,* who perceives something by his own understanding; *sciens,* who learns a thing by the evidence of another. *Prudens* per sese, *sciens* per alios. The contraries of which are, *insciens,* one who is ignorant of facts,—and *imprudens,* one who makes no choice between good and bad. C. ¶ That of which Chremes *accuses* her, namely *inscitia,* she here alleges as her *excuse;* "Insciens (i. e. per inscitiam) feci," using the participle to show that she intends the word in a modified sense, and not that in which he used *inscitia.* The matters of the *inscitia* are mentioned by Chremes, line 26, &c.

Tot peccata in hac re ostendis. nam, jam primum, si meum
Imperium exsequi voluisses, interemptam oportuit:
Non simulare mortem verbis, re ipsa spem vitæ dare.
At id omitto: misericordia, animus maternus: sino.
Quam bene vero abs te prospectum est! quid voluisti? cogita:
Nempe anui illi prodita abs te filia est planissime
Per te, vel uti quæstum faceret, vel uti veniret palam.
Credo, id cogitasti; 'Quidvis satis est, dum vivat modo.'
Quid cum illis agas, qui neque jus, neque bonum atque æquum sciunt?
Melius, pejus: prosit, obsit: nil vident, nisi quod lubet.
So. Mi Chreme, peccavi, fateor: vincor. nunc hoc te obsecro,—
Quanto tuus est animus natu gravior, ignoscentior,—
Ut meæ stultitiæ in justitia tva sit aliquid præsidî.
C. Scilicet equidem istuc factum ignoscam: verum, Sostrata,
Male docet te mea facilitas multa. sed istuc, quicquid est,

22. *Imperium exsequi*] He puts first, the error of acting *adversum edictum suum.* C.

23. *simulare*] ¶ Scil. te oportuit. *spem vitæ dare.*] ¶ To give hope to life; i. e. to give life its chance.

24. *omitto:*] ¶ I forego to dwell upon it as being but a small portion of your guilt. Comp. Ph. ii. 1. 2. *misericordia, animus maternus:*] Scil. te impulerunt ut exponeres. R. D. *animus*] ¶ See And. i. 5. 37. *sino.*] ¶ I excuse it.

25. *vero*] ¶ You are not so culpable for sparing her life, as for the means which you took to preserve it. See Eu. i. 2. 9.

26. *prodita*] Its force is here well marked. For allies are said *deficere;* parents, *prodere* (Virg. Æn. i. 251. "unius ob iram prodimur"); patrons, *deserere.* Hence soldiers are called *patriæ desertores* who abandon their country, which it is their duty to defend (Virg. Æn. xii. 15. "desertorem Asiæ.") Sometimes *prodere* means to put off, to baffle, as Virg. Æn. i. 252. Sometimes it means, to declare what ought to be concealed, and thus to betray, as "prodit me voce." —'your daughter was committed to that old woman, and thereby abandoned to ruin.' C.

27. *Per te,*] ¶ As far as you were concerned; for all that you cared. *veniret*] From veneo.

28. *satis est,*] ¶ Is sufficient for my purpose; satisfies me. Chremes mentions this as a probable argument to have occurred to Sostrata's mind, upon taking this step; and he immediately condemns it.

29. *cum illis agas,*] ¶ See note on prol. 12. *sciunt*] ¶ See end of note on 19.

30. *Melius, pejus,* &c.] ¶ 'Be a thing better, be it worse: let it profit, let it hurt: unless *they see* what it pleases *their caprice to see*, they see nothing.'

32. *Quantò*] ¶ *Tantò* is implied, to be connected with *sit* next line. Then construe *hoc obsecro* scil. *ut* tantò meæ stultitiæ—præsidî, *quantò,* &c. *Natu gravior* means, 'more steady from age,' and *gravior, ignoscentior* is an instance of asyndeton. See And. v. 4. 35. *Quantò,* &c.] Since this line is unintelligible, correct: "Quanto tu me es annis gravior, tantò es ignoscentior." *Es* being the imperative mood. B. *ignoscentior;*] In a charge so glaring, the extreme remedy is to have recourse to the compassion of the judge. C.

33. *justitiâ*] Lenitate. Cic. Marcell. 4. "hæc tua justitia et lenitas animi florescet quotidiè magis." So *justa servitus,* And. i. 1. 9. R. D.

34. *Scilicet*] See Heaut. ii. 3. 117. *factum ignoscam:*] So also Plautus, Amphitr. i. 1. 100. "ignoscamus peccatum suum;" and Virg. Cul. 293. *Ignoscere facto* is a more common construction. R. D.

35. *Male docet—multa.*] ¶ Teaches many things erroneously;—gives many bad lessons. *mea facilitas*] Because he readily

Qua hoc occeptum est causa, loquere. So. Ut stultæ et miseræ omnes sumus
Religiosæ, cum exponendam do illi, de digito anulum
Detraho; et eum dico ut unà cum puella exponeret;
Si moreretur, ne expers partis esset de nostris bonis.
C. Istuc recte: conservasti te atque illam. So. Is hic est anulus.
C. Unde habes? So. Quam Bacchis secum adduxit adolescentulam,—Sy. Hem!
C. Quid ea narrat? So. Ea, lavatum dum it, servandum mihi dedit.
Animum non adverti primum: sed postquam aspexi, ilico
Cognovi: ad te exsilui. C. Quid nunc suspicare, aut invenis,
De illa? So. Nescio; nisi ex ipsa quæras, unde hunc habuerit,
Si potis est reperiri. Sy. Interii; plus spei video, quam volo.
Nostra est, si ita est. C. Vivitne illa, cui tu dederas? So. Nescio.
C. Quid renunciavit olim? So. Fecisse id quod jusseram.

pardons his wife. *Facilitas* is of one who soon foregoes anger; *clementia*, of one who never shows it. C. *sed istuc*] ¶ 'However state that (whatever it is) on account of which this subject has been begun by you.' *Quâ causâ* for *cujus causâ*.

36. *loquere.*] Follow the reading *eloquere*, i. e. proceed to say the rest. Sostrata was then *misera*, because she was ordered by her husband's severity to put her child to death: and it is a vulgar saying that all foolish and wretched persons are superstitious. B.

37. *illi,*] ¶ See line 26. *digito*] Scil. meo.

39. *de nostris bonis.*] This was the point in which lay the superstition. C.

40. *Istuc recte:*] ¶ Since you *did* give the girl her life, it was well that you added the ring also. You have thereby preserved yourself and her to one another.

41. *Hem!*] Syrus fears lest the opportunity of obtaining the silver may be snatched from him, by the discovery of the girl. Therefore he groans. C. Spoken aside.

42. *Ea, lavatum*] ¶ This is the latter part of the sentence commencing "Quam Bacchis." The interposed words of Chremes being disregarded. *lavatum*] As the ancients wrote; we say, *lotum*. C. *servandum*] Scil. anulum.—The ancients, when they bathed, used to lay aside their rings. See Burman. on Ovid, Amor. ii. 15. 23. R. D.

43. *Animum*] The better copies have *Animum* instead of *Anulum*. B. *Animum non adverti*] ¶ i. e. non primùm (ut primùm mihi eum servandum in manum dedit) animadverti eum hunc esse anulum; because I did not on the instant look at it, but as soon as I *did* look at it, &c. *ilico*] ¶ See line 3.

44. *exsilui*] ¶ From *ex* and *salio;* implying the extravagance of her joy.

45. *illâ?*] ¶ The adolescentula, "quam Bacchis secum adduxit." *Nescio;*] ¶ I do not know any further facts relative to this affair, as I ran to tell you, ilicò, without taking time to inquire;—nothing can be further known, "nisi ex ipsa (*adolescentulâ*) quæras, unde hunc (*anulum*) habuerit" unless you inquire from herself, from whom did she get this ring.

46. *potis est*] ¶ For potest; scil. res. See And. ii. 6. 6. Sostrata naturally doubts the possibility of this point being to be ascertained, inasmuch as *anus illa* may have died soon after the child was given to her. *plus spei*] Better refer these words to Sostrata, not to Syrus. C. Syrus fears that, if Antiphila be at once discovered, Clinia may confess her his mistress; and hence it may be known that Bacchis appertains to Clitipho. E.

47. *Nostra*] ¶ i. e. belonging to my master's family. Compare And. v. 2. 5. *dederas?*] ¶ Scil. filiam exponendam. *Nescio.*] ¶ Hence the chief difficulty of ascertaining the facts.

48. *Quid renunciavit olim?*] ¶ What account did the old woman render you, formerly, of the commission which you gave

C. Nomen mulieris cedo quod sit, ut quæratur. So. Philtere.
Sy. Ipsa est. mirum, ni illa salva est, et ego perii. C. Sostrata,
Sequere me intro. So. Ut præter spem evenit! quam timui male,
Ne nunc animo ita esses duro, ut olim in tollendo, Chreme!
C. Non licet hominem esse sæpe ita ut vult, si res non sinit:
Nunc ita tempus est mi, ut cupiam filiam: olim nil minus.

ACTUS IV.—SCENA 2.

SYRUS.

Nisi me animus fallit, haud multum a me aberit infortunium.
Ita hac re in angustum oppido nunc *meæ* coguntur copiæ:
Nisi aliquid video, ne esse amicam hanc gnati resciscat senex:
Nam quod de argento sperem, aut posse postulem me fallere,
Nihil est: triumpho, si licet me latere tecto abscedere.

to her? *Fecisse*] ¶ *Renunciavit se* fecisse, &c. *id quod jusseram*] ¶ Scil. ut anulum unà cum puellâ exponeret.

49. *quæratur.*] ¶ Scil. ex ipsâ, as Sostrata had suggested, 45.

50. *Ipsa est.*] ¶ Syrus (having probably heard the name before) is pretty sure that this is the same old woman whom he saw, when he called at Antiphila's house, and whom he mentions repeatedly, Act ii. scene 3. Her he knows to be still alive; whence he argues that there is nothing to prevent the discovery of Antiphila and the true state of affairs, *immediately*. *Salva* means, alive; *ni* for si non. *ego perii.*] Because she is recognized before I obtain the money. C.

51. *Ut*] ¶ For *Quam valde*, especially in ejaculations. Compare Hec. iii. 3. 46. Eu. ii. 2. 43.

52. *ut olim*] ¶ Scil. ut olim animo duro fuisti. *in tollendo,*] ¶ i. e. in the matter of rearing the child.

53. *hominem*] ¶ *A human being*, whose every action and wish so much depends on contingencies. It seldom happens that we can be situated as we please, while circumstances oppose our wishes. *ita ut vult,*] Cicero; "tales sunt hominum mentes, quales pater ipse Jupiter," &c. L.

54. *ita tempus est mi,*] ¶ Such is my condition. So, Cic. Fam. ii. 18. "Tempora reipublicæ qualia futura sint, quis scit?" Id. Planc. 32. "quid a me cujusque tempus poscat." *olim nil minùs.*] ¶ i. e. *olim* ita tempus fuit mihi ut *nil minùs* cuperem quàm filiam. Eu. iii. 1. 45.

Syrus in a soliloquy declares the perplexity arising to him from the recent discovery; but at length seems to have good hopes of surmounting all difficulties, and of procuring the money.

1. IAMBIC TETRAMETERS.—*Nisi me animus fallit,*] ¶ 'If I am not mistaken.' In such a phrase, *animus* is often suppressed, as, iii. 2. 3. *multùm*] For *longe*.

2. *in angustum oppidò*] ¶ Compare Demosth. Olynth. 1. εἰς στενὸν κομιδῇ καταστήσεται αὐτῷ. *copiæ:*] A metaphor from the commander, who, when almost routed by an enemy, betakes himself into some safe retreat. Comp. Virg. Æn. ii. 564. "et quæ sit me circum copia lustro." Al. *in angusto oppido.* C.

3. *video,*] ¶ See And. ii. 2. 36.

4. *quòd de argento sperem,* &c.] ¶ 'As to my hoping about the silver, or expecting that I can,' &c.

5. *Nihil est:*] ¶ 'Tis nothing; i. e. 'tis useless; out of the question. Compare *Nihil est*, line 9. *triumpho,*] This may have suggested Hor. Od. iv. 4. 51. "quos opimus Fallere et effugere est triumphus." Da. *latere tecto abscedere.*] ¶ i. e. to escape

Crucior, bolum tantum mihi ereptum tam desubito e faucibus.
Quid agam? aut quid comminiscar? ratio de integro ineunda est mihi.
Nil tam difficile est, quin quærendo investigari possiet.
Quid, si hoc nunc sic incipiam? nihil est. quid, si sic? tantundem egero.
At sic opinor. non potest. imo optime. euge! habeo optimam.
Retraham hercle, opinor, ad me idem illud fugitivum argentum tamen.

ACTUS IV.—SCENA 3.

CLINIA, SYRUS.

C. Nulla mihi res posthac potest jam intervenire tanta,
Quæ mihi ægritudinem afferat: tanta hæc lætitia oborta est.

from danger without loss. Metaphor from warfare, in which those are said *latus tegere*, who screen themselves by shields against missiles. But *latus apertum dare*, when they are exposed to the brunt. Cæsar B. G. i. 25. "Boii et ex itinere Tulingi nostros latere aperto adgressi circumvenere." See Lambinus on Hor. Sat. i. 3. 59. R. D. 'Therefore, I ought not now to think of the money, how I may procure it; but of myself, how I may escape in safety.' E.

6. *bolum*] Metaphor, from beasts and their *prey*. *Bolus* with the Greeks, if written by ο, 'means the casting of a net;' if by ω, 'a clod of earth,' hence a piece of any thing. C. *ereptum*] ¶ Scil. fuisse; 'by such a booty having been snatched away;' the infinitive filling the place of a substantive in the ablative.

7. *comminiscar?*] *Fingam*. Thence the use of *commentum*. So, "atque illis hoc commentum placet." C. *ratio de integro ineunda est*] i. e. another plan is to be adopted anew. So, *consilium inire* is frequent, as in Liv. xl. 12. R. D.

8. *Nil tam difficile*] Menander: ἁλωτὰ γίγνετ' ἐπιμελείᾳ καὶ πόνῳ ἅπαντα. Philemo: Πάντ' ἐστὶν ἐξευρεῖν, ἐὰν μὴ τὸν πονόν Φεύγῃ τίς, ὃς πρόσεστι τοῖς ζητουμένοις. L. *quin*] See And. ii. 3. 25.

9. *hoc*]. ¶ Scil. investigare. *sic*] Scil. sic quærendo. *nihil*] ¶ For frustrà. See line 4. and And. ii. 2. 3. *tantundem*] The one is as useless as the other. Eu. ii. 3. 29.

10. *sic opinor:*] ¶ i. e. sic incipiam, opinor. *non potest.*] ¶ It is of no effect, no avail. *optimam*] Scil. rationem, as line 7.

11. *Retraham*] In the proper sense of the word. For fugitives are said *retrahi*. Sueton. in Aug. 17. "Cæsarionem retractum e fugâ supplicio affecit." R. D.

Syrus explains to Clinia the *ratio* which occurred to him in last scene; namely, that he (Clinia) is to conduct Bacchis to lodge at Menedemus' house, and explain matters to his father as they really exist, i. e. that Bacchis belongs to Clitipho, and that he himself loves Antiphila: and, if Menedemus should elucidate the circumstance of Bacchis to Chremes, it is to be so managed that the latter shall not give credit to it, for a day at least, till Syrus shall have got the money from him for Clitipho.

1. iambic tetrameters cat.—*Nulla mihi res*] Clinia evinces his excessive joy for the discovery of Antiphila's parents; in consequence of which he is with difficulty persuaded by Syrus to assist Clitipho.

2. *Quæ*] ¶ *Ut* would be more agreeable to modern style. Compare this exultation

Dedo patri me nunc jam, ut frugalior sim, quam vult.
S. Nihil me fefellit: cognita est, quantum audio hujus verba.
Istuc tibi ex sententia tva obtigisse lætor.
C. O mi Syre, audistine obsecro? S. Quidni? qui usque una affuerim?
C. Cui æque audisti commodi quicquam evenisse? S. Nulli.
C. Atque ita me di ament, ut ego nunc non tam meapte causa
Lætor, quam illius: quam ego scio esse honore quovis dignam.
S. Ita credo: sed nunc, Clinia, age, da te mihi vicissim:
Nam amici quoque res est videnda, in tuto ut collocetur:
Ne quid de amica nunc senex. C. O Jupiter! S. Quiesce.
C. Antiphila mea nubet mihi. S. Sicine mihi interloquere?
C. Quid faciam, Syre mi? gaudeo: fer me. S. Fero hercle vero.
C. Deorum vitam apti sumus. S. Frustra operam, opinor, sumo.
C. Loquere; audio. S. At jam hoc non ages. C. Agam. S. Videndum est, inquam,
Amici quoque res, Clinia, tui in tuto ut collocetur.

of Clinia with that of Pamphilus on an occasion nearly similar, And. v. 5. *ægritudinem*] For *ægrimonia*, i. e. grief or infirmity. E.

3. *Dedo*] ¶ See And. v. 3. 26.

4. *fefellit:*] ¶ See iv. 2. 1. *cognita est,*] Scil. Antiphila. *quantum*] ¶ As far as. '*To judge* from all I hear him (Clinia) say.' This is spoken aside. He speaks aloud at *Istuc tibi*.

6. *O mi Syre,*] ¶ He speaks with condescension, as one suddenly overjoyed. C. *Quidni?*] Cur non audierim?—*ego* qui usque, &c. *unà affuerim?*] ¶ Syrus was standing by at the time, iv. 2. 41.

7. *Cui*] ¶ Connected with evenisse. *æque—evenisse?*] ¶ Befell in a similar manner; attended with such happy coincidences. *commodi quicquam*] ¶ For commodum quicquam. Compare And. iv. 4. 6. Al. "commodè." *Nulli.*] ¶ Scil. *Haud ulli* æquè audivi, &c.

8. *ita di*] ¶ See ii. 3. 67. *meâpte*] ¶ The possessives frequently admit *pte* by parelcon, to add emphasis, as here *meâpte* for mei ipsius.

9. *illius:*] Scil. causâ. The *quam* following shows that he means Antiphila. *ego scio*] ¶ Emphatic; *I* am *convinced* of it; although she has been hitherto ill-esteemed by others.

10. *da te mihi vicissim:*] i. e. As I have given ear to your words, so in turn give your attention to me: that you may do what is necessary to prevent Chremes from knowing that Bacchis is his son's mistress. E. ¶ As I brought Antiphila to you; so, now, let me have your assistance.

11. *amici*] More forcible than if he said *Clitiphonis*. C. *quoque*] ¶ As well as one's own interest. *videnda,*] ¶ To be provided for. See And. ii. 2. 36. *collocetur:*] ¶ Scil. *res* or *ille;* notwithstanding line 30. "*qui ille* poterit esse in tuto?" prefer the former on account of 17.

12. *senex*] ¶ Scil. *Chremes* resciscat, as line 19. See E. on 10. *O Jupiter!*] Almost disheartened; as if Syrus was throwing an obstacle in the way of his marriage. C. ¶ He exclaims with joy; not heeding Syrus.

14. *gaudeo:*] ¶ His apology for interrupting, and not heeding Syrus. *fer*] ¶ Forgive my transport; or (according to C.) my needless apprehensions.

15. *apti*] Compare And. v. 5. 4. *apti sumus*] πάρισον or παραβολὴ, which are species of ὁμοίωσις. E. *Apti* is from *apiscor*, whence *adipiscor*. R. D. *Frustrà*] ¶ The attempt to be heard by you is vain, you are so obstreperous.

16. *hoc non ages.*] ¶ Scil. audies. Compare And. ii. 5. 4. *inquam,*] ¶ Continuing with his subject, which had been interrupted; and repeating from line 11.

Nam si nunc a nobis abis, et Bacchidem hic relinquis,
Senex resciscet ilico, esse amicam hanc Clitiphonis:
Si abduxeris, celabitur itidem, ut celata adhuc est.
C. At enim istoc nihil est magis, Syre, meis nuptiis adversum:
Nam quo ore appellabo patrem? tenes, quid dicam? S. Quidni?
C. Quid dicam? quam causam afferam? S. Quin nolo mentiare:
Aperte, ita ut res sese habet, narrato. C. Quid ais? S. Jubeo,
Illam te amare, et velle uxorem: hanc esse Clitiphonis.
C. Bonam atque justam rem oppido imperas, et factu facilem.
Et scilicet jam me hoc voles patrem exorare, ut celet
Senem vestrum. S. Immo, ut recta via rem narret ordine omnem.
C. Hem!
Sati'n' sanus es, aut sobrius? tu quidem illum plane prodis.
Nam quî ille poterit esse in tuto? dic mihi.
S. Huic equidem consilio palmam do: hic me magnifice effero,
Qui vim tantam in me, et potestatem habeam tantæ astutiæ,
Vera dicendo ut eos ambos fallam: ut quum narret senex

18. *hîc*] ¶ At the house of Chremes.

20. *abduxeris*,] ¶ Lead her away from Chremes' house. *celabitur*] Bacchis utpote Clitiphonis amica. She will not be known as his mistress.

21. *istoc*] Scil. abductione Bacchidis.

22. *quo ore*] ¶ With what face; how, without the greatest effrontery. So, Phorm. v. 7. 53. *quid dicam?*] What the point of my words is.

23. *quam causam*] ¶ What reason can I give my father for bringing Bacchis into his house? Am I to say she is mine? *Quin*] See Eu. ii. 1. 6.

24. *Jubeo*] ¶ Scil. ut narres. *Illam*, next line, means Antiphilam.

27. *hoc—patrem exorare*,] See iv. 1. 10. and And. iii. 4. 13. *celet Senem*] We say also 'celo tibi hanc rem' and 'celo te de hac re.' Understand here, "de Bacchide." C.

28. *Senem vestrum*.] ¶ The paterfamilias of your house. *Immo, ut*] Immo, *contrà, volo* ut. *rectâ viâ*] *Rectâ viâ rem narrare* is the same as *apertè* before, ita ut sese res habet. R. D. ¶ See Eu. i. 2. 44. n.

29. *Sati'n' sanus es*,] ¶ So, And. iv. 4. 10. On *sobrius* see And. iv. 4. 39. *illum*] Clitiphonem.

30. AN IAMBIC TRIMETER.—*quî ille poterit*] ¶ i. e. if your advice be followed.

31. TROCHAIC TETRAMETERS CATALECTIC.—*consilio*] ¶ The *consilium* he gives lines 33, 34. *palmam do:*] i. e. assentio; metaphor from persons stipulating, who hold out the hand, *(palmam)*. C. In Eu. v. 4. 8. "palmarium," i. e. insigne facinus, palma et triumpho dignum, ἀξιόνικον. The palm, (as says Plutarch, Sympos. 8.) was fixed upon as the token of victory, because it is the nature of that wood, not to yield to weight bearing down upon it. FAR. [on Eu. v. 4. 8.] The expressions, *palmam ferre, tribuere, præripere*, &c. have become proverbial. *Palma* is a tree ἐμπεδόφυλλος, perpetuo virens, Græcè, φοῖνιξ. This was used indiscriminately as the reward of all kinds of games; otherwise, each several game has a tree or herb specially designed for itself, as laurus, olea, myrtus, apium. Aulus Gellius gives the reason, Noct. Alt. iii. 6. "non deorsum palma cedit, nec infra flectitur, sed adversum pondus resurgit, et sursum nititur, recurvaturque." ER. [Eu. pr. 18.] *hîc*] ¶ On this score; in this matter. *me—effero*,] i. e. me jacto, glorior. Flor. i. 26. "Manlium altiùs se et inciviliùs efferentem ab arce dejecit." R. D. ¶ 'I highly extol myself.' Hor. Ep. i. 10. 9. "Quæ vos ad cœlum effertis rumore secundo."

32. *tantæ*] Perhaps our author wrote *tantam*. B.

33. *eos ambos*] ¶ Scil. Menedemus and Chremes; for when Menedemus will tell Chremes the truth which he has heard from

Vester nostro, istam esse amicam gnati, non credat tamen.
C. At enim spem istoc pacto rursum nuptiarum omnem eripis:
Nam dum amicam hanc meam esse credet, non committet filiam.
Tu fortasse quid me fiat parvi pendis, dum illi consulas.
S. Quid, malum, me ætatem censes velle id assimularier?
Unus est dies, dum argentum eripio: pax: nihil amplius.
C. Tantum sat habes? quid tum, quæso, si hoc pater resciverit?
S. Quid si redeo ad illos, qui aiunt, quid si nunc cœlum ruat!
C. Metuo, quid agam. S. Metuis? quasi non ea potestas sit tua,
Quo velis in tempore ut te exsolvas,—rem facias palam.
C. Age, age, traducatur Bacchis. S. Optime ipsa exit foras.

Clinia, namely, that he loves Antiphila, and that Bacchis is Clitipho's mistress, Chremes will discredit it, and make Menedemus think (iv. 8. 17.) that the account given him is all a farce. Neither of them will be long under the delusion (v. 1. 35.)

34. *senex Vester nostro,*] ¶ Menedemus Chremeti. *istam esse amicam gnati,*] ¶ istam (Bacchidem) esse amicam gnati (Clitiphonis). *non credat*] ¶ Scil. senex noster; Chremes, who will not only disbelieve this, but will feel persuaded of the contrary, i. e. that Bacchis is Clinia's mistress.

35. *nuptiarum*] ¶ Scil. mearum et Antiphilæ. *eripis:*] mihi.

36. *meam esse credet*] Of necessity, Chremes, if he thinks that Bacchis does not belong to his own son, will consider her as Clinia's mistress. C. *non committet*] Will not entrust to me his daughter Antiphila.

37. A TROCHAIC TETRAMETER HYPERCATALECTIC.—*me fiat*] See And. iii. 5. 8. *parvi pendis*] See And. i. 5. 59. *illi*] ¶ Clitiphoni. Your chief object seems to be, to conceal from Chremes that Bacchis is his son's mistress; not, to forward my marriage with Antiphila.

38. TROCHAIC TETRAMETERS CATALECTIC.—*malum*] ¶ See ii. 3. 77. *malum* appears, here, merely as an interjection, as 'plague on't.' *ætatem*] ¶ Understand *per*; often omitted before words of time; iv. 5. 4. Do you think that I intend this counterfeit to be kept up to the delusion of Chremes for a whole age? No, verily; when I have the money, let him know all. See Eu. ii. 3. 49. on *hora*.

39. *Unus est dies,*] ¶ Scil. *mora*, or something similar. *pax:*] ¶ Enough, 'no more of that.' Vossius disapproves of the interpretation παντελῶς, given by Priscian, but, as Forcellinus remarks, παντελῶς is from τέλος and may mean, satis, hactenùs, finis sit. Compare ii. 3. 50. *nihil amplius.*] ¶ Scil. quam unus dies opus est.

40. *Tantum*] ¶ Scil. *temporis*. See note prol. 13. *Tantum sat habes?*] ¶ Do you consider thus much time (scil. unum diem) to be enough for the purpose. Or rather 'Have you enough (of time) in thus much.' i. e. is that enough of time for you to have; by a Græcism. *quid tum,*] ¶ Scil. fiet. *tum*] ¶ When this *unus dies* shall be past. *si hoc pater resciverit?*] ¶ If my father should come to know that I have cooperated with you in this scheme to cheat Chremes.

41. *redeo*] As frequently, for venio. *illos, qui aiunt,* &c.] ¶ i. e. those who are ridiculously and unreasonably fearful; apprehending impossibilities. See Ph. ii. 1. 70.

42. *ea potestas*] ¶ *ea* for tanta or talis. 'As if such power were not in your hands, that,' &c.

43. *Quo velis in tempore*] ¶ i. e. in tempore *in* quo *te exsolvere,—rem facere palam*, velis. *te exsolvas,*] ¶ 'Extricate yourself' from any perplexity into which you may be thrown by a misunderstanding. Or rather, 'acquit, justify yourself' from any false imputations; compare Hec. iv. 2. 23. and ib. v. 3. 22. *facias palàm*] ¶ *Facere palàm* is most generally applied to the disclosure of a death. Here for *patefacias*.

44. *Age, age,*] ¶ Consenting. Comp. And. ii. 1. 10. *traducatur*] ¶ Scil. ad nostras ædes. See line 20. above, and iv. 5. 17. *Optimè*] For valdè in tempore, maximè opportunè. See And. ii. 1. 35.

ACTUS IV.—SCENA 4.

BACCHIS, CLINIA, SYRUS, DROMO, PHRYGIA.

B. Satis pol proterve me Syri promissa huc induxerunt :
Decem minas quas mihi darē pollicitus est. quod si is nunc
Me deceperit, sæpe obsecrans me ut veniam, frustra veniet.
Aut, quum venturam dixero, et constituero, quum is certe
Renunciarit,—Clitipho cum in spe pendebit animi,—
Decipiam, ac non veniam : Syrus mihi tergo pœnas pendet.
C. Satis scite promittit tibi. S. Atqui tu hanc jocari credis ?
Faciet, nisi caveo. B. Dormiunt : ego pol istos commovebo.
Mea Phrygia, audisti † modo iste homo quam villam demonstravit

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Bacchis uses a little artifice to urge Syrus for the ten minæ, which he promised to obtain for her; and is persuaded to go with her train to Menedemus' house.

1. IAMBIC TETRAMETERS CATALECTIC.—*Satis*] See i. 1. 19. *protervè*] i. e. temerè, inconsideratè. Hec. iii. 5. 53. and below, iv. 6. 10. R. D. *huc*] ¶ Not *ad has ædes;* but *ad hoc consilium,* scil. ut hic morer, promissa expectans. So, And. ii. 3. 25. "quo me inducas."

2. *Decem minas quas*] The same construction as And. prol. 3. R. D. ¶ See note there. *Decem minæ,* the antecedent understood, is the nominative, in apposition with *promissa,* 'the offers held out, *namely,* the ten minæ.' *darē*] See H. on An. iii. 2. 4.

3. *deceperit*] ¶ 'If he shall have deceived me;' if, in the end, his words shall prove to be empty promises. She uses the perfect subjunctive, not the indicative; as she has still hopes of the money. *sæpe obsecrans*] ¶ 'Often shall he, beseeching me to come *to Clitipho,* come to me in vain.' *veniam—veniet.*] This double use of the verb indicates anger. C.

4. *Aut,*] 'Or' rather (what will be a still greater disappointment.) &c. *venturam*] me esse. *dixero, et constituero,*] ¶ 'Have said that I will come, and have made the appointment.' So, "constitutæ nuptiæ," in And. i. 5. 34. *is*] ¶ Syrus 'shall have brought back word for certain,' to Clitipho, that I will come. See iv. 1. 48.

5. *pendebit animi,*] *Animi pendere* is, to be in anxiety, in doubt. Cic. Tusc. Quæst. i. 40. and Liv. vii. 30. and *pendere* is used absolutely in the same sense. R. D. ¶ This construction of the genitive is accounted for on ii. 1. 13. *Animi* may however here be connected with *spe.*

6. *mihi*] In meam ultionem. Virg. Æn. i. 136. "Post mihi non simili pœnâ commissa luetis." R. D. *pendet*] Persolvet. Virg. Æn. vi. 20. "tum pendere pœnas Cecropidæ jussi." R. D. ¶ He shall appear to Clitipho to have used him treacherously and shall be flogged by him. This will gratify my revenge for this disappointment. These words are all addressed to Phrygia.

7. *Satis scitè*] ¶ 'Cleverly enough.' He addresses Syrus, who with him is listening to Bacchis. *promittit*] ¶ Scil. Bacchis. He speaks in drollery. *promittit*] As *minari* is sometimes used for *promittere,* so *promittere* for *minari.* Virg. Æn. ii. 95. R. D.

8. *Faciet,*] ¶ Scil. quod promittit; i. e. aliquando decipiet, ac non veniet. *Dormiunt :*] ¶ Syrus and Clitipho are taking this matter too easily; I will break their supine tranquillity, and show them that I will not be their dupe.

9. *Mea Phrygia,*] ¶ This is an artifice, ut istos commoveat. *audisti*] ¶ Did you hear *the name of that villa* which villa the man just now pointed out, belonging to Charinus? *villam*] This also shows that the Dionysia spoken of above, i. 1. 110. are the "Dionysia in agris." Da. *A villa* was a house in the fields, as a receptacle and store place for the husbandman's property. C.

Charini—P. Audivi. B. Proximam esse huic fundo ad dextram? P. Memini.
B. Curriculo percurre: apud eum miles Dionysia agitat.
S. Quid *inceptat*? B. Dic me hic oppido esse invitam, atque asservari:
Verum aliquo pacto verba me his daturam esse, et venturam.
S. Perii hercle! Bacchis, mane, mane: quo mittis istanc? quæso,
Jube maneat. B. I. S. Quin est paratum argentum. B. Quin ego hic maneo.
S. Atqui jam dabitur. B. Ut lubet: num ego insto? S. At sci'n' quid, sodes?
B. Quid? S. Transeundum nunc tibi ad Menedemum est, et tua pompa
*E*o traducenda est. B. Quam rem agis, scelus? S. Egone? argentum cudo,
Quod tibi dem. B. Dignam me putas, quam illudas? S. Non est temere.
B. Etiamne tecum hic res mihi est? S. Minime: tuum tibi reddo.

10. *Proximam esse*] ¶ Connect quam villam demonstravit — proximam esse huic fundo.

11. *Curriculo*] i. e. celeriter; with uninterrupted running, as in Plaut. Epid. i. 1. 12. and Mil. ii. 6. 43. R. D. See And. ii. 2. 18. *eum*] Charinum. *agitat.*] Celebrat; as Hec. i. 2. 18. and Ovid. Met. vii. 431. "agitant convivia patres." R. D.

12. *inceptat?*] ¶ Scil. Bacchis; addressed to Clinia. See iii. 3. 39. *hic oppidò esse invitam,*] 'That I am here, and am detained *here*, much against my will.'

13. *verba—daturam*] That I will say something to deceive them. E. ¶ See And. i. 3. 6.

14. *Perii hercle!*] To Clinia. *mane, mane:*] ¶ See iii. 3. 52. *istanc,*] Phrygiam.

15. *Jube maneat.*] Scil. ut Phrygia maneat. *I.*] To Phrygia. B. *Quin*] See And. ii. 1. 14. *ego maneo.*] ¶ I am not going away myself; I am merely despatching Phrygia.

16. *dabitur.*] Argentum. *Ut lubet:*] ¶ Be that as you please; do I urge? *scisne quid, sodes?*] Supply *facias* or *facere te velim*. B. ¶ So, in English, 'Do you know what?'

17. *Transeundum*] ¶ The reason for this was assigned by Syrus, iv. 3. 20.

18. *cudo,*] ¶ Jocular; to procure this money requires some time, trouble, and invention. From *cudo* comes *incus* an anvil.

19. *quam illudas?*] In the Andrian, "adeone vobis videmur esse idonei, in quibus sic illudatis?" *Illudo in te* (ablative) and *illudo te*, as also *illudo tibi*, are used. C. *Non est temerè.*] ¶ hoc incœptum. I have good reasons for sending you to the house of Menedemus. iv. 1. 7. Eu. ii. 2. 60.

20. *Etiamne*] i. e. adhuc, amplius, diutius. Therefore, she is not expressing dissatisfaction that she has business with the servant, but that he detains her so long and in vain; when the ten minæ, promised, are not appearing. Syrus replies *minime*, diutiùs: *tibi reddo tuum*, i. e. quod tibi pollicitus sum. Compare Ad. ii. 2. 41. B. 'Have I any business with you at Menedemus' house?' Am I to go to oblige you? S. By no means: it will be to oblige yourself? Da. ¶ Follow Bentley.

B. Eatur. S. Sequere hac. heus, Dromo. D. Quis me vult? S. Syrus. D. Quid est rei?

S. Ancillas omnes Bacchidis traduce huc ad vos propere.

D. Quamobrem? S. Ne quæras: efferant, quæ secum huc attulerunt.

Sperabit sumtum sibi senex levatum esse harum abitu.

Næ ille haud scit, paulum lucri quantum eii damni apportet.

Tu nescis id quod scis, Dromo, si sapies. D. Mutum dices.

ACTUS IV.—SCENA 5.

CHREMES, SYRUS.

C. Ita me di amabunt, ut nunc Menedemi vicem

Miseret me, tantum devenisse ad eum mali.

Illancine mulierem alere cum illa familia?

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21. *Eatur.*] ¶ Impersonal; the same as *iter fiat*; scil. a me, a pompâ meâ. *hâc*] ¶ Scil. viâ. Hec. iii. 3. 12. So, in Greek, the frequent omission of ὁδός. *Syrus.*] Te vult.

23. *Quamobrem?*] Dromo, as being rather slow, does not understand. "ille Cliniæ servus tardiusculus est." C. *efferant,*] ¶ Scil. e domo Chremetis. Al. "et ferant." *quæ secum*] ¶ In as much as they were "Oneratas veste atque auro." iii. 1. 43.

24. *sumtum*] ¶ The expense of entertaining them all at his house. The heaviness of which is complained of, iii. 1. 47.

25. *Næ ille*] ¶ Surely Chremes little knows that their departure, so far from leaving his finances at rest, is but subsidiary to a scheme of getting a large sum of money from him. My master, "infortunio mactus est" and, damno augebitur.

26. *Tu nescis*] Id age, ut nescisse videaris; and the other by hyperbole answers, "mutum me dices." E. ¶ Shaks. "You know not what you know." ὀξύμωρον. see ii. 3. 82. *Mutum*] me esse; so faithfully will I keep the matter silent. Comp. ii. 3. 133. "—risus abstine. *Clit.* Laudabis."

Syrus here deceives Chremes by telling him the truth, (see iv. 3. 33.) namely that contained below in lines 19, 20, 21. pretends to urge him to feign consent to a marriage between his lately discovered daughter and Clinia, and allow the latter, on this score, to get money from Menedemus. But Syrus readily gives up this point, which he merely presses to make his master disbelieve the account which Menedemus will afterwards give him, and think that he is following the hint, iii. 2. 22, &c.; whereas his real aim is to cheat Chremes himself of money for Clitipho; in which he succeeds, line, 56.

1. IAMBIC TRIMETERS.—*nunc*] ¶ Bacchis, with her retinue, has just departed from Chremes' house. *Menedemi vicem Miseret me,*] On this construction see Perizon. on Sanct. Minerv. ii. 3. 167. R. D. ¶ I think that *vicem* is for *invicem* (which, however, might be read here); Menedemus is now in his turn to be pitied, as was I yesterday, on the same account.

2. *mali.*] He should more properly say *damni*, unless it be referred to *mental* suffering. C.

3. *illâ familiâ?*] With indignation, as Syrus humorously applied *pompa* above. C. *familiâ?*] ¶ δουλεία, οἰκία. 'A retinue of slaves' appears to be its primitive meaning, being from the same root as *famulus*, according to Festus.

Etsi scio, hosce aliquot dies non sentiet;
Ita magno desiderio fuit ei filius.
Verum ubi videbit tantos sibi sumtus domi
Quotidianos fieri, nec fieri modum,
Optabit rursum ut abeat ab se filius.
Syrum optime eccum. S. Cesso hunc adoriri? C. Syre. S. Hem.
C. Quid est? S. Te mi ipsum jamdudum optabam dari.
C. Videre egisse jam nescio quid cum sene.
S. De illo quod dudum? dictum ac factum reddidi.
C. Bonan' fide? S. Bona hercle. C. Non possum pati,
Quin tibi caput demulceam. accede huc, Syre:
Faciam boni tibi aliquid pro ista re, ac lubens.
S. At si scias, quam scite in mentem venerit.
C. Vah, gloriare evenisse ex sententia?
S. Non hercle vero: verum dico. C. Dic, quid est?
S. Tvi Clitiphonis esse amicam hanc Bacchidem
Menedemo dixit Clinia; et ea gratia
Secum adduxisse, ne tu id persentisceres.

4. *hosce aliquot dies*] ¶ For these some-days. Ellipsis; compare iv. 3. 38. *sentiet;*] malum.

5. *desiderio*] ¶ The dative. See ii. 3. 116.

7. *Quotidianos*] ¶ On the quantity see Hec. i. 2. 82. *modum*] Scil. sumtûs.

9. *optimè*] ¶ See iv. 3. 43. *adoriri?*] To accost, as it were, unexpectedly. And "si imparatum in veris nuptiis adortus esset." This use of the word is derived from the bodies of persons who come by surprise, rising up suddenly and increasing to the sight. C. Spoken aside to himself.

10. *Quid est?*] Mad. Dacier ascribes these words also to Syrus. But they are more suitable to Chremes, anxious to hear how Syrus has managed with Menedemus. Z. *dari.*] ¶ Scil. obviam; see Ph. i. 4. 19.

11. *Videre egisse*] This he collects from the words of Syrus "te—exoptabam dari;" as the slave would not probably *wish* to see him, unless on the business relative to Menedemus. C.

12. *quod dudum?*] ¶ Scil. mecum egisti; de ratione fallendi senem, iii. 2. *dictum ac factum reddidi.*] ¶ i. e. dixi ac feci. See An. ii. 3. 7.

13. *Bonân' fide?*] ¶ *Have you so*, in good earnest? *pati,*] ¶ Not connected with a noun. See note of Ruhnken on Eun. i. 1. 7.

14. *accede huc*] ¶ Holding out his hand, to caress him.

15. *Faciam boni*] A formula used by those who express their gratitude for what has been done by another. Adel. v. 5. 6. R. D.

17. *Vah, gloriare*] 'Vanity! are you boasting that the matter has fallen out as you wished?' Chremes cannot think that any machinations of Syrus (to be inferred from *quam scite in mentem venerit*) have had time to take effect; therefore he asks, if he is not arrogating to his own cleverness something which *happened* in the natural course of things. There is emphasis on *evenisse*.

18. *Non hercle vero:*] ¶ Scil. glorior. This is not an empty boast. *verum dico.*] ¶ Scil. in saying "quam scitè in mentem venerit;" in as much as I *have* devised and *have* directed the course of the event.

19. *Tui Clitiphonis*] ¶ Syrus makes Chremes fancy that this account which he has advised Clinia to give to his father, is false.

20. *et eâ gratia*] Et *dixit*, ea, &c.

21. *id*] ¶ Scil. Clitiphonis amicam esse hanc.

C. Probe. S. Dic sodes. C. Nimium, inquam. S. Imo si scias.
Sed porro ausculta quod superest fallaciæ:
Sese ipse dicet tuam vidisse filiam:
Ejus sibi complacitam formam, postquam aspexerit:
Hanc cupere uxorem. C. Modone quæ inventa est? S. Eam.
Et quidem jubebit posci. C. Quamobrem istuc, Syre?
Nam prorsum nihil intelligō. S. Hui, tardus es.
C. Fortasse. S. Argentum dabitur ei ad nuptias,
Aurum atque vestem quî,—tenesne? C. Comparet?
S. Id ipsum. C. At ego illi neque do, neque despondeo.
S. Non? quamobrem? C. Quamobrem? me rogas? homini—S. Ut lubet.
Non ego dicebam, in perpetuum illam illi ut dares,
Verum ut simulares. C. Non mea est simulatio:
Ita tu istæc tua misceto, ne me admisceas.
Ego, cui daturus non sum, ut ei despondeam?

22. *Probè.*] Scil. factum, effictum. *Dic sodes.*] ¶ Pray, say in truth what you think of it; doubting the import of "Probe." *Nimium,*] ¶ Hyperbole for *valde, maxime,* as Eun. iii. 5. 49. By *Imo si scias* he gives him to understand that what remains to be told is more admirable still. See iii. 3. 38.

23. *quod superest fallaciæ:*] ¶ *Id* fallaciæ quod superest *narrandum;* the part of the stratagem which remains yet to be told.

26. *Modone quæ inventa est?*] ¶ Her, do you mean, who was but just now found to be my daughter?—Compare And. v. 4. 36. "Næ istam multimodis tuam inveniri gaudeo."—Chremes scarcely knows her, as yet, by the name *filia.*

27. *jubebit posci.*] And he will request his father to ask your daughter for him. E.

28. *prorsum*] ¶ Omnino. See And. iii. 2. 30. *nihil* is for non. *tardus*] ¶ Slow, dull of apprehension. *Serus* is used in somewhat a similar sense, Hor. Sat. i. 10. 21. "O seri studiorum;" and *tardiusculus,* applied to Dromo.

30. *quî*] ¶ Aposiopesis, which Chremes supplies, "Comparet." His father will of course approve, and will give him money whereby he may provide the costly dresses required on such an occasion. *Aurum atque vestem* is hendyadis; see iii. 1. 43. *tenesne?*] ¶ Intelligisne? as And. i. 1. 59. Ib. ii. 2. 12.

31. *Id ipsum.*] ¶ That is the very thing I mean. *At*] ¶ Menedemus may, no doubt, like this well, and be very ready to provide his son with money on such an account, *but* I neither give nor betroth Antiphila. *ego*] ¶ Emphatic. *ego* penes quem est dandi arbitrium. *despondeo.*] See And. i. 1. 75.

32. *homini—S. Ut lubet.*] Al. *fugitivo dabo filiam?* Al. *homini fugitivo dabo?* Understand homini *illi,* 'to such a man as that!' who has his mistress, Bacchis.

34. *simulares*] Scil. te daturum Antiphilam. *Non mea est simulatio:*] Read "Non *meum* est simulatio;" my habit, my propensity, my duty; as "non est mentiri meum." B. ¶ See iii. 2. 38. The text here is quite correct; *mea* the adjective to *simulatio;* if we had *simulare,* the adjective would necessarily be neuter; but *meum* can be read, if unnecessary ellipsis be preferred.

35. *istæc tua misceto,*] 'Agitate your schemes of that kind, in such a manner (*ita*) *that* you may *not* (*ne* for *ut non*) involve me.' The verb is used in this line in two meanings; on *misceto,* where its meaning is rather metaphorical, compare Nep. in Pausan. "plurima miscere cœpit, majora concupiscere." Cic. 4. Cat. 3. "nova quædam misceri et concitari mala, jam pridem videbam."

36. *Ego.*] ¶ *I,* who am not addicted to lawless actions, and have some character to support. *ut*] ¶ Vis, postulas, ut. 'That I should betroth my daughter to the man on whom I have no intention of bestowing her?'

S. Credebam. C. Minime. S. Scite poterat fieri:
Et ego hoc, quia dudum tu tantopere jusseras,
Eo cœpi. C. Credo. S. Cæterum equidem istuc, Chreme,
Æqui bonique facio. C. Atqui cum maxime
Volo te dare operam ut fiat, verum alia via.
S. Fiat: quæratur aliud. sed illud quod tibi
Dixi de argento, quod ista debet Bacchidi,
Id nunc reddendum est illi: neque tu scilicet
Eo nunc confugies: quid mea? num mihi datum est?
Num jussi? num illa oppignerare filiam
Meam me invito potuit? verum illud, Chreme,
Dicunt: 'jus summum sæpe summa est malitia.'
C. Haud faciam. S. Imo, aliis si licet, tibi non licet:
Omnes te in lauta et bene acta parti putant.

37. *Credebam.*] ¶ I was thinking that you might perhaps do such a thing.—If you would weigh it, 'tis a thing that might be done cleverly.

39. *Eò cœpi.*] ¶ Et ego hoc (consilium) cœpi eo (ea causa) quia dudum tu tantopere (tam vehementer) jusseras (aliquid hujusmodi fieri). *Credo.*] ¶ I believe that you intended to follow my injunctions. See Hec. iii. 5. 7.

40. *istuc Æqui bonique facio.*] ¶ We may construe *causâ* æqui bonique. 'That, Chremes, I do with honest and good intention.' That *facio* has its ordinary meaning here, appears from *ut fiat* next line. *Atqui cum maxime*] 'And yet, while I very much wish,' &c. See, however, Ad. iv. 1. 2.

41. *fiat.*] ¶ Scil. quod dudum tecum egi, (or something similar) scil. ut fallas Menedemum. *verum aliâ viâ.*] ¶ however, *I wish you to proceed* (volo te dare operam) in a different way.

42. *Fiat:*] He cunningly assents to his master in all; because he will by fair words extort the money. C. *quæratur aliud.*] ¶ Some other plan of effecting your wishes must be sought by me.—He then lets this subject drop, and passes *(sed)* to that for which alone he is interested, namely, to extort money from Chremes. See the argument to this scene. *illud*] ¶ Nominative. See Hec. iii. 1. 6.

43. *Dixi*] ¶ Scil. tibi; he told him this artful story, iii. 3. 39—43. where see notes.

44. *Id*] ¶ *Argentum* scil. *illi.*] ¶ Bacchidi. *neque tu*] ¶ He anticipates any objection which Chremes might make to the paying of the money for which Antiphila (as he makes him believe) had been pledged to Bacchis.

45. *Eò nunc confugies:*] ¶ Have recourse at such a time as the present to that subterfuge (viz. how does this concern me? was this loan of money given to *me?* &c.) in order to escape from paying the sum for your daughter's redemption. *meâ?*] Scil. refert.

46. *Num jussi?*] ¶ Did I give orders on the subject?—what right had that Corinthian woman to pledge my daughter? why should I be held answerable for actions in which I had no part?

47. *verum illud—Dicunt*] ¶ 'They say that, a truth,' or, of a truth; i. e. that is a true saying, viz. 'the height of justice is often the height of iniquity.' For *verum* Al. *vere*.

48. *jus summum*] 'Tis a vulgar saying, "qui plus potest, pejus facit." E.

49. *faciam.*] ¶ Scil. eò nunc confugiam. *Imo, aliis*] ¶ Strengthening him in his resolution.

50. *Omnes te in lauta*] Read *Omnes te in lauta esse et bene aucta re putant*, i. e. that you, from a state of poverty or moderate income, have become wealthy. B. Palmerius reads *Omnes te in lauta et bene aucta putant;* but retain *aucta*, on account of the propriety of such phrases as *augeri opibus, auctus re, fortuna*. The word *parte* is deservedly suspected. On Bentley's reading comp. Hor. i. 16. 68. R. D. *parti*] ¶ For *parte;* as in Lucretius and Plautus. The reading *acta* is justly condemned.

C. Quin egomet jam ad eam deferam. S. Imo filium
† Jube potius. C. Quamobrem? S. Quia enim in hunc suspicio est
Translata amoris. C. Quid tum? S. Quia videbitur
Magis verisimile id esse, quum hic illi dabit:
Et simul conficiam facilius ego, quod volo.
Ipse adeo adest; abi, effer argentum. C. Effero.

ACTUS IV.—SCENA 6.

CLITIPHO, SYRUS.

C. Nulla est tam facilis res, quin difficilis siet,
Quam invitus facias. vel me hæc deambulatio,
Quam, non laboriosa, ad languorem dedit!
Nec quidquam magis nunc metuo, quam ne denuo
Miser aliquo extrudar hinc, ne accedam ad Bacchidem.
Ut te quidem omnes di deæque, quantum est, Syre,
Cum istoc invento, cumque incepto perduint!

51. *egomet*] ¶ He is impatient to have the credit of himself paying the money of which he is being cheated. *eam*] Bacchidem. *Imo*] ¶ Syrus is too cunning to allow this exactly; since, if the money was handed to Bacchis by Chremes, she would not understand the meaning of so strange a proceeding and might betray the stratagem. And Syrus has not easy access to Bacchis at present, to explain it to her; as she has gone to Menedemus' house.

52. *Jube*] ¶ Scil. argentum ad eam deferre. *enim*] See And. v. 1. 4.

53. *Translata*] ¶ *Transferred* on him from Clinia, who is really (as Syrus persuades Chremes) the intriguer. *Quia videbitur*] ¶ Syrus reasons to him thus:—'Our object, you know, is, to pass off Bacchis to Menedemus as *your son's* mistress, not *Clinia's;* this object will be promoted by Clitipho being seen in the act of visiting her and handing her money.'

55. *Et simul*] ¶ Syrus, to satisfy Chremes the better, again pretends that he is keen for the scheme against Menedemus.

56. *adeo*] See And. iii. 2. 52.

Syrus prepares Clitipho to receive the money from his father with a good grace, and without betraying the stratagem respecting Bacchis.

1. IAMBIC TRIMETERS.—

2. *Quam invitus facias.*] ¶ i. e. Nulla res, quam inv. facias, est t. fac. quin, &c. From the position of *Quam inv. fac.* we might rather expect *Si eam* inv. fac. *vel*] See And. iii. 2. 9. *hæc deambulatio,*] *Deambulatio* implies rather pleasure than fatigue. C. ¶ Syrus had desired him to walk about. See iii. 3. 26.

3. *Quàm*] ¶ Join this with dedit; and understand *etsi* to "non laboriosa." *ad languorem dedit!*] i. e. languidum fecit. Plaut. Asin. iii. 2. 28. "ubi sæpè ad languorem tuâ duritiâ dederis octo validos lictores." Similarly, in Plautus, "dare in timorem," &c. R. D.

6. *Ut*] ¶ *Precor* ut; Eu. ii. 3. 10. *deæque,*] ¶ This is a dissyllabic, according to Hare, and the final *e* is long. Comp. Virg. Æn. iii. 91. "Liminaque laurusque dei." Otherwise *que qüan* might be an anapæst. *quantum est,*] i. e. quotquot sunt. So Phorm. v. 7. 10. So, *quicquid* is put for *quicunque* in Hor. Ep. v. 1. "O deorum quicquid in cœlo regit." Liv. iii. 25. "quicquid deorum est." R. D.

7. *istoc invento*] ¶ 'That abominable

Hujusmodi mihi res semper comminiscere,
Ubi me excarnifices. S. I tu hinc quo dignus es:
Quam pene tua me perdidit protervitas!
C. Vellem hercle factum: ita meritu'es. S. Meritus! quomodo?
Næ me istuc ex te prius audivisse gaudeo,
Quam argentum haberes, quod daturus jam fui.
C. Quid igitur dicam tibi vis? abiisti, mihi
Amicam adduxti, quam non liceat tangere.
S. Jam non sum iratus: sed sci'ne ubi nunc sit tibi
Tua Bacchis? C. Apud nos. S. Non. C. Ubi ergo? S. Apud Cliniam.
C. Perii. S. Bono animo es: jam argentum ad eam deferes
Quod ei pollicitus. C. Garris: unde? S. A tuo patre.
C. Ludis fortasse me. S. Ipsa re experibere.
C. Næ ego fortunatus homo sum: deamo te, Syre.
S. Qua causa id fiat, cave quidquam admiratus sis.
Sed pater egreditur, obsecundato in loco:
Quod imperabit facito: loquitor paucula.

device' of sending Bacchis hence, out of my reach. *perduint!*] ¶ Anciently for *perdant*. Davus meets similar abuse from Pamphilus in the Andrian.

8. *mihi*] ¶ For my relief, forsooth. *comminiscere.*] Fingis. See iv. 2. 7.

9. *Ubi*] In quibus. *excarnifices.*] i. e. excrucies. A *carnifex* is one who *carnes* ex homine *facit*. For *caro* is that which *caret* animâ, and is properly applied to the dead. Virg. Georg. iv. 255. "et corpora luce carentum." Or *caro* is qu. *cado*. Virg. Æn. vi. 481. "Belloque caduci Dardanidæ." C. ¶ So, And. iv. 1. 27. "meus carnifex," referring to Davus. *quò dignus es:*] ¶ Scil. ire; i. e. "abi in malam rem."

10. *protervitas!*] ¶ Your wanton heedlessness in making free with Bacchis in your father's presence (see iii. 3. 1—4.) which nearly betrayed my stratagem. *protervitas!*] Lighter than *procacitas;* which, again, is lighter than *petulantia*. C.

11. *factum:*] ¶ Scil. vellem te perditum esse. *ita meritus es*] ¶ So richly have you deserved perdition.

12. *ex te priùs audivisse*] We pretend thus, when we are about to confer a benefit on any one who says what displeases, but does not irritate us. C.

14. *Quid igitur*] ¶ He is retracting, in a measure, and attempts to excuse his language by an appeal (igitur) to his reason. *dicam*] *ut* dicam. What then do you mean I should say to you?—am I to commend you?

15. *quam non liceat*] ¶ The subjunctive; 'in order that I may not have liberty to touch her.'

16. *Jam non sum*] Such is his joy that he cannot withhold the news. C. *iratus*] A man is *iratus* who is angry for a particular cause; *iracundus*, who is so by habit. C. ¶ So *violens* differs from *violentus*. Eu. v. 4. 32. *tibi*] ¶ i. e. quam liceat tangere.

17. *Apud Cliniam.*] ¶ Syrus knows that this is, primâ facie, unwelcome tidings to him; but he has it in his power to disappoint him agreeably.

19. *Garris:*] ¶ You cannot surely be in earnest.—He scarcely credits the announced success. *unde?*] ¶ Scil. deferes.

20. *experibere.*] The ancient form. Moderns write *experiere*. Juv. Sat. i. 170. "experiar, quid concedatur in illos," &c. C.

21. *deamo*] ¶ *De* is here augmentative; elsewhere it diminishes; valde amo. C.

22. *cave quidquam*] ¶ cave *ne secundum* quicquam. See that you appear no way surprised, when he hands you the money.

23. *Sed pater*, &c.] With Muretus transpose thus: "Sed pater egreditur, cave

ACTUS IV.—SCENA 7.

CHREMES, CLITIPHO, SYRUS.

Ch. Ubi Clitipho nunc est? S. 'Eccum me,' inque. Cl. Eccum hic tibi.
Ch. Quid rei esset, dixti huic? S. Dixi pleraque omnia.
Ch. Cape hoc argentum, ac defer. S. Ii: quid stas, lapis?
Quin accipis? Cl. Cedo sane. S. Sequere hac me ocius:
Tu hic nos, dum eximus, interea opperibere:
Nam nihil est, illic quod moremur diutius.
Ch. Minas quidem jam decem habet a me filia,
Quas pro alimentis esse nunc duco datas:
Hasce ornamentis consequentur alteræ.

quicquam admiratus sies, Quâ causâ id fiat: obsecundato in loco." B. *obsecundato*] *Obsecundare* is, dicere atque facere omnia ad voluntatem. R. D. ¶ Compare this advice with that of Davus to Pamphilus: And. ii. 3. 29. and ib. ii. 4. 5. *Obsecundato* means, accommodate yourself and your deportment, agreeably to what you shall see he wishes, and expects. Compare And. iv. 3. 20. "ut subservias Orationi." *in loco*] ¶ On occasion; as occasion may require. See iii. 2. 26.

Chremes comes out with the money, gives it to Clitipho, who retires with Syrus; whence Chremes soliloquizes on his daughter and his monies.

1. iambic trimeters.—*Eccum me, inque.*] Syrus prompts Clitipho, what he is to reply to his father. C. *inque*] Very seldom is any form but *inquam* and *inquit* found. C. *Eccum* is used for *Ecce*.

2. *Quid rei esset.*] ¶ Have you, Syrus, told Clitipho, what the business was which we arranged. *pleraque omnia.*] See And. i. 1. 28.

3. *Cape hoc argentum,*] ¶ Turning to Clitipho. *defer.*] ¶ To Bacchis, as iv. 5. 51. *Ii:*] Al. *ei.* Al. *hei.* Read with Faernus, *I.* B. *lapis?*] A term of reproach against a foolish person: as v. 1. 4. R. D.

4. *Quin*] ¶ Qu. *quin'* for *qui non.* Why do you not take it? *Cedo sane.*] ¶ Holding out his hand to his father for the money, which his father at once gives. *hác*] ¶ Scil. ad Menedemum. See iv. 5. 21. Spoken to Clitipho aloud.

5. *Tu hic*] ¶ To Chremes, who Syrus supposes will wait till he and Clitipho come out from Menedemus' house, whither they are going to pay Bacchis the money.

6. *Nam nihil*] Well added, that no suspicion may arise of Bacchis being Clitipho's mistress. Cyrus gave Chremes in iv. 5. 53. a satisfactory reason why Clitipho should carry the money to her. *diutius*] ¶ Scil. *æquo.* '*on account of* which we should make any great delay there.'

7. *Minas—decem*] It is the custom of fathers to reflect on expenditure of money, even though given to their daughters. E. *habet a me filia*] ¶ He says this as he looks upon the ten minæ, just given, as paid on her account, to redeem her.

8. *pro alimentis*] ¶ I consider this money as due by me and paid, no matter to whom, for the expense of rearing Antiphila. Bacchis under the supposition which possesses Chremes, would not be the gainer (as only receiving back what she lent) but Philtera, as having her debt paid.

9. *Hascc ornamentis*] Chremes justly expects that he will be obliged to pay a second sum of ten minæ to Bacchis for *dress.* For, in selling slaves, first the bare *person* was taken into account; then the clothes. Hence the parasite, Plaut. Stich. ii. 1. 18. "nunc si ridiculum quæret hominem quispiam, venalis ego sum cum ornamentis omnibus." Comp. Plaut. Curcul. iii. 3. 65. B. *Hasce*] ¶ Scil. decem minas. *alteræ*] Scil. decem minæ.

Porro hæc talenta dotis apposcunt duo.
Quam multa injusta ac prava fiunt moribus!
Mihi nunc, relictis rebus, inveniendus est
Aliquis, labore inventa mea cui dem bona.

ACTUS IV.—SCENA 8.

MENEDEMUS, CHREMES.

M. Multo omnium nunc me fortunatissimum
Factum puto esse, gnate, quum te intelligo
Resipisse. C. Ut errat! M. Te ipsum quærebam, Chremes:
Serva, quod in te est, filium, et me, et familiam.
C. Cedo, quid vis faciam? M. Invenisti hodie filiam.
C. Quid tum? M. Hanc sibi uxorem dari vult Clinia.

10. *hæc*] ¶ Put, as frequently it is, for *hæ*; scil. hæ viginti minæ. *talenta*] See i. 1. 93. *talenta dotis apposcunt duo.*] There is no sense in the vulgar reading, therefore Bentley's emendation is the more acceptable. *Porro hæc talenta dotis apposcet duo;—hæc*, scil. filia mea jam reperta. The genitive *dotis* depends, not on *talenta*, but on a noun understood, *causâ* or *nomine*. Plaut. Pers. iii. 2. 66. "dabuntur dotis, tibi, inde sexcenti logi." R. D. *apposcunt*] 'These minæ (from the readiness with which they are obtained from me) demand a dowry of two talents to follow them.' A dowry of two talents may fairly be expected of me, as I have paid ten minæ *pro alimentis*, and am ready to pay ten more *pro ornamentis*.

11. *Quàm multa*] Adopt the approved conjectural reading—"Quam multa, justa, injusta, fiunt moribus?" Comp. Adel. v. 9. 33. The meaning is,—Whether they be just or unjust, yet they are the effect of manners, and hold their sway in common life. B.

12. *nunc*,] ¶ In the present instance, 'now, for instance.' In point with what he complains of in previous line. *relictis rebus*,] ¶ See And. ii. 5. 1. *inveniendus*] ¶ Playfully; alluding to his daughter just *found*.—One would think that I find it necessary to look for a person on whom to spend my money;—that I have to procure the object, as I procure the money, scil. *inveniendo*. See And. i. 1. 37.

Menedemus repeats to Chremes the statement relative to Bacchis, which has just now been truly given him by Clinia (according to Syrus's direction, iv. 3. 24, 25.) but is so far influenced by Chremes' contrary explanation, as to adopt the erroneous ideas supplied to him (Chremes) by Syrus, iv. 5. 19, &c. See note on iv. 3. 33.

1. iambic trimeters.—*Multò*] ¶ Menedemus, as he comes out at his own door speaks these words to his son Clinia who is within.

3. *Resipisse*] Anciently, for resipuisse. So *sapisset* for *sapuisset* in Plautus, Rud. iv. 1. 8. *Resipiscere* is, to return to a better mind. R. D. ¶ See And. iv. 2. 15. He is pleased at having just heard from Clinia that he wishes to seek Antiphila in marriage. *Ut*] ¶ Quam valde. See iv. 2. 51. Chremes exclaims thus on hearing his friend bestowing on his son Clinia praise which, he conceives, he little deserves.

4. *Serva,*] ¶ Compare Simo's request to Chremes, And. iii. 3. 9. "Cujus tibi potestas summa servandi datur." The respectable marriage of a son of irregular habits, in a measure *preserves* his own reputation, as well as that of his family connections. *quod in te est,*] For *quantum* in te est; as iii. 1. 7. R. D. ¶ *quod in te est* might here be a parenthesis:—'Preserve (which is in your power) my son.' &c.

5. *quid vis faciam?*] ¶ See And. ii. 3. 6.

C. Quæso, quid tu hominis es? M. Quid est? C. Jamne oblitus es,
Inter nos quid sit dictum de fallacia,
Ut ea via abs te argentum auferretur? M. Scio.
C. Ea res nunc agitur ipsa. M. Quid dixti, Chreme?
Erravi. sic res acta. quanta de spe decidi!
Imo hæc quidem, quæ apud me est, Clitiphonis est
Amica. C. Ita aiunt, et tu credis omnia.
Et illum aiunt velle uxorem, ut, quum desponderim,
Des quî aurum, ac vestem, atque alia, quæ opus sunt, comparet.
M. Id est profecto: id amicæ dabitur. C. Scilicet
Daturum. M. Ah! frustra sum igitur gavisus miser!
Quidvis tamen jam malo, quam hunc amittere.
Quid nunc renuntiem abs te responsum, Chreme?
Ne sentiat me sensisse, atque ægre ferat.
C. Ægre! nimium illi, Menedeme, indulges. M. Sine:
Inceptum est: perfice hoc mihi perpetuo, Chreme.
C. Dic convenisse; egisse te de nuptiis;—

7. *quid tu hominis es?*] See Hec. iv. 4. 21. And. i. 5. 16. What is come upon you? where are your senses?

8. *quid sit dictum*] ¶ viz. in iii. 1. 60. 61. and 89.

9. *eâ viâ*] Scil. per fallaciam.

10. *Ea res nunc agitur ipsa.*] ¶ The execution of that very scheme of cheating you is now in progress; you are this moment under deception in crediting Clinia's account.

11. *Erravi*] ¶ I have actually fallen under the delusion, instead of merely pretending to do so. *res acta*] ¶ In opposition to *res agitur;* 'the thing is (not doing, but) actually done.' *de spe decidi*] ¶ His son uses the same words, ii. 3. 9.

12. *Imo hæc*] ¶ I have given, in this passage, the arrangement of the speakers as adopted by Bentley and Faernus, and approved by Zeun.—Menedemus, unwilling to admit the disappointment conveyed to him by Chremes, returns to his original idea: 'Nay, now, I was not deceived after all: for this Bacchis, who is at my house, surely must be Clitipho's mistress, as I have been informed.'

13. *Ita aiunt,*] ¶ So they tell you, and you lend a credulous ear to all their stories. Al. *ita aiunt. C. Et tu credis? M. Omnia.*

14. *illum*] ¶ Scil. Cliniam. *uxorem,*] ¶ Unnecessary to mention Antiphila's name, as she had been just now spoken of, line 6.

15. *quî aurum,*] ¶ See note on iv. 5. 30. *quæ opus sunt,*] See And. ii. 1, 37.

16. *Id est*] ¶ factum, verum. I now plainly see that what you state is the fact: *that* money which I am to give to Clinia, professedly for "aurum ac vestis" will be handed by him to this Bacchis, his mistress. *Scilicet Daturum.*] ¶ Scire licet *eum id amicæ esse* daturum. There is no doubt that he intends to make that use of it.

19. *Quid nunc*] ¶ What am I to say your answer is, to his proposal for your daughter in marriage?

20. *Ne sentiat*] ¶ The answer should be of such a kind, that he may not perceive that my eyes have been opened to the insincerity of his suit, and be displeased.

21. *Ægrè!*] ¶ Chremes is astonished at the father being so indulgent to a supposed spendthrift as to dread his being *displeased.*

22. *Inceptum est:*] ¶ Scil. *indulgere;* the work of indulgence has been begun by me: complete this for me. *perpetuò*] ¶ 'Once for all,' (so, Eun. v. 8. 13. "perpetuò perierim;") I ask as a lasting favour, that you would fulfil this my wish of indulging Clinia.

23. *convenisse;*] ¶ The impersonal verb; scil. convenisse *inter nos.*

M. Dicam; quid deinde? C. Me facturum esse omnia:
Generum placere: postremo etiam, si voles,
Desponsam quoque *esse* dicito. M. Hem, istuc volueram.
C. Tanto ocius te ut poscat, et tu id, quod cupis,
Quam ocissime ut des. M. Cupio. C. Næ tu propediem,
Ut *istam* rem video, istius obsaturabere.
Sed, ututi hæc sunt, cautim et paulatim dabis,
Si sapies. M. Faciam. C. Abi intro: vide quid postulet.
† Ego domi ero, si quid me voles. M. Sane volo:
Nam te scientem faciam, quidquid egero.

ACTUS V.—SCENA 1.

MENEDEMUS, CHREMES.

M. Ego me non tam astutum, neque ita perspicacem *esse*, certo scio:
Sed hic adjutor meus, et monitor, et præmonstrator, Chremes

24. *Me facturum esse*] ¶ *Dic* me facturum, &c. *omnia:*] ¶ Quæ poscat, velit.
25. *Generum placere:*] ¶ That the son-in-law (i. e. the proposal, the match) is agreeable to me. So, v. 1. 63. "gener et affines placent."
26. *Desponsam*] ¶ Tell him that the engagement has absolutely passed between us, that she has been betrothed to him.
27. *poscat,*] ¶ Scil. argentum; which it was Menedemus' earnest wish to give him.
29. *Ut istam rem video*] ¶ 'As I view that matter; (i. e. if I am not mistaken,) you will grow weary of that *son*.' There is something sarcastic in the double use of *iste*. *Obsaturabere* is equivalent to *satur fies;* hence *istius* the genitive.
30. *cautim et paulatim*] These adverbs in *im* are formed from the supines of verbs, as *minutim*, *certatim*, *strictim*, *festinatim;* and sometimes from adjectives, as *paulatim*, *propriatim*, *immutatim*. Da. *dabis*] ¶ Cliniæ nummos.
32. *si quid me voles*] ¶ See iv. 1. 10. *Sane volo*] ¶ Doubtless I require you, inasmuch as, whatever I shall do, I will acquaint you with it.
33. *te scientem*] ¶ Al. *te sciente*.

Menedemus, in relating to Chremes the effect produced on Clinia by the answer to his suit (see iv. 8. 23. and 26.) and mentioning other circumstances which fell under his own observation, convinces him of the true state of affairs, that Bacchis is Clitipho's mistress. Thence Chremes consents, in earnest, to give Antiphila to Clinia, and promises a dowry of two talents, but desires Menedemus to state that he intends to give, with Antiphila, his whole property. Thereby he wishes to alarm his son Clitipho and constrain him to resign his extravagancies with Bacchis.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Ego me*] ¶ Five lines of soliloquy, containing irony, and ridicule of Chremes, who, as Menedemus now perceives, has been the dupe of artifice, and had endeavoured to make *him* so likewise. 'I surely know that I am not so cunning, nor quick-sighted to such a degree,' as to see through such knaveries as these, which my friend Chremes perceives at once; i. e. 'I am, no doubt, a simpleton;' an ironical retort, perhaps, for his having been asked "quid

Hoc mihi præstat. In me quidvis harum rerum convenit,
Quæ sunt dicta in stultum, caudex, stipes, asinus, plumbeus:
In illum nil potest: exsuperat ejus stultitia hæc omnia.
C. Ohe, jam desine deos, uxor, gratulando obtundere,
Tuam esse inventam gnatam; nisi illos ex tvo ingenio judicas,
Ut nil credas intelligere, nisi idem dictum est centies.
Sed interim quid illic jamdudum gnatus cessat cum Syro?
M. Quos ais homines, Chremes, cessare? C. Ehem, Menedeme, advenis?
Dic mihi, Cliniæ, quæ dixi, nuntiasti'n'? M. Omnia.
C. Quid ait? M. Gaudere adeo cœpit, quasi qui cupiunt nuptias.
C. Ha, ha, hæ. M. Quid risisti? C. Servi venere in mentem Syri
Calliditates. M. Itane? C. Vultus quoque hominum fingit scelus.
M. Gnatus quod se adsimulat lætum, id dicis? C. Id. M. Idem istuc mihi

tu hominis es?" (iv. 8. 7.) while he saw aright. Bentley has *id* for *certo*.

3. *Hoc mihi præstat.*] i. e. in hoc me antecedit. E. ¶ Rather, 'supplies this to me;' i. e. affords to me, by his wisdom, the *astutia* and *perspicacitas*, which I lack forsooth. *In me—convenit,*] ¶ Is appropriate *when pronounced* against me.

4. *Quæ sunt dicta*] Bentley reads *dictæ*, on account of *res* preceding. But no change is necessary, for the feminine is often followed by a different gender. Eun. v. 5. 28. See Duker. on Liv. i. 3. R. D. ¶ Enallage of gender. Thucyd. i. 59. Τρέπονται ἐπὶ τὴν Μακεδονίαν ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο. Comp. Hec. iii. 1. 7. and 28.

5. *In illum nil potest;*] ¶ 'But against him (Chremes) nothing (of this kind, *nulla harum rerum*) can be applicable.' *exsuperat ejus stultitia hæc omnia.*] ¶ ἀπροσδόκητον. See v. 2. 28.

6. *gratulando*] *Gratulari* is properly *gratias agere*; and *gratulationes* are, *gratiarum actiones*. R. D. *obtundere,*] ¶ See And. ii. 2. 11. This verb here governs *deos*.

7. *Tuam esse inventam gnatam;*] ¶ i. e. gratulando quod tua sit inventa gnata. *nisi illos*, &c.] ¶ Comp. Eun. i. 2. 118. "Ex aliarum ingeniis nunc me judicet."

8. *Ut*] ¶ See ii. 3. 64. *nil credas intelligere,*] Eos nihil intelligere credas.

9. *illic*] ¶ At the house of Menedemus. See iv. 7. 5. 'why does he loiter there?'

11. *quæ dixi.*] See iv. 8. 23, 26.

12. *adeo cœpit, quasi*] ¶ The occurrence of *adeo—quasi*, for *ita—ut* is very rare. See Tursellinus, where this passage is the only instance given. 'He grew quite transported to hear it, like those who wish for marriage.'

13. *Servi venere*] ¶ Your account of Clinia's demeanour on the occasion, brings to my mind the deceits of Syrus, so admirably contrived as to cause even *him* thus to assume a feigned deportment.

14. *Itane?*] Ridiculing Chremes, as it were, for suffering himself to be deceived by the slave. C. ¶ 'Really?' *Vultus quoque hominum fingit scelus.*] ¶ 'The villain fashions to his pleasure the countenance (not merely of circumstances, but) also of individuals.' *fingit*] *Fingere* is properly the part of the potter (*figulus*) who moulds figures of clay. C. *scelus*] ¶ For sceleatus. See And. iii. 5. 1.

15. *quod se adsimulat lætum,*] ¶ 'On the ground that my son feigns himself glad;'—'under the supposition that,—meaning that—my son is merely pretending joy.' *id dicis?*] ¶ Scil. "Vultus quoque h. f. scelus." *Id.*] ¶ Scil. dico. 'I do;'—that is my very meaning. *Idem istuc*] ¶ That very same idea occurred to me; namely, suspicion that this was only mere appearance. Observe, *Venit* is the preterite; Menedemus could not now sincerely use the present tense here.

Venit in mentem. C. Veterator. M. Magis, si magis noris, putes
Ita rem esse. C. Ai'n' tu? M. Quin tu ausculta. C. Mane: hoc prius scire expeto,
Quid perdideris: nam ubi desponsam nuntiasti filio,
Continuo injecisse verba tibi Dromonem, scilicet,
Sponsæ vestem, aurum, atque ancillas, opus esse; argentum ut dares.
M. Non. C. Quid? non? M. Non, inquam. C. Neque ipse gnatus? M. Nil prorsus, Chreme.
Magis unum etiam instare, ut hodie conficerentur nuptiæ.
C. Mira narras. quid Syrus meus? ne is quidem quicquam? M. Nihil.
C. Quamobrem? M. Nescio equidem: sed te miror, qui alia tam plane scias.
Sed ille tvum quoque Syrus idem mire finxit filium,
Ut ne paululum quidem † suboleat esse amicam hanc Cliniæ.
C. Quid ais? M. Mitto jam osculari atque amplexari: id nil puto.

16. *Veterator.*] ¶ Accomplished villain that he is; scil. Syrus. Chremes is still under the same error as at line 13. where see note. *noris,*] ¶ Syrum.

17. *Ita rem esse.*] ¶ That what you say is true; that he is "Veterator." *Aisne tu?*] ¶ He now first begins to fear that there is something yet latent. There is emphasis on *tu*. 'Do *you* say it,'—who were so credulous just now to the misrepresentations made by Clinia? and are so little suspicious? Then, indeed, I fear.

18. *Quid perdideris:*] ¶ i. e. How much money you are obliged to give him, in other words, *to lose;* inasmuch as what you give, you give but to be squandered away.

19. *scilicet,*] ¶ See ii. 3. 117. 'I take it for granted that Dromo (as being Clinia's accomplice in the stratagem) immediately threw in a word or two, *importing*, that,' &c. On *injecisse verba*, comp. Hor. Sat. i. 4. 93. "mentio si qua De Capitolini furtis injecta Petilli Te coram fuerit."

20. *Sponsæ*] ¶ For Antiphila, the bride (according to their understanding, and our stratagem). *opus*] ¶ For *necessaria* scil. negotia. And. ii. 1. 37. *argentum ut dares.*] ¶ With a view (on the part of Dromo) that you might give money.

21. *Non.*] ¶ Scil. injecit verba Dromo. *Quid? non?*] ¶ What? said not a word Chremes imagined that the suit for Antiphila was feigned, for a purpose, iv. 8. 14,15.

22. *unum*] ¶ The one thing, namely that the marriage, to which you had returned your consent, might be ratified at once. *etiam instare,*] ¶ So far was he from drawing back of his proposal, that he *even urged* the fulfilment of it.

23. *quid Syrus meus?*] This seems still more wonderful, that Syrus did not utter a word to extort money. C.

24. *miror, qui*] ¶ 'I wonder at you, who know other things so clearly,' and are yet deceived in this.

25. *ille*] Whom you consider to be such a "veterator." C. *Sed ille tuum*] ¶ 'But that same Syrus (cunning fellow!) has wondrously fashioned your son also (as well as mine) *to contribute to effect* that,' &c. Menedemus goes on ironically to praise Syrus for succeeding so far as *to model* the conduct of the two young men so well, as that no one could conceive that Bacchis belonged (as is the fact, forsooth) to Clinia; —but Menedemus now sees the true state of affairs. *finxit*] i. e. formavit. Hor. Ep. ii. 3. 366. "voce paternâ fingeris ad rectum." R. D. See note on 14.

26. *Ut ne paululum quidem suboleat*] ¶ 'That a-suspicion-should-arise not even to a slight degree.' *Suboleat;* literally, 'a scent should be given;' impersonal.

27. *Mitto*] ¶ See Ph. ii. 1. 2. "Id nil pu-

C. Quid est quod amplius simuletur? M. Vah! C. Quid est?
M. Audi modo:
Est mihi ultimis conclave in ædibus quoddam retro:
Huc est intro latus lectus; vestimentis stratus est.
C. Quid, postquam hoc est factum? M. Dictum factum, huc abiit Clitipho.
C. Solus? M. Solus. C. Timeo. M. Bacchis consecuta est ilico.
C. Sola? M. Sola. C. Perii! M. Ubi abiere intro, operuere ostium. C. Hem!
Clinia hæc fieri videbat? M. Quidni? mecum una simul.
C. Filî est amica Bacchis, Menedeme: occidi.
M. Quamobrem? C. Decem dierum vix mi est familia.
M. Quid? istuc times, quod ille operam amico dat suo?
C. Imo quod amicæ. M. Si dat. C. An dubium id tibi est?
Quenquam animo tam communi esse aut leni putas,
Qui se vidente amicam patiatur suam—?

to," explains it. *osculari atque amplexari:*] ¶ The demeanour which Clitipho was instructed, forsooth, by Syrus to assume, to make us *suppose* that Bacchis was his mistress.—These infinitives fill the place of substantives in the accusative.

28. *Quid est,* &c.] ¶ To what greater lengths could they go, in conduct which was a mere mockery, to mislead us? *Vah!*] ¶ How little you know!

29. *ultimis—in ædibus*] i. e. in ultima parte ædium. R. D. See ii. 3. 34. Eu. iii. 5. 31. *conclave*] ¶ *Conclave* implies a space under lock and key; whether a single chamber, or a suit of apartments. Cicero, Orat. ii. 86. and Hor. Sat. ii. 5. 113. use the word in the sense of, 'a dining hall.'

31. *Dictum factum,*] ¶ 'At once, immediately.' See And. ii. 3. 7. *huc*] In conclave scil.

33. *operuere*] Clauserunt. Phorm. v. 3. 33. The opposite is "ostium aperire." R. D.

34. *Clinia hæc*] ¶ Did Clinia allow this liberty to be taken with his mistress (as Chremes still fondly imagines) by another, before his eyes? *unà simul.*] By pleonasm; as Plaut. Mostell. iv. 343. "i mecum unà simul." R. D.

35. IAMBIC TRIMETERS.—*Filî*] ¶ Scil. meî; here first the eyes of Chremes are opened.

36. *Quamobrem?*] ¶ Scil. occidisti; as much as to say, Why this disappointment? did you not know it all long ago? The sarcasm and irony of Menedemus, on his friend's delusion and discovery of it, are admirable in all his words, to "dentur mihi." *Decem dierum,* &c.] ¶ *If that be the case,* I have scarcely ten days' supply. *familia.*] Sometimes put for *res familiaris,* or, *patrimonium,* inasmuch as, of old, a great part of a man's riches consisted in his slaves, which were called *familia.* R. D.

37. *quod ille,* &c.] ¶ 'In that Clitipho pays attention to his friend' Clinia, by behaving to Bacchis so as to transfer from his friend to himself the discredit of owning her? Irony. See 36.

38. *Imo quod amicæ,*] ¶ Imo *istuc timeo* quod suæ amicæ (non amico) operam dat Clitipho. *Si dat.*] ¶ *Pretending* still to doubt that Clitipho, in paying attention to Bacchis, is paying it to his own mistress—Ita loquere *si* vere amicæ suæ operam *dat;* nam illud mihi dubium est.

39. *communi,*] i. e. 'little jealous;'—'liberal of his own to others.' Al. *comi.*

40. *Qui*] ¶ For *ut.* So, Cic. pro Dom. 34. "Nec sum tam insolens, qui Jovem esse me dicam." Add Liv. 26. 12. Cic. pro Manil. 19. &c.—'And can you doubt that Bacchis is *my* son's mistress? She must be so; for otherwise, there would be an absurdity in supposing Clinia to allow Clitipho to take such liberties with her;— a length to which no one would extend courtesy.'

M. Quidni? quo verba facilius dentur mihi.
C. Derides? merito mihi nunc ego succenseo.
Quot res dedere, ubi possem persentiscere,
Nisi essem lapis? quæ vidi! væ misero mihi!
At næ illud haud inultum, si vivo, ferent:
Nam jam,— M. Non tu te cohibes? non te respicis?
Non tibi ego exempli satis sum! C. Præ iracundia,
Menedeme, non sum apud me. M. Tene istuc loqui?
Nonne id flagitium est, te aliis consilium dare,
† Foris sapere, tibi non posse auxiliarier?
C. Quid faciam? M. Id quod me fecisse aiebas parum:
Fac te patrem esse sentiat: fac ut audeat
Tibi credere omnia, abs te petere et poscere;
Ne quam aliam quærat copiam, ac te deserat.
C. Imo abeat multo malo quovis gentium,

41. *Quidni?*] ¶ *Cur non* id patiatur Clinia? *quo verba*] ¶ With the view, you know, that they might deceive me the more easily, making me to suppose, (*falsely*, forsooth) that Bacchis is Clitipho's mistress. See 36. *verba—dentur*] See And. i. 3. 6.

42. *Derides?*] ¶ Here first Chremes perceives that Menedemus has been speaking ironically. *nunc*] ¶ When my eyes are at length open; and when I look back upon past incidents.

43. *dedere*] Scil. se; i. e. quot res evenerunt. Hec. iii. 3. 20. Liv. xxviii. 5. "prout tempus ac res se daret." R. D. ¶ He alludes, among other things, to what he observed in Clitipho's conduct at the entertainment. See iii. 3. 2, 7. *ubi*] ¶ *At a time* when I might have seen through it.

44. *lapis?*] So Menedemus had said of him: "nam exsuperat stultitia ejus hæc omnia." C. *quæ vidi!*] ¶ What glaring indications did I see, which ought to have instructed me!

45. *At*] ¶ Vindictiveness. *inultum*] See And. iii. 5. 4. *si vivo,*] See i. 1. 55. *ferent*] ¶ Scil. Clitipho and Syrus.

46. *Nam jam*] Aposiopesis. i. e. I will from this moment disinherit him: or something similar. Virg. Æn. i. 135. "Quos ego—." C. *te*] ¶ i. e. iram tuam. Hor. Ep. i. 2. 63. "hunc frenis, hunc tu compesce catenâ." *respicis*] See i. 1. 18.

47. *exempli*] ¶ Example of forbearance towards a son.

48. *sum apud me.*] ¶ See And. v. 4. 34. *Tene*] See And. iv. 2. 6. *Tene istuc loqui?*] Virg. Æn. i. 37. "mene incepto desistere victam." C.

49. *aliis*] ¶ He alludes particularly to the advice given to himself by Chremes in the opening of the play.

50. *Foris sapere,*] ¶ 'To be wise out of doors,' but without counsel at home; i. e. to have wisdom in other men's affairs, to have none in your own. *Tibi* is antithetic to *foris*.

51. *aiebas*] ¶ Scil. in i. 1. 103, 104. *fecisse—parum:*] i. e. non fecisse.

53. *Tibi credere omnia,*] ¶ Compare the similar advice given him by Chremes, i. 1. 104. "Nec tibi ille est credere ausus, quæ est æquum patri."

54. *copiam,*] Plan of procuring money. R. D.

55. *Imo abeat*] To be pronounced sternly; the words of a rigid and severe father. C. *multò malo*] ¶ 'I would much rather *that* he should be gone than *that* he,' &c. The *a* in the verb *malo* is long; in the substantive, short. *quovis gentium*] "Some adverbs, especially of time, place and quantity, take a genitive after them; which *really* depends on the substantive included in the meaning of the adverb:—every adverb being but an abbreviation for *a noun with its governing preposition.*" Phillips, Latin Exercises, Chap. 7. (*d*) See the *examples* given from that work, at And. i. 1. 20. *gentium*] A superfluous adjunct: as interea *loci*. It gives an emphasis to the pronunciation. C.

Quam hic per flagitium ad inopiam redigat patrem.
Nam si illi pergo suppeditare sumtibus,
Menedeme, mihi illæc vere ad rastros res redit.
M. Quot incommoditates in hac re accipies, nisi caves!
Difficilem ostendes te esse, et ignosces tamen
Post, et id ingratum. C. Ah, nescis quam doleam. M. Ut lubet.
Quid hoc, quod volo, ut illa nubat nostro? nisi quid est,
Quod mavis. C. Imo et gener et affines placent.
M. Quid dotis dicam te dixisse filio?
Quid obticuisti? C. Dotis? M. Ita dico. C. Ah! M. Chreme,
Ne quid vereare, si minus: nil nos dos movet.
C. Duo talenta pro re nostra ego esse decrevi satis:
Sed ita dictu opus est, si me ais salvum esse, rem, et filium,
Me mea omnia bona doti dixisse illi. M. Quam rem agis?

56. *hic*] ¶ By abiding here.

57. *pergo*] *Persevero*. Elsewhere *pergere* is *ire*. C. *suppeditare sumtibus*,] The dative *sumtibus* is to be taken in the same way as "relinquere arrhaboni" in iii. 3. 42. R. D. ¶ illi suppeditare *pecuniam* sumtibus; to supply *the requisites* for his expenses.

58. *illæc*] Since *res redit* is usually taken absolutely, write *illic*. Then for *vero* adopt the reading *verè*. B. *ad rastros*] As if he said: that which you were exercising on account of a son's absence, namely husbandry, I shall be compelled to engage in from poverty. C.

59. *incommoditates*] ¶ See And. iii. 3. 35. *accipies*] ¶ *Ad-capies*, take to yourself, draw upon yourself.

60. *Difficilem*] ¶ See iii. 2. 24. *ignosces*] ¶ filio; *tamen*, although you will have shown yourself morose; here then will be inconsistency.

61. *id ingratum*] ¶ *id*, (scil. ignoscere post,) *erit* ingratum, (non gratiam apud illum effecturum.) See ii. 3. 21. *Ut lubet.*] ¶ This is consistent with the idea to be formed, rather in prejudice of Menedemus' humanity, from his sentiment i. 1. 24. so contrary to that of his friend in i. 1. 25. and to his own even v. 2. 5. He immediately turns to his own affairs,—his son's marriage.

62. *Quid hoc.*] ¶ Quid *dicis quoad* hoc, quod volo, *scilicet* ut illa (tua) nubat nostro (filio). *nisi quid*] ¶ Aposiopesis. Understand *hoc insto* or something similar. *I urge this suit*, unless.

63. *gener et affines*] *Cognati* refers to the wife, *affines* to the husband. C. ¶ See iv. 8. 25.

64. *Quid dotis*] For quantam dotem. *dicam*] *Dicere dotem* is used for *promittere, constituere* dotem. Ovid. Fast. vi. 394. where see Heins. R. D. *filio?*] ¶ To be joined with *dicam*.

65. *Quid*] ¶ *Propter* quid; cur. *obticuisti?*] See i. 1. 33. *Dotis?*] ¶ Repeating the word of Menedemus, while reflecting on the answer which he is to give.

66. *Ne quid vereare,*] ¶ Menedemus interprets *Ah!* as an expression of regret for not being able to mention as large a dowry as might be wished. But Chremes utters *Ah!* with anguish on account of his son, whose conduct unavoidably crosses his mind while he reflects. 'Do not at all fear' that you will offend or disappoint me, *if* you mention a sum *under* what might be expected. *nil*] For non. *movet*] ¶ 'moves, alters' my mind; hence, 'influences, has weight with.' See And. iii. 2. 36. and such use of it as, Hor. Od. ii. 4. 4. "Briseis —movit Achillem."

67. TROCHAIC TETRAMETERS CATALECTIC.—*Duo talenta*] See i. 1. 93. *decrevi*] See And. i. 3. 14.

68. *ita*] ¶ 'Thus, as follows,' to wit, "me mea," &c. *dictu opus est,*] See i. 1. 28. *si me ais*] ¶ Since you say (as you seem to do by urging this proposal) that I and my family are in safety and good repute;—in order to ensure the truth of this, you must tell Clinia that I, &c. Bentley's reading, if adopted, would remove difficulty: —"Sed ita dictu est opus, si me vis salvum

C. Id mirari te simulato, et illum hoc rogitato simul,
Quamobrem id faciam. M. Quin ego vero, quamobrem id facias, nescio.
C. Egone? ut ejus animum, qui nunc luxuria et lascivia
Diffluit, retundam: redigam, ut quo se vertat nesciat.
M. Quid agis? C. Mitte; sine me in hac re gerere mihi morem. M. Sino:
Itane vis? C. Ita. M. Fiat. C. Age jam, uxorem ut arcessat, paret.
Hic, ita ut liberos est æquum, dictis confutabitur.
Sed Syrum— M. Quid eum? C. Egone? si vivo, adeo exornatum dabo,
Adeo depexum, ut, dum vivat, meminerit semper mei:
Qui sibi me pro deridiculo ac delectamento putat.
Non, ita me di ament, auderet facere hæc viduæ mulieri,
Quæ in me fecit.

ACTUS V.—SCENA 2.

CLITIPHO, MENEDEMUS, CHREMES, SYRUS.

Cl. Itane tandem, quæso, Menedeme, ut pater

esse et rem et filium." *salvum*] ¶ See on *serva*, iv. 8. 4.

70. *illum*] ¶ Clitipho, in order to frighten him. Of this we see the effect in next scene.

71. *Quin ego vero,*] ¶ I need not *pretend* (simulato), for I really am ignorant.

72. *Egone?*] Scil. quamobrem id faciam nescis? *luxuriâ—Diffluit,*] Extravagantly indulges in luxury. Cic. Off. i. 30. "quam sit turpe diffluere luxuria." R. D. Pers. Sat. iii. 20. "diffluis amens." C. ¶ Metaphor from a leaky vessel, allowing what is poured in to flow about. The metaphor however, here, is broken by *retundam*.

73. *redigam,*] ¶ i. e. illùc redigam ut, 'reduce him to such extremity that,' &c.

74. *Mitte;*] Scil. quærere. *gerere mihi morem.*] See And. i. 2. 17.

75. *Itane vis?*] ¶ Putting the question again to him seriously. 'Is this then really your wish?' namely that expressed line 69.

76. *liberos*] Scil. confutari. *dictis,*] Because *the free* are chastised merely with *words*; but *slaves* with *lashes*. C. *confutabitur.*] *Refutatio* refers to things; *confutatio* to persons. D. [on Ph. iii. 1. 13.]

77. *eum?*] ¶ He uses this in the accusative, as he is, in a manner, repeating Chremes' word *Syrum*, which is without construction until Chremes ends his sentence by *exornatum dabo*. Comp. And. i. 1. 137. *Egone?*] "Egone, inquis, quid quoad eum faciam?" *si vivo,*] ¶ See And. v. 2. 25. *exornatum dabo,*] *Exornare* is for *fœdare* verberibus. So in And. ii. 1. 22. R. D.

78. *depexum*] ¶ An antiphrasis similar to that in *exornatum*. We have a similar ironical use of *dressing* and *trimming*.

80. *viduæ mulieri,*] ¶ He has looked upon me as a consummate fool, as he would not dare thus to delude even a widowed woman (any defenceless object).

Clitipho is made acquainted with his father's professed decision (v. 2. 69); and is in despair. Syrus advises him to raise a question as to whether he is really the son of Chremes and Sostrata, (on the score of their conduct towards him appearing so unnatural) with hopes that their pity may be thus awakened.

1. This with the preceeding line makes a

Tam in brevi spatio omnem de me ejecerit animum patris!
Quodnam ob facinus? quid ego tantum sceleris admisi miser?
Vulgo faciunt. M. Scio tibi esse hoc gravius multo ac durius,
Cui fit: verum ego haud minus ægre patior, id qui nescio,
Nec rationem capio, nisi quod tibi bene ex animo volo.
Cl. Hic patrem adstare aiebas? M. Eccum. Ch. Quid me incusas, Clitipho?
Quicquid ego hujus feci, tibi prospexi et stultitiæ tuæ.
Ubi te vidi animo esse omisso, et suavia in præsentia
Quæ essent, prima habere, neque consulere in longitudinem;
Cepi rationem, ut neque egeres, neque ut hæc posses perdere.

TROCHAIC TETRAMETER CATALECT.—*Itane tandem,*] We find Clitipho coming out, in full possession of what he must have learned since the end of last scene, and of what would suffice to constitute an Act in itself. Menedemus probably left Chremes, to speak to Clitipho, and had only to enter the house for a moment, and tell him the substance in two words, and thence come out along with him. Da. *tandem,*] An expletive conjunction. Cic. Cat. i. 1. "Quousque tandem abutere, Catilina, patientiâ nostrâ." C. ¶ Understand *Itane* potest esse. Al. *Itane tandem, quæso, est.*

2. TROCHAIC TETRAMETERS CATALECTIC.—*Tam in brevi*] i. e. in tam brevi. *de me*] ¶ Concerning me; and join with animum. *ejecerit*] ¶ Have cast from his breast. *animum patris?*] ¶ The affection which a father ought to entertain. Comp. Virg. Æn. i. 650. "Omnis in Ascanio chari stat cura parentis."

3. *Quodnam*] See And. ii. 6. 18. *tantum sceleris*] ¶ So great piece of wickedness, for "tantum scelus." *admisi*] Αὔξησις. For *admittere* is more than *facere*. C.

4. *Vulgò faciunt.*] i. e. other young men are also ensnared in such amours; this he considers as an excuse for himself. Cic. Div. iv. 3. "quod exemplo fit, id etiam jure fieri putant." R. D. *tibi*] ¶ *gravius ac durius tibi* quàm alii cuilibet. *hoc*] ¶ Scil. (in Clitipho's words) omnem de te Chremem ejecisse animum patris; '*this* calamity,' which I have just announced to you.

5. *Cui fit:*] ¶ As you are the person whom it most immediately concerns. *minùs ægrè*] ¶ Understand, eò quod mihi non fit hoc infortunium. *qui*] Its antecedent is "ego." *nescio,*] ¶ He is acting agreeably to the desire of Chremes, v. 1. 70.

6. *Nec rationem capio,*] ¶ Ego qui id nescio, et *qui* non *ejus* rationem capio. By *id* he means the decision of Chremes, just conveyed from him; the design of which he knows (v. 1. 72.); but pretends (*simulato*, v. 1. 70.) not to know. *nisi quòd*] See iii. 2. 30, 31. and on *bene—volo*, see Eu. iv. 3. 13.

7. *Quid me*] ¶ Double accusative.

8. *hujus*] Absolutely; understand *rei*. Hec. iii. 2. 3. "ne quid sit hujus oro;" and iii. 3. 10. "nihil me istius facturum pater." C. ¶ Whatever I have done now, was done with the sole view of supplying a remedy for you and for your folly; not through disaffection, but for your interest.

9. *omisso,*] Negligent. So Ad. v. 3. 44. "Etenim metuas ne ab re sint omissiones paulo." C. *in præsentia*] ¶ τὰ παρόντα. 'for present circumstances.' *Præsens* scil. tempus, means the present *time*, now.

10. *prima habere,*] Sall. Cat. 36. "quæ prima mortales ducunt." *Prima* here refers to excellence, not to order. C. ¶ 'To esteem of highest value.' Hor. Ep. i. 1. 88. "Nil ait esse prius, melius nil cœlibe vitâ." and Eun. i. 1. 5, 9. *consulere in longitudinem;*] ¶ i. e. consilium intendere in longit. So, And. iii. 3. 16. "in commune" consulere, to bring plans to bear upon the common interest. There is difference between consulere *in longitudinem* and *in futurum*: the former means to adopt plans the advantage of which is to continue for *a length* of time,—the latter imports, to consult *for a future* period,—not necessarily implying *intermediate* time.

11. *Cepi*] ¶ Chose, selected, resorted to, a plan. Compare, capere *magistrum* (And. i. 2. 21.), *patronum* (Eun. v. 2. 48.), *generum* (Hec. iv. 1. 22.), *consilium* (Hea. ii. 3. 86.) It is rather singular that *capere rationem* is used in different meanings, here and in line 6. *ut neque egeres, neque ut*] For utque non egeres, utque non, &c.

Ubi, cui decuit primo, tibi non licuit per te mihi dare,
Abii ad proximos, tibi qui erant; eis commisi et credidi.
Ibi tuæ stultitiæ semper erit præsidium, Clitipho;
Victus, vestitus, quo in tectum te receptes. Cl. Hei mihi!
Ch. Satius est, quam, te ipso hærede, hæc possidere Bacchidem.
S. Disperii! scelestus quantas turbas concivi insciens!
Cl. Emori cupio. Ch. Prius, quæso, disce quid sit vivere:
Ubi scies, si displicebit vita, tum istoc utitor.
S. Here, licetne? Ch. Loquere. S. At tuto? Ch. Loquere. S. Quæ ista est pravitas,
Quæve amentia est, quod peccavi ego, id obesse huic? Ch. Ilicet:
Ne te admisce: nemo accusat, Syre, te; nec tu aram tibi,

12. *cui*] ¶ The dative, by attraction to its antecedent, *mihi;* for *quem decuit primum*, scil. *tibi dare* pecuniam. See i. 1. 35. *tibi*] i. e. *dare tibi* pecuniam. *non licuit per te mihi*] I, whom &c., was prevented by means of you from giving to you.

13. *ad proximos, tibi qui erant;*] ¶ A Græcism for "ad eos, tibi qui erant proximi." He means Menedemus and Clinia, now the young man's father-in-law and brother-in-law. *commisi*] scil. *hæc mea bona.*

14. *Ibi*] ¶ i. e. apud eos, Menedemum et Cliniam. *tuæ stultitiæ—præsidium,*] ¶ A refuge to defend you in the distresses to which your folly may reduce you. Comp. iv. 1. 33. By the following line he shows that he does not mean, by *præsidium*, a supply adequate to the demands of folly, but merely a *refuge* to fall back upon, when folly has left him without resource.

15. *quo*] ¶ i. e. erit tibi locus quo, *quasi* in tectum, te receptes. Phorm. v. 7. 96. "est, ubi vos ulciscar, probè." where some, for *probè*, read *locus.* So, ἔστιν ὡς, ἔστιν ὅπως, ἔστιν ὃν τρόπον, and ἔστιν ὅπου. *in tectum*] Into shelter. *receptes.*] A frequentative; i. e. betake yourself on every occasion. C.

17. *turbas*] See And. ii. 3. 6. *concivi*] ¶ Syrus has certainly kindled the flame, as having brought Bacchis of his own accord, and suggested the stratagem which has just terminated in the discovery of her paramour. *insciens?*] ¶ He little suspected that Antiphila was Chremes' daughter; it is to the discovery of this that the discovery about Bacchis and the miscarriage of Syrus' scheme, are mainly attributable; though, it is true, it succeeded in its original object, namely, getting the ten minæ for Bacchis.

18. *vivere:*] ¶ i. e. vivere *rectè.* So, Hor. Od. iii. 29. 42. "cui licet in diem Dixisse, *Vixi;*" and Sat. i. 4. 12. "piger scribendi ferre laborem, Scribendi rectè; nam ut multum, nil moror."

19. *scies,*] ¶ Scil. quid sit vivere. *istoc utitor.*] ¶ Have recourse to that, scil. emori. Make every experiment before you consign yourself to the irrevocable doom.

20. *licetne?*] ¶ Scil. pauca loqui, or something similar. And. v. 3. 22. "Pater, licetne pauca?" *tutò?*] ¶ licetne *tutò* (i. e. impune) loqui? *Loquere.*] ¶ Observe the difference between the conduct of Chremes here, and that of Simo in the Andrian, under similar circumstances; the leniency and placability of the one,—the rage and vindictiveness of the other, v. 2. 20. "Sublimem hunc intrò rape, quantum potes." *pravitas,*] ¶ The opposite of *rectitudo;* iii. 1. 76. "Putabit pravum an rectum sit." What is that determined iniquity, or (*ve*) if it be not *determined* iniquity, what is that *blind* frenzy? Syrus evidently confides much in his master's easiness of temper, when he speaks so openly.

21. *quod peccavi ego, id*] ¶ id quod peccavi ego, i. e. meum peccatum. *obesse huic?*] To stand in the way of Clitipho's interest. *Ilicet:*] *Ilicet* (qu. *ire licet*) implies the end of a matter; as *actum est.* Thus the sitting of judges was adjourned. C.

22. *admisce:*] See iv. 5. 35. *nemo accusat,*] ¶ The fidelity shown by the slave in this affair to Clitipho, probably, works his reconciliation with his master. *aram*] Eurip. Androm. Ἔχει γὰρ καταφυγὴν, θὴρ μὲν πέτραν, Δοῦλοι δὲ βωμοὺς θεῶν. L. The altar was considered as a place of refuge, in emergency, from violence or revenge; as it was impious to force any one thence, unless by fire, in which case the gods were looked

Nec precatorem, parâris. S. Quid agis? Ch. Nil succenseo,
Nec tibi, nec tibi; nec vos est æquum, quod facio, mihi.
S. Abiit; vah! rogasse vellem,—Cl. Quid? S. *u*nde mihi peterem cibum:
Ita nos alienavit. tibi jam esse ad sororem intelligo.
Cl. Adeon' rem rediisse, ut periculum etiam fam*e* mihi sit, Syre?
S. Modo liceat vivere, est spes. Cl. Quæ? S. Nos esurituros satis.
Cl. Irrides in re tanta, neque me quicquam consilio adjuvas?
S. Imo et ibi nunc sum, et usque id egi dudum, dum loquitur pater;
Et, quantum ego intelligere possum—Cl. Quid? S. non aberit longius.

upon as the agents. Virg. Æn. ii. 523. "hæc ara tuebitur omnes, Aut moriere simul." Ib. Æn. i. 352. "Ille Sichæum, *Impietas!* ante aras—superat."

23. *precatorem,*] ¶ An *intercessor*, to plead to me on your behalf. Phorm. i. 2. 29. "Ad precatorem adeam, credo." Perhaps Davus alludes to something similar, And. iii. 4. 22. *parâris.*] ¶ Subjunctive for imperative; see And. iii. 4. 19. and ib. iv. 2. 21.

24. *Nec tibi, nec tibi;*] Al. *Nec tibi nec huic.* But it is explained by the look and gesture; first he turns to Syrus, then to his son; as Plaut. Capt. ii. 3. 87. "et tuâ et tuâ ornatus reveniam ex sententiâ." B. *quod facio, mihi*] ¶ Scil. *mihi*, propter id *quod facio*, succensere. Chremes here withdraws.

25. *Abiit*] He departed, in order to strike the greater dismay. E. ¶ In the ancient tragedy, a silent departure from the stage foreboded something terrible; see Soph. Trach. 810. It is best to suppose that Syrus uttered these words to himself, and that Clitipho overhears. *unde mihi*] ¶ In my anxiety for you (who however are provided for as far as *cibus*) I lost sight of *myself*.

26. *Ita*] ¶ *To such a degree. alienavit.*] *Alienare* and *abalienare* signify, to estrange and exclude from a family. So, v. 4. 6. "alienus." qui non pertinet ad familiam. R. D. *esse*] Scil. cibum.

27. IAMBIC TETRAMETERS. *Adeon'*] ¶ For *eo*, to that pass, pitch, extremity. So, Phorm. i. 4. 24. "Quod si eo meæ fortunæ redeunt." Pers. Sat. iii. 15. "huccine rerum Venimus?" *fame*] The obsolete genitive for *famis*. R. D. Al. *etiam a fame*.

28. *Modo liceat*] ¶ Understand *si*, as Eu. v. 2. 51. See And. i. 3. 8. *Nos esurituros satis*] This is παρὰ προσδοκίαν, when an answer is made, which is unexpected. So, Shakspeare, Othello, "*Iago.* She was a wight, if ever such wight were.—*Desd.* To do what? *Iago.* To suckle fools, and chronicle small beer."

30. *Imo*] ¶ Syrus' drollery, "Nos esur. sat." came naturally from him, as having just then discovered this prospect of hope. *ibi sum,*] ¶ See iii. 1. 63. For *id ago*. i. e. quo pacto te consilio adjuvem cogito. *dum loquitur*] ¶ The present for the past; a frequent idiom. There is here a *change* from the past to the present, implying, I conceive, that "the verb, which depends upon the conjunction, shows an action continuing to the present time." So, the words of Chremes are still, as it were, in Syrus' ears, and influencing him to these reflections.—To illustrate this: "Hom. Il. ε. 127. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, Ὄφρ' εὖ γινώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα. Because, at the time at which Minerva speaks, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἀχλύν." Matth. Gr. Gr. sec. 518. Comp. Ph. i. 2. 53. The instance before us is not to be confounded with the *præsens historicum*.

31. *ego*] ¶ *I* who have been already deceived in my calculations. *aberit*] Scil. consilium quod quæro. R. D.

Cl. Quid id ergo? S. Sic est: non esse horum te arbitror. Cl. Quid istuc, Syre?
Satin' sanus es? S. Ego dicam, quod mi in mentem est: tu dijudica.
Dum istis fuisti solus, dum nulla alia delectatio,
Quæ propior esset, te indulgebant, tibi dabant: nunc filia
Postquam est inventa vera, inventa est causa, qua te expellerent.
Cl. Est verisimile. S. An tu ob peccatum hoc esse illum iratum putas?
Cl. Non arbitror. S. Nunc aliud specta: matres omnes filiis
In peccato adjutrices, auxilio in paterna injuria,
Solent esse: id non fit. Cl. Verum dicis. quid ergo nunc faciam, Syre?
S. Suspicionem istanc ex illis quære: rem profer palam:
Si non est verum, ad misericordiam ambos adduces cito,
Aut scibis cujus sis. Cl. Recte suades; faciam. S. Sat recte hoc mi

32. *horum te*] *Horum* shows antipathy; and in not saying "te *filium*." C.

33. *in mentem est:*] Al. *in mente.* Al. omit *est.* So, Plautus; and Terence, Ad. iv. 1. 12. B. ¶ From the habit of using the accusative with *venit, incidit,* &c. *Est,* scil. *perventum* or something similar. *dijudica.*] ¶ Pravumne an rectum sit consilium quod profero.

34. *istis fuisti solus,*] ¶ Scil. delectatio. 'While you alone were their endearment, while they possessed no other, which was,' &c. *delectatio,* means 'an object of delight.' *Istis,* i. e. Chremes and Sostrata.

35. *propior*] ¶ More near, as to tie, claim, than you are. *te indulgebant,*] Anciently for *tibi,* as in Eun ii. 1. 16. R. D. *tibi dabant:*] ¶ Their gifts were to you; you were the object of all their givings.

36. *inventa vera,*] Al. omit *vera.* Al. omit *inventa.* But why call the daughter *vera,* when none that was *falsa* had ever been reared by them. Read, *Postquam est inventa, inventa vero est causa,* &c. Terence is partial to a repetition of words, i. 2. 32. and Hec. ii. 1. 45. B. ¶ *Vera* is particularly forcible here, as Syrus is contrasting Antiphila as being *vera,* with Clitipho who, he now suspects, is *falsus.* 'Since a daughter, a true child, has been found, there is found *in her* a reason wherefore they should discard you (who are probably spurious).' *expellerent.*] ¶ Disown, blot out from the family; in the same sense as *alienavit,* 26.

37. *verisimile.*] ¶ i. e. veri simile, 'the likeness of truth.'—'it is a probable thing.' *ob peccatum hoc*] ¶ *This* conduct of yours, which is merely an error natural to young men.

38. *aliud specta:*] ¶ Look at another argument, to prove the surmise.

39. *adjutrices, auxilio—esse:*] ¶ Anacolouthon, for *adjutrices, auxiliatrices—esse. injuriâ,*] See i. 2. 30.

40. *id non fit.*] ¶ i. e. Sostrata has not assisted or taken your part against the severity of Chremes.

41. *Suspicionem istanc*] ¶ Investigate that suspicion from them. Mention to them your doubts as to your birth, raising a question on it.

42. *verum,*] Scil. quod suspicaris.

43. *Aut scibis*] i. e. si est verum, scibis. B. *scibis*] Archaism for scies; as *experibere.* iv. 6. 20. *cujus*] ¶ The nominative. See And. iv. 4. 24. belonging-to-what-parents are you; i. e. whose son are you. *faciam.*] ¶ quod mones; i. e. suspicionem quæram, rem proferam palam. In saying this, Clitipho turns into his father's house, where he sees Sostrata and expresses to her his suspicions, as we may gather from next

In mentem venit: namque adolescens, quam minima in spe situs erit,
Tam facillime patris pacem in leges conficiet suas.
Etiam haud scio an uxorem ducat, ac Syro nil gratiæ.
Quid hoc autem? senex exit foras: ego fugio. adhuc quod factum est,
Miror continuo non jussisse abripi me; ad Menedemum hunc pergam:
Eum mihi precatorem paro: seni nostro fidei nil habeo.

ACTUS V.—SCENA 3.

SOSTRATA, CHREMES.

S. Profecto, nisi caves tu homo, aliquid gnato conficies mali:

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scene. *Sat recte*] See i. 1. 19. 'happily enough.' *hoc*] consilium.

44 *quam minimâ—Tam facillimè*] *Quàm* with the superlative is sometimes followed by *tàm* with a superlative. Ad. iii. 4. 56. Sall. Jug. 31. where see Cortius. R. D. *in spe situs*] i. e. spem habens. The expression is most rare. R. D.

45. TROCHAIC TETRAMETERS CATALECTIC.—*pacem*] i. e. veniam. Virg. Æn. iv. 56. "pacemque per aras exquirunt," i. e. benevolentiam ac veniam. E. *pacem in leges conficiet suas.*] He will reconcile his father to him on whatever terms he himself may please. Plaut. Asin. i. 3. 81. "quod poscis in leges meas dabo." Liv. xxxiii. 30. "pax data Philippo in has leges est." R. D.

46. *Etiam haud scio an*] ¶ And what is more (*etiam*) I think it *probable* that he may gain, by his own conditions, liberty and means to marry. And. iii. 2. 45. "Atque haud scio an, quæ dixit, sint vera omnia." *ac Syro nil gratiæ.*] ¶ And after all, none of the parents' favour will attach to Syrus; he will be an object of their displeasure, for having aided the son in his misconduct.

47. AN IAMBIC TETRAMETER CATALECTIC.—*Quid hoc autem?*] ¶ Startled by the noise of the opening door. On the quantity of *senex*, comp. i. 2. 23. *adhuc quod factum est,*] ¶ '*As to* what I have done already;' hereby intimating that he has more to do yet, which will displease.

48. A TROCHAIC TETRAMETER HYPERC.—*continuò*] ¶ The moment he saw me, after he had been undeceived. *abripi me*] ¶ Instead of giving me leave to speak unhurt. See line 20.

49. AN IAMBIC TETRAMETER HYPERC.—*precatorem*] See 23. *paro:*] ¶ Some verbs *appear*, occasionally, to be used in the present tense for the future; but, in most cases, this apparent enallage is easily accounted for. Here *paro* means, 'I am purposing to obtain.' Eun. iv. 6. 32. "defensorem paro;" also And. i. 1. 5. Hom. Il. ά. 169. νῦν δ' εἶμι Φθίηνδ', 'I am going to Phthia' (an Atticism.) At all events, the present for the future is frequent, e. g. Ph. ii. 4. 7. iii. 2. 47. Eu. ii. 3. 46. Hor. Ep. i. 5. 9, 10. "cras nato Cæsare festus Dat veniam somnumque dies." Æsch. Ag. 129. Χρόνῳ μὲν αἱρεῖ Πριάμου πόλιν ὅδε κέλευθος. *fidei nil habeo.*] ¶ Perhaps he fears him the more, in consequence of his mildness on the late occasion, which, he suspects, is merely *assumed*.

Sostrata, alarmed at the *suspicion* which she has just heard from Clitipho (see note on *faciam*, v. 2. 43.), reasons with her husband on the severity of his recent determination.

1. AN IAMBIC TETRAMETER.—*tu homo,*] Spoken with contempt and indignation; though afterwards she suddenly changes to

Idque adeo miror, quomodo
Tam ineptum quicquam tibi venire in mentem, mi vir, potuerit.
C. Pergi'n' mulier odiosa esse? nullamne ego rem unquam in vita mea
Volui, quin tu in ea re mihi fueris adversatrix, Sostrata?
At si rogitem jam, quid est quod peccem, aut quamobrem hoc faciam, nescias:
In' qua re nunc tam confidenter restas, stulta? S. Ego nescio?
C. Imo scis, potius quam quidem redeat ad integrum hæc eadem oratio.
S. Oh, iniquus es, qui me tacere de re tanta postules.
C. Non postulo; jam loquere: nihilo minus ego hoc faciam tamen.
S. Facies? C. Verum. S. Non vides quantum mali ex ea re excites?
Subditum se suspicatur. C. Subditum! ai'n' tu? S. Certe, inquam, mi vir.
C. Confitere tuum non esse? S. Au! obsecro te, istud inimicis sit.

softness, as is natural in her sex. C. ¶ This language seems more dictated by pity for her son, than anger to Chremes; and *homo* has the effect of calling to reason. Comp. And. iv. 4. 39.

2. AN IAMBIC DIMETER.—*adeo*] ¶ See And. iii. 3. 47.

3. AN IAMBIC TETRAMETER.—*ineptum*] ¶ See And. i. 5. 23. She means the rashness of excluding Clitipho from the inheritance.

4. A TROCHAIC TETRAMETER HYPERCATALECTIC.—*mulier odiosa esse?*] Are you proceeding to exercise the parts and office of the *woman;* who ever wishes to contradict and oppose her husband? C.

5. IAMBIC TETRAMETERS.—*Sostrata?*] ¶ See on *Menedeme*, iii. 1. 31.

6. *quid est quod peccem;*] ¶ See v. 2. 21.—You neither know wherein lies the *error*, nor know my reasons for committing this *error*, as you call it. *nescias:*] Take away the stop at *nescias*, and do not read the next line with interrogation. B.

7. *confidenter*] This word is more frequently used in a censorious meaning; *fiducia* is laudatory. And. v. 3. 5. "O ingentem confidentiam." C. ¶ Not always; e. g. And. v. 2. 14. *restas,*] i. e. resistis, adversaris. Ov. Fast. ii. 749. "victa cades, melioribus restas." R. D.

8. A TROCHAIC TETRAMETER CATALECTIC.—*Imo scis,*] Nay, then, I will rather grant that you do know it, than, &c. R. D. *potius quam—redeat*] ¶ *Imo scis;*—hoc (scil. *te scire*) concedere volo, *potius quam* ut *redeat*, &c. *ad integrum*] ¶ So, Ph. ii. 4. 11. "restitui in integrum." This might be variously expressed: *in integrum*, *de integro*, or redeat *integra* oratio. On adjectives taken substantively, see ii. 3. 40.

9. IAMBIC TETRAMETERS.—*tantâ*] Where a son's happiness is concerned. C.

10. *loquere:*] ¶ I give you leave to speak, for peace sake; but with the determination not to be moved from my resolution by your words. Comp. Ph. iii. 2. 11. *hoc*] Scil. quod tu pro peccato ducis.

11. A TROCHAIC TETRAMETER CATALECTIC.—

12. TROCHAIC TETRAMETERS HYPERCATALECTIC.—*Subditum*] i. e. suppositum. Juv. Sat. vi. 601. "transeo suppositos." Women, who are barren, in order to please their husbands, pretend pregnancy, and, introducing the children of some poor persons, bring them up as their own. C. *Subditum!*] ¶ This evidently has its effect, in drawing Chremes to reflection on his wife's words: such is implied by *aisne tu?* Comp. And. iv. 4. 31.

13. *Confitere*] ¶ This sentence would

Egon' confitear *m*eum non esse filium, qui sit meus?
C. Quid? metuis ne non, quum velis, convincas esse illum tuum?
S. Quod filia est inventa? C. Non; sed, quod magis credendum siet,
Id, quod *e*st consimilis moribus,
Convinces facile ex te natum: nam tvi similis est probe:
Nam illi nihil vitii est relictum, quin siet et idem tibi.
Tum præterea talem, nisi tu, nulla pareret filium.
Sed *i*pse egreditur: quam severus! rem, cum videas, censeas.

ACTUS V.—SCENA 4.

CLITIPHO, SOSTRATA, CHREMES.

Cl. Si unquam ullum fvit tempus, mater, quum ego voluptati tibi
Fuerim, dictus filius tvus tva voluntate; obsecro,

be better expressed without the interrogation; thus making *confitere* the imperative. *obsecro te,*] ¶ A form of deprecating. Comp. And. iv. 4. 42. "Au! obsecro, an non civis est?" *istuc inimicis sit.*] The ancients used to wish to their enemies what they would desire far from themselves. See Lambin. on Hor. Od. iii. 27. 21. "male velle alicui," is, *to hate*; "bene velle" means, *to favour*, as in Hea. v. 2. 6. R. D. on Eun. iv. 3. 13.

14. A TROCHAIC TETRAMETER CATALECTIC.—*Egone confitear*] Scil. postulasne ut ego.

15. IAMBIC TETRAMETERS.—*convincas*] ¶ May prove the fact that he is your son.

16. *Quod filia est inventa?*] Do you say this, meaning that, because our daughter has been found, the thing can be proved by his resemblance to her? Da. Think you that *he* can be proved to be our son, merely because *she* was proved to be our daughter? E. *Non; sed quod*] ¶ The thing is *not* to be proved in that way; *but* (a proof *which* will be more to be credited) you will easily prove, &c.

17. AN IAMBIC DIMETER.—*Id, quod*] ¶ Construe, *Convinces*, propter *id*, nempe *quòd* Clitipho *est* tui *consimilis* in *moribus*; thus put for "propterea quod."

18. TROCHAIC TETRAMETERS CATALECTIC. —There is very strong sarcasm in this passage.

19. *relictum,*] For the obscure *relictum* read *innatum*. B. ¶ There is no quantity of fault *left* in him,—i. e. remaining over and above the amount of your failings,—whereby the same quantity may not be in you, i. e. over you in this respect he has no pre-eminence, so as to cause you to fall short of him.

21. *rem, cum videas,*] When you see him, you may recognise his morals. E. When you see him, you will think that the fact is so; i. e. that he is *severus*. Thus Mad. Dacier explains, and compares the Greek expression, τὸ χρῆμα ἰδὼν φαίης ἄν.—Compare And. v. 2. 15. ¶ Explain:—'How gloomy! (irony).—This is evident; to form such an opinion, you have only to look at his face;' he means to ridicule his wife for forming her judgment on the matter from her son appearing sad and forlorn, all which he suspects is but a counterfeit; accordingly he himself treats the thing lightly. Comp. v. 4. 14.

Clitipho speaks the *suspicion* before both his parents. Chremes, by severely reprimanding him for his general conduct, and his dishonesty in this instance, succeeds in bringing him to a just sense of shame.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Si unquam*, &c.] Compare Virg. Æn. iv. 317. "Si bene quid de te merui, fuit aut tibi quicquam Dulce meum." E.

Ejus ut memineris, atque inopis nunc te miserescat mei;
Quod peto et volo, parentes *meos* ut commonstres mihi.
S. Obsecro, mi gnate, ne istuc in animum inducas tuum,
Alienum esse te. Cl. Sum. S. Miseram me! hocine quæsisti, obsecro?
Ita mihi atque huic sis superstes, ut *ex* me atque hoc natus es:
Et cav*e* posthac, si me amas, unquam istuc verbum ex te audiam.
Ch. At ego, si me metuis, mores cave *in* te esse istos sentiam.
Cl. Quos? Ch. Si scire vis, ego dicam: gerro, iners, fraus, helluo,
Ganeo, damnosus. crede; et nostrum te esse credito.
Cl. Non sunt hæc parentis dicta. Ch. Non, si ex capite sis meo
Natus, item ut aiunt Minervam esse ex Jove, ea causa magis
Patiar, Clitipho, flagitiis tvis me infamem fieri.
S. Di istæc prohibeant. Ch. *Deos* nescio: ego, quod potero, sedulo.
Quæris id quod habes, parentes; quod abest non quæris, patri
Quomodo obsequare, et *ut* serves quod labore invenerit.

3. *Ejus*] Scil. temporis. *te miserescat mei;*] See And. v. 2. 28.

4. *Quod peto*] ¶ '*As to that* which I seek and desire, *namely.* that you may.' &c. his sentence being interrupted by his mother's anxiety to put his mind at rest. This occurs to me as a better construction than to make *Quod* an inceptive conjunction.

6. *Alienum*] ¶ See v. 2. 26. The opposite is propinquus. *Sum.*] Alienus. *Miserum me!*] See And. iv. 1. 22. *quæsisti,*] 'Have you searched for—dreamed—this' (as the saying is) in order to give me pain? Or, 'Have you investigated—questioned—this' from some persons? C. ¶ Prefer the latter, on account of v. 2. 41.

7. *Ita mihi*] ¶ See And. iii. 2. 7. and Hea. ii. 3. 67. *hoc*] Pointing to Chremes.

8. *si me amas,*] Words of fondness from a mother. C. *verbum*] ¶ The word *alienus* thus applied.

9. *At*] ¶ This particle, besides its adversative force here, contains anger and vindictiveness. Compare Virg. Æn. ii. 535. "At tibi pro scelere, exclamat, pro talibus ausis."—*Enim* is sometimes coupled with it, in this sense; see ii. 3. 76. Also *Ego* at the opening of a sentence often forbodes a formidable sequel. *si me metuis,*] ¶ He scorns the clemency of Sostrata, "si me amas." *cave—sentiam.*] ¶ Scil. *ne* ego sentiam. *Sentiam* is opposed to *audiam* and marks greater severity; for a person is more strict, who will not permit the *appearance* of a thing, than one who forbids only the *expression* of it by words. Similarly *mores* is contrasted with *verbum*.

10. *Quos?*] Scil. mores dicis.

12. *Non sunt hæc*] ¶ This is, in effect, a negative to "nostrum te esse credito."

13. *item*] ¶ See Eu. ii. 2. 38. *ut aiunt, &c.*] An instance of Hor. Ep. ad Pis. "Interdum tamen et vocem comœdia tollit, Iratusque Chremes tumido delitigat ore." Da.

15. *Deos nescio:*] A mode of speaking, natural to the angry. C. Scil. an prohibituri sint. So, ii. 4. 16. R. D. ¶ An instance of the idiom illustrated i. 1. 32. *quod*] for quantum. *sedulo.*] ¶ Scil. prohibebo flagitiis illius me infamem fieri.

17. *obsequare,—serves*] ¶ These are the two things after which he ought to seek, namely, a method of obedience to his father, and the preservation of his father's property.

Non mihi per fallacias adducere ante oculos—? pudet
Dicere hac præsente verbum turpe: at te id nullo modo
Piguit facere. Cl. Eheu, quam ego nunc totus displiceo mihi!
Quam pudet! neque, quod principium inveniam ad placandum, scio.

ACTUS V.—SCENA 5.

MENEDEMUS, CHREMES, CLITIPHO, SOSTRATA.

M. Enimvero Chremes nimis graviter cruciat adolescentulum,
Nimisque inhumane. exeo ergo, ut pacem conciliem. optime
Ipsos video. Ch. Ehem, Menedeme, cur non arcessi jubes
Filiam, et quod dotis dixi, firmas? S. Mi vir, te obsecro,
Ne facias. Cl. Pater, obsecro ut mi ignoscas. M. Da veniam, Chreme.
Sine te exoret. Ch. Egon' mea bona ut dem Bacchidi dono sciens?
Non faciam. M. At id nos non sinemus. Cl. Si me vivum vis, pater,
Ignosce. S. Age, Chremes mi. M. Age, quæso, ne tam offirma te, Chreme.
Ch. Quid istic? video non licere, ut cœperam, hoc pertendere.

18. *Non—adducere*] ¶ Scil. ausus es. *ante oculos?*] ¶ Inasmuch as Bacchis was brought to his very table. *oculos?*] ¶ He decorously omits the word *meretricem*, as Sostrata is present.

20. *displiceo mihi!*] Spoken by persons under remorse. Cic. Attic. ii. 18. 21. "displiceo mihi nec sine summo scribo dolore." Terence, Hec. iv. 1. 23. uses "se ipsum odisse." R. D.

21. *inveniam*] l. *incipiam*. Al. *ca pt em*.

Reconciliation among the parties.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Enimvero*] See And. i. 1. 64.

2. *pacem*] ¶ Concord between father and son. See v. 2. 45. R. D. *optime*] See iv. 3. 44.

4. *et quod dotis dixi, firmas?*] ¶ I. e. "et cur non *re* firmas id dotis quod (quantum dotis) *verbo* dixi (scil. in v. 1. 69)." *firmas?*] Scil. By completing the marriage.

6. *Egone*] See v. 3. 14. *dem—dono*] ¶ With emphasis;—as she alone would be the gainer. *sciens?*] ¶ With my eyes open on the madness of such an act.

7. *At id*] ¶ So far from intending such a sacrifice, we will deter you from it, if you should project it. *vivum vis,*] ¶ An appropriate expression; for his father had said to him, v. 2. 18. "Prius (quàm emoriaris) quæso, disce, quid sit vivere;" and Clitipho prays to be enabled to take his advice.

8. *offirma te,*] Obstinately persevere in your purpose. Eun. ii. 1. 11. R. D.

9. *Quid istic?*] See And. iii. 3. 40. *hoc pertendere.*] ¶ To go through to the end with this determination to rigour.

M. Facis ut te decet. Ch. Ea lege hoc adeo faciam: si facit
Quod ego hunc æquum censeo. Cl. Pater, omnia faciam: impera.
Ch. Uxorem ut ducas. Cl. Pater. Ch. Nihil audio. M. Ad me recipio:
Faciet. Ch. Nil etiam audio ipsum. Cl. Perii! S. An dubitas, Clitipho?
Ch. Imo, utrum vult. M. Faciet omnia. S. Hæc, dum incipias, gravia sunt,
Dumque ignores: ubi cognoris, facilia. Cl. Faciam, pater.
S. Gnate mi, ego pol tibi dabo illam lepidam, quam tu facile ames,
Filiam Phanocratæ nostri. Cl. Rufamne illam virginem,
Cæsiam, sparso ore, adunco naso? non possum, pater.
Ch. Heia, ut elegans est! credas animum ibi esse. S. Aliam dabo.
Cl. Quid istic? quandoquidem ducenda est, egomet habeo propemodum,
Quam volo. S. Nunc laudo, gnate. Cl. Archonidi hujus filiam.
S. Perplacet. Cl. Pater, hoc nunc restat. Ch. Quid? Cl. Syro ignoscas volo,
Quæ mea causa fecit. Ch. Fiat. Ω. Vos valete, et plaudite.

CALLIOPIUS RECENSUI.

10. *Facis*] ¶ Scil. qui non illud pertendas. *facit*] ¶ Present for future. See v. 2. 49.

11. *hunc*] Scil. facere.

12. *ut ducas.*] Scil. impero. *Pater.*] ¶ Gentle remonstrance against the command. *Nihil audio*] i. e. I admit no excuse. R. D. Compare And. v. 2. 23. *Ad me recipio:*] I promise, take it upon me to say, that he will marry. So, Cic. Div. xiii. 17. "recipio in me." *Recipere* is used absolutely, Phorm. v. 7. 9. R. D.

13. *Nil—ipsum.*] Understand *mihi polliceri*. I do not understand that he promises me any thing, himself. Da. *dubitas,*] i. e. ¶ Whether you will accept the condition of marriage and reconciliation; or reject both. Can you possibly doubt?

14. *Imo*] ¶ Nay, do not guide him; let him have his own way. *Hæc*] ¶ Things of this kind; scil. wherein one's present passion must be compromised.

15. *cognóris*] ¶ See Hec. prol. 8.

18. *Cæsiam,*] With azure eyes; as attributed to Minerva. But such eyes were not approved by all; Hec. iii. 4. 27. R. D. *sparso ore,*] Some explain this, a mouth wide from ear to ear; but it means 'a freckled face.' Da. ¶ Hor. "*inspersos* corpore *nævos*."

19. *elegans*] Well skilled in making choice. Eun. iii. 5. 18. "elegans formarum spectator." Cic. Invent. xxiii. "satis eleganter aliquid secuti." R. D. *ibi esse.*] i. e. in hac electione totum esse. E. i. e. that he has serious thoughts of marrying. R. D. ¶ Spoken with good humour.

21. *Archonidi*] See And. ii. 2. 31. *hujus*] Probably as being *vicinus*.

23. Ω.] See last note of Andrian.

END OF THE HEAUTONTIMORUMENOS.

THE ADELPHI.

CHARACTERS.

MICIO,	an elderly Athenian, unmarried, brother of Demea.
DEMEA,	an elderly Athenian, brother of Micio, and father of Æschinus and Ctesipho.
SANNIO,	a procurer.
ÆSCHINUS,	a youth; son of Demea, but adopted by his uncle Micio.
CTESIPHO,	a youth; also son of Demea.
SYRUS,	a slave of Æschinus.
GETA,	a slave of Sostrata.
HEGIO,	an old gentleman, kinsman of Pamphila.
DROMO,	slave of Micio.

SOSTRATA,	a matron, mother of Pamphila.
CANTHARA,	nurse of Pamphila in her infancy.
PAMPHILA,	daughter of Sostrata, and mistress of Æschinus.

DERIVATION OF THE NAMES.

Micio, from *mitis*, on account of his disposition.
Demea, ἀπὸ τοῦ δήμου, as of plebeian extraction.
Sannio, from σάννος, fatuus; as being exposed to ridicule in this play.
Æschinus, from αἶσχος, dedecus; as being involved in disgrace.
Ctesipho, from κτῆσις, prædium, and φώς, vir, as being an agriculturist.
Syrus, see Heautont.
Geta, a gentile name, from his country.
Hegio, from ἡγεῖσθαι ducere; as having charge of Sostrata and her family.
Dromo, see Andrian.
Sostrata, see Heauton.
Canthara, from κάνθαρος, poculum; as a nurse gives drink to the child.
Pamphila, qu. πᾶσι φίλη, omnibus cara.

ARGUMENT.

Demea of Attica had two sons, Æschinus and Ctesipho. Although he had, in his pursuit of agriculture, acquired considerable affluence, he brought up Ctesipho in the rigid discipline and penuriousness congenial to his own habits of life, abridging his pleasures, and employing him in the duties of the farm;—he consigned Æschinus to his brother Micio, who being wealthy and unmarried adopted the youth as his own son. Micio, unlike Demea, was of an easy and generous disposition, and accordingly gave his adopted son every possible indulgence, and supplied money unsparingly. Æschinus soon became attached to Pamphila, a respectable girl of Attica, and induced her to become his mistress, and afterwards, without the knowledge of Micio, gave her his promise of marriage. In the meantime Ctesipho (who was believed by his father to be a perfect pattern of virtue) became enamoured of a certain music-girl (psaltria), in the possession of the procurer, Sannio; but not having the means of promoting his wishes, he applies to his brother Æschinus for assistance. Æschinus, aided by Syrus, breaks into Sannio's house, and carries off the girl, and for safety puts her into the house where Sostrata and Pamphila are, and afterwards pays Sannio the price of her purchase, having procured the money from Micio on a statement to him of Ctesipho's intrigue. The violent adventure of Æschinus becomes known to Sostrata immediately, just at the time of Pamphila's accouchement; and as he was the prime mover in the affair, and apparently the sole party interested, he is naturally suspected of deserting Pamphila for sake of the music-girl. Sostrata in her distress sends for Hegio, an old friend of her family; he being informed of the facts calls upon Micio to have Pamphila's wrongs redressed. Micio goes with him to Sostrata, and removes all suspicion by explaining that Æschinus was merely procuring the music-girl for Ctesipho; and he at the same time learns the particulars of his son's attachment and promise. Just at this time Æschinus comes to Sostrata's door, in the utmost anxiety from the suspicions entertained against him;—Demea also comes to the same place in search of Ctesipho, beginning at last to suspect his participation in vice;—Ctesipho is in the house with Pamphila. Thus all parties are brought together. Demea reforms his rigid manners, and becomes generous and indulgent. Preparations are at once made for Pamphila's marriage with Æschinus. Ctesipho is forgiven and is allowed to have the music girl. Micio is to marry Sostrata. Hegio obtains a grant of land;—and Syrus and his wife are made free.—This comedy is *palliata*, as its Grecian name suggests—ἀδελφοί—from *the brothers* Demea and Micio, who are the chief characters; borrowed from a Greek play of Menander; Terence (as Donatus says) minus existimans laudis proprias scribere, quam Græcas transferre.

Performed at the funeral games of L. Æmilius Paulus, given by Q. Fabius Maximus, and P. Cornelius Africanus, in the ædileship of Q. Fulvius Nobilior, and L. Marcius, and year of Rome 594.—Principal actors, L. Attilius Prænestinus and Minutius Prothimus. The music composed *Tibiis Sarranis* (for Tyrian flutes) by Flaccus, freedman of Claudius.

ARGUMENT

BY

SULPICIUS APOLLINARIS.*

Duos cum haberet Demea adolescentulos,
Dat Micioni fratri adoptandum Æschinum :
Sed Ctesiphonem retinet : hunc, citharistriæ
Lepore captum, sub duro ac tristi patre,
Frater celabat Æschinus ; famam rei
Amoremque in se transferebat : denique
Fidicinam lenoni eripit. Vitiaverat
Idem Æschinus civem Atticam pauperculam,
Fidemque dederat, hanc sibi uxorem fore.
Demea jurgare, et graviter ferre : mox tamen,
Ut veritas patefacta est, ducit Æschinus
Vitiatam : potitur Ctesipho citharistriam,
Exorato suo duro patre Demea.

* See note on page 4.

PROLOGUS.

Postquam poeta sensit scripturam suam
Ab iniquis observari, et adversarios
Rapere in pejorem partem, quam acturi sumus:
Indicio de se ipse erit; vos eritis judices,
Laudine an vitio duci id factum oporteat.
'Synapothnescontes' Diphili comœdia est:
Eam 'Commorientes' Plautus fecit fabulam.
In Græca adolescens est, qui lenoni eripuit
Meretricem, in prima fabula; eum Plautus locum

Terence, as usual, finds it necessary to employ a prologue in noticing the censoriousness of his enemies, especially Luscius Lanuvinus, or Lavinius.

1. Iambic trimeters.—*Postquam*] For *quoniam;* and reciprocally quoniam is put for postquam, Plaut. Aul. prol. 9. "quoniam is moritur." D. *scripturam*] Every person who had written any thing was called *scriptor* by the ancients. D. ¶ Join *scripturam suam quam acturi sumus,* meaning "the eunuch."

2. *Ab iniquis*] i. e. inimicis; Virg. Æn. viii. 292. "fatis Junonis iniquæ." D. Comp. Hea. prol. 27. "ne plus iniquûm possit quam æquûm oratio." R. D. ¶ The poet does not complain that his play *observari,* but that it is watched with the eye of *unfairness* and prejudice. *adversarios*] Luscius Lanuvinus and others; see prologue to And. and Heaut. Fab.

3. *Rapere*] ¶ Scil. *eam;* referring to scripturam. And *rapere* marks the blind haste of persons maliciously rending and distorting. *Rapere in pejorem partem*] i. e. to interpret wrong, to censure. Pollio Cicer. ad Div. x. 33. "pium meum consilium raperent in contrariam partem." R. D.

4. *Indicio de se ipse erit*] ¶ He will give information about himself; volunteers to expose to you the matter of his own impeachment. The meaning of the word *indicium* here, and of *indicare* in a like sense, is well illustrated Eu. v. 7. 21, 23. "qui stultum adolescentulum nobilitas flagitiis et eundem indicas."—"Egomet meô indicio, miser, quasi sorex, hodie perii."

5. *Laudine an vitio*] He contemplates no mean; it must be matter either of condemnation or of praise. D. *id factum*] ¶ Scil. quod *indicaturus* est.

6. *Synapothnescontes*] Græcè συναποθνήσκοντες, *dying together.* Varro declares that Plautus was not the author of the comedy "Commorientes." Opinions of men must have differed on the point in his days; some assigning it to Plautus, others to Aquilius. Terence is the best authority. The play of Plautus is lost. Da. Συζῶντες καὶ συναποθνήσκοντες εὐχωλεμαῖοι, persons who had devoted themselves to live or die with their king. Fab. *Diphili*] Diphilus, as well as Philemon, was a comic poet, cotemporary of Menander. Col.

7. *Eam*] ¶ Scil. comœdiam (*Apothnescontes*); i. e. ex eâ Plautus fecit fabulam suam *Commorientes,*—ex Græcâ Latinam.

8. *In Græcâ*] Diphili scil. D. *est*] ¶ Scil. among the persons represented in the play.

9. *in primâ fabulâ*] i. e. in prima parte fabulæ. E. So Plaut. "postremâ com-

Reliquit integrum. eum hic locum sumsit sibi
In Adelphos, verbum de verbo expressum extulit.
Eam nos acturi sumus novam. pernoscite,
Furtumne factum existimetis, an locum
Reprehensum, qui præteritus negligentiâ est.
Nam quod isti dicunt malevoli, homines nobiles
Eum adjutare, assidueque unà scribere:
Quod illi maledictum vehemens esse existimant,
Eam laudem hic ducit maximam; quum illis placet,
Qui vobis universis et populo placent;
Quorum operâ in bello, in otio, in negotio,

cœdiâ" for postrema parte comœdiæ. Cic. ad Div. iii. 6. "prima provincia," for prima pars provinciæ. *Ultima* provincia is extrema pars provinciæ. Hea. v. i. 29. "ultimæ ædes" for postrema pars ædium. R. D. ¶ Hor. Ep. i. 1. 41. "sapientia prima Stultitiâ caruisse."—'The beginning of wisdom.'

10. *integrum*] Intactum. Far. ¶ That *passage* or *scene* in the Greek play, where the young man "lenoni eripuit meretricem," was left by Plautus untouched; i. e. he did not translate it into his "Commorientes." Therefore Terence (*hic*) as he had every right to do, applied it to his own use (*sumsit sibi*) and translated it into his Adelphi; and so little ashamed is he of having done so, that he avows he has produced it word for word (*verbum de verbo*).—The *adolescens* is represented in Terence by Æschinus; the *leno* is Sannio; the *meretrix* is the music-girl (psaltria, iii. 4. 30).

11. *verbum de verbo expressum*] This is the point of approbation, that Terence took it from the very Greek itself, and not from Plautus, as his adversaries accused him. D. It was considered by the Latin poets quite a creditable thing to translate from the Greek to their own tongue; the disgrace was, if they meddled with Greek which had been previously used as a pattern by some other writer. But if, as in this case, a former Latin poet, in translating a Greek play, had left part of it untouched, the new comer might deal with it as he pleased. E. *extulit*] Not merely *transtulit*; but produced it in every *ornament* of Latin style. D.

12. *Eam*] The Adelphi; and *novam*, because the Greek play is *vetus*. D. *pernoscite*] This language is in allusion to the opinion of judges which is pronounced when the case has been heard (cognita causa); *pernoscite* scil. causam, ut decernere possitis, *furtumne*, &c. Compare And. prol. "Rem cognoscite, ut pernoscatis," &c. Bœc.

13. *Furtum*] ¶ Terence having done this would be a *thief*, if Plautus had previously appropriated the passage to himself by translating it; but as Plautus passed it by, it still remained common, and the first comer might take it *as his own*, with even the credit of recovering (*reprehensum*) from obscurity what was passed by and neglected (*præteritus negligentiâ*.)

14. *Reprehensum*] *Reprehensus* sometimes means *iterum* prehensus. E. retentum, resumptum. D. *negligentia*] Wilful omission. Comp. And. pr. 20. R. D.

15. *Nam quòd*] ¶ For, as to the fact that, &c. The force of *Nam* seems to be that after refuting the main calumny against him, he parenthetically as it were, and by the way, notices a trifling one, which (however *vehemens* in the opinion of his enemies) is easily dispatched, as bringing its own refutation, "*for*, as to" &c. On *quòd* in this sense, see Eu. v. 9. 34. *homines nobiles*] Scipio Africanus, Lælius sapiens, and Furius Publius. D. Scipio Africanus, Lælius, Sulpicius Gallus, Q. Fabius Labeo, M. Popilius. Far. Cicero ad Att. vii. 3. "Terentii fabellæ propter elegantiam sermonis putabantur a C. Lælio scribi." L.

18. *quum illis placet*] He speaks modestly, and designedly so; as if he meant to say, "in that he is admitted to the familiar intimacy of such men, and has the benefit of their judgment in reviewing his plays." Bœc.

19. *universis*] Assembled as spectators; and *populo*, those even who are outside the theatre; the whole city. D.

20. *in bello, &c.*] ¶ Donatus understands *bello* as referring to Scipio; *otio* to Fu-

Svo quisque tempore usu' est sine superbia.
Dehinc ne exspectetis argumentum fabulæ:
Senes, qui primi venient, ii partem aperient,
In agendo partem ostendent. facite, æquanimitas
Poetæ ad scribendum augeat industriam.

ACTUS I.—SCENA 1.

MICIO.

STORAX! non rediit hac nocte a cœna Æschinus?
Neque servulorum quisquam, qui adversum ierant?
Profectò hoc vere dicunt, si absis uspiam,

rius Publius, meaning *peace; negotio* to Lælius the wise, meaning *public business*.

21. *Suo quisque tempore*] *Suum tempus* is that which suits a person's convenience. The opposite is *tempus alienum*, and *tempus* often means circumstances, state of things; as Liv. xlii. 43. R. D. *quisque*] ¶ Every one; even ye who hear us; and therefore why censure Terence for so doing? *sine superbiâ*] No Roman is so proud as to despise their services when acceptable to his circumstances. G. whose services no one has disdained to use. M. . Refer *sine superbiâ* to the condescension of the *noble persons* in assisting those beneath them. R. D. ¶ Not so well; Terence would convey that he would be open to the charge of *superbia* if he were not glad to have the assistance of such personages.

22. *argumentum*] ¶ Which it would be the natural province of a prologue to disclose.

23. *Senes*] ¶ Micio and Demea, who appear in the opening of the play (*primi venient*), scenes 1, 2.

24. *æquanimitas*] Favour, and propitious mind; and understand *vestra*. D. ¶ He requests that they will hear *æquo animo*, and not *iniquo*, as his enemies. Comp. And. pr. 24. "Favete, adeste æquo animo." Bentley after *æquanimitas* would insert a line, *Bonitasque vestra adjutrix nostræ industriæ*, suggested by Ph. pr. 35. and Hec. pr. 24.

MICIO expresses his anxiety in consequence of Æschinus being too long absent from home, and thence, in soliloquy, contrasts his own habits of life with those of his brother Demea, and their respective views of the manner in which young men ought to be brought up, preferring a system of liberality and indulgence to one of thriftiness and rigour.

1. IAMBIC TRIMETERS.—*Storax*] Micio coming out on the stage calls to Storax, supposing him to be within. FAR. *non rediit, &c.*] Remove the note of interrogation; for when Storax being called does not answer, Micio concludes that no one had yet returned. None but the maid servants were at home with the old man. B. So Storax was of those who had gone for the young man to see him home, and had not returned. BŒC.

2. *qui adversum*] *Adversum ire* means not only to go to meet, but also to go in search of a person at an appointed time and place. Especially applied to servants who went to escort their masters home, and were called *adversitores*. R. D. *ierant*] The *i* is long; we would say *iverant*. D. So Ph. iv. 1. 7. "audieras." H.

3. *hoc verè dicunt*] ¶ *People* say; it is truly said;—more fully, And. ii. 5. 15. "Verum illud verbum est, vulgo quod dici solet." *si absis*] ¶ As if he said si absit *aliquis*; so *si cesses*; and *in te* (line 5) qu.

Aut ubi si cesses, evenire † ea satius est
Quæ in te uxor dicit, et quæ in animo cogitat
Irata, quam illa, quæ parentes propitii.
Uxor, si cesses, aut te amare cogitat,
Aut tete amari, aut potare, aut animo obsequi:
Et tibi bene esse soli, quum sibi sit male.
†Ego, quia non rediit filius, quæ cogito! et
Quibus nunc sollicitor rebus! ne aut ille alserit,
Aut uspiam ceciderit, aut perfregerit
Aliquid. vah! quemquamne hominem in animum instituere, aut
Parare, quod sit carius, quam ipse est sibi?

in aliquem; for Micio is not addressing any person in particular, but soliloquising. Comp. And. i. 1. 108. n. *uspiam*] This word means both *in* loco and *ad* locum. D.

4. *ubi si*] Anastrophe, *sicubi*. FAB.

5. *quæ in animo cogitat*] The thoughts of an angry wife on such an occasion are, as he says below, "te amare,—tete amari—potare"—&c.

6. *quæ parentes propitii*] ¶ Scil. in animo cogitant; *their* thoughts on such an occasion are, as he says below, "ne aut ille alserit—ceciderit," &c. and surely it would do a man less bodily harm to have fulfilled in him the thought of the wife in the one case, than those of the parents in the other; although the wife in her thought is *irata*, and the parents in theirs are *propitii*, wish him well; thus there is antithesis between *irata* and *propitii*.—Ruhnken observes that *propitius* is generally applied to the gods, and rarely to men; Cic. ad Att. viii. 16.

8. *Aut tete amari*] This may be αὔξησις, it being a less crime to yield to one's own passion, than to be subservient to that of another; and *tete*, as more emphatic, having said *te* before. D. *animo obsequi*] Animo morem gerere; quæ animo lubet facere. Hec. iii. 5. 9. R. D. χαρίζεσθαι ψυχῇ, libidini servire, et voluptati studere. ANON.

9. *tibi bene esse*] ¶ Scil. res.—that you alone (i. e. without your wife participating) are happy, while she is miserable. Comp. Hor. Sat. ii. 2. 106. "tibi recte semper erunt res." and An. ii. 5. 16. *soli*] I would put the comma after *esse*, and join *soli* with *sibi*. S.

10. *Ego*] ¶ The case of the *uxor irata* he illustrates in general terms, "uxor si cesses," &c. being himself unmarried and therefore unable to apply it individually; but the case of *parentes propitii* brings him from the universal to the particular, and he himself is the illustration, being *in loco parentis* to Æschinus. Therefore as D. observes there is ἀνακόλουθον, in using *Ego* instead of pater, or parentes propitii. *quæ cogito*] Pronounced as if he shuddered at the thought. D.

11. *Quibus*] i. e. quam malis; not as the *wife*, *bonis*. D. ¶ With what apprehensions am I even now distracted! *alserit—ceciderit*] He loves so tenderly as to dread for the young man such things as are dreaded concerning young children. D. *alserit*] Lest he should have taken ill from the effects of the coldness of evening. S. Read *illiserit*, understanding *se*. Bo.

13. *quemquamne hominem*] So we speak of a thing which we are surprised to find done almost by all. D. *in animum instituere*] i. e. conceive in his mind, induce upon it. R. D. Al. *in animo*. Plautus employs each construction in one passage, Most. i. 2. 1. "Recordatus multum et diu cogitavi, argumentaque multa in pectus institui ego, atque in corde meo." Z. ¶ That any human being should entertain in his mind, or (by his acts) provide, a thing which should be dearer, than he is to himself?' Micio first formed the *design* of adopting Æschinus (hence *in animum instituere*), and he afterwards, by constantly acting towards him as a father, *provided* in him an object of his fondest attachment (hence *parare*).

14. *carius, quàm ipse est sibi*] These five lines (10-15) depict with singular energy the care and affection of a father.—"Neque enim patrius consistere mentem Passus amor."—and the πάθος is wrought to its height by the exquisite sentiment "Quemquamne hominem parare quod sit carius

Atqui ex me hic natus non est, sed ex fratre. is adeo
Dissimili studio est jam inde ab adolescentia;
Ego hanc clementem vitam urbanam, atque otium
Secutus sum. et, quod fortunatum isti putant,
Uxorem nunquam habui; ille contrà, hæc omnia:
Ruri agere vitam; semper parce ac duriter
Se habere; uxorem duxit; nati filii
Duo; inde ego hunc majorem adoptavi mihi;
Eduxi a parvulo; habui, amavi pro meo;

quam ipse est sibi;" which neither can nor ought to be brought to pass in the nature of things; but it is so expressed by the hyperbole of passion, or affectation of an unsound philosophy; for in the ordinary course of life it appears most true "Omnes sibi malle melius esse quam alteri" (And. ii. 5. 16.) In perfect friendship, which is very rare, my friend is at most 'alter ego,' i. e. loved by me as I love myself; and Divine wisdom has placed the perfection of friendship, not in excess but in equality, i. e. si ames alterum, sicut te ipsum. Bœc.

15. *Atqui*, &c.] As if he said; He is not my son and I feel thus; what would I suffer had I been his father? D. ¶ *And yet.* By *hic* is meant Æschinus; *is* means *frater*, Demea. *adeo*] ¶ Importing transition to a somewhat new subject; which however is suggested to the mind of the speaker by something going before. Here the incidental mention of *frater* suggests reflections upon that brother's habits and sentiments; *adeo* then, may be rendered, 'by the way.'

16. *Dissimili*] Al. *dissimilis;* as Hea. v. 3. 17. "consimilis moribus." Sall. Jug. 89. "dissimilis moribus." *Z.* ¶ *Dissimili,* scil. a meo studio.

17. *clementem*] Quæ clementes facit; and *clemens* is, *qui colit mentem*. D. Quiet, tranquil, opposed to rural life. R. D. *otium*] Supply *urbanum*. D. ¶ This commendation of the *city* life is to be considered less as the Poet's sentiment, than as arising from Micio's peculiar, and perhaps perverted, taste. See the two tastes contrasted in Hor. Ep. i. 10. 1. "Urbis amatorem Fuscum salvere jubemus Ruris amatores," &c. and ib. 8. "vivo et regno, simul ista reliqui, Quæ vos ad cœlum effertis rumore secundo." The same author abounds throughout in praises of the country life.

18. *Secutus sum*] As the guide to a good and happy life. D. *quod,* &c.] *Quod,* scil. uxorem habere; *isti,* those unlike me in pursuits and habits; *fortunatum putant* because they like a great dower, look for children, and are interested for posterity. B. The reading of Guyetus, *infortunatum,* is not to be received; as is plain from Demea, v. 4. 13. "Duxi uxorem; quam ibi miseriam vidi! nati filii: alia cura." Therefore many deemed it fortunate *not* to marry. There are passages of Menander to the same effect. Bœc. ¶ I think Bentley is right in understanding that the thing 'which those persons consider fortunate' is, *the having a wife*, and not the reverse, i. e. *uxorem nunquam* habuisse. The context requires that Micio should put Demea in the same class with the *isti;* accordingly Demea *(ille contra)* according to his choice followed every thing which Micio avoided; and among the rest, "uxorem duxit," (21) certainly because he thought it *fortunate* 'uxorem habere.' And the words of Demea, cited by Bœc. against this view, confirm it, for they express Demea's bitter *disappointment* in the result of his scheme at the decline of life ("prope jam excurso spatio," v. 4. 6.) showing plainly that he had started in youth with opposite views. *isti*] The people in general; and he points to the spectators; as the mass of mankind condemn the single life. G.

21. *duxit*] Properly *duxit*, instead of continuing the infinitive; for Demea married once for all. D. Cic. Cat. Maj. "Ex iis fratribus qui in Adelphis sunt, quanta in altero duritas, in altero comitas!" Hor. Ep. ii. 2. "Cur alter fratrum cessare et ludere, —alter Dives et importunus." &c. Fab.

22. *inde*] For e quibus; and *hunc* is proper, because he was speaking of Æschinus. D.

23. *habui*] Credidi, duxi, existimavi; and explain, habui *pro meo* et amavi pro meo. D. ¶ Confirmed by the use of *habeat,* and *habeo*, below, in the same sense.

In eo me oblecto; solum id est carum mihi.
Ille ut item contrà me habeat, facio sedulo:
Do, prætermitto: non necesse habeo omnia
Pro meo jure agere: postremo alii clanculum
Patres quæ faciunt, quæ fert adolescentia,
Ea ne me celet, consuefeci filium.
Nam qui mentiri, aut fallere insuerit patrem, aut
Audebit: tanto magis audebit cæteros.
Pudore et liberalitate liberos
Retinere satius esse credo, quam metu.
Hæc fratri mecum non conveniunt, neque placent.
Venit ad me sæpe, clamitans: "Quid agis, Micio?

24. *solum id est carum mihi*] αὐξητικῶς, summing up the description of his love in the strongest possible language. Bœc. ¶ He aptly passes to the neuter gender, as his mind reverts to the sentiment (13. "quod sit carius," &c.) which he here illustrates.

25. *item*] See Eu. ii. 2. 33.

26. *Do, prætermitto*] *Do* sumtum; *prætermitto* delicta. D. *non necesse*] Although it is lawful, it is not necessary for a father to be severe, merely because he is a father. D.

27. *Pro meo jure*] i. e. mea auctoritate. One acts *jure suo*, who does a thing freely from right and custom, none impeding. R. D. *Jus* exacts inflexibly all things right; *æquitas* remits much of what is *jus*. Thus he shows that *jus* is not to be enforced unless upon necessity. D. *alii clanculum*] i. e. alii *adolescentes*, clanculum patres. D.

28. *quæ fert adolescentia*] Indulgently he imputes the errors not to the young men themselves, but to their time of life. D.

29. *celet*] ¶ With two accusatives; see Hec. iv. 1. 15. *filium*] ¶ Having *adopted* Æschinus, he is warranted to call him *filius* and himself pater.

30. *mentiri*] *Insuerit* must be understood separately to this. D. *insuërit*] This text is objected to, on account of the indicative *audebit* following *insuerit*. Bentley suggests, *aut fallere ita uti fit patrem Audebit.*—Bœc. would read: *aut fallere insuëverit Patrem: tanto magis is*, &c. In the present text there is an awkward anacolouthon as to mood; but the use of *insuescere* is most apt, after *consuefeci;* for Micio speaks of a son *acquiring a habit* of deception in consequence of the father not *accustoming* him to have no concealments as Micio had done with Æschinus.

31. *tanto magis*] This argument contains a comparison a minori, as in Aristot. Rhet. ii. τὸ δ' ὅτι τοὺς πλησίον τύπτει, ὅς γε καὶ τὸν πατέρα τύπτει, ἐκ τοῦ εἰ τὸ ἧττον ὑπάρχει καὶ τὸ μᾶλλον ὑπάρχει. Bœc. ¶ He has ventured to deceive his father; *a fortiori* he will 'venture to deceive the rest' of his family and friends.

32. *Pudore et liberalitate*] *Pudor* refers to the sons; *liberalitas* to the fathers. D. *liberalitate liberos*] They are to be governed *liberalitate*, because they are called *liberi*. D. Lenitate, clementia. R. D. Menand. Οὐ δεῖ λυποῦντα τὸ παιδάριον ὀρθοῦν, Ἀλλὰ πείθοντά τι. L. So Quintilian's advice that youths should not be beaten; as this produces a servile fear. Will.

33. *Retinere*] This and *continere* are expressions of discipline and coercion. R. D. These sentiments are adopted by Ben Johnson in his "Every man in his humour," where they are put into the mouth of Knowell:

There is a way of winning more by love,
And urging of the modesty, than fear.
Force works on servile natures, not the free. Col.

34. *Hæc fratri mecum non conveniunt*] A rare phrase, instead of *de his inter me et fratrem non convenit.* Nepos, in Pausan. iv. 2. "Quæ inter regem Pausaniamque convenerant." Mag. *Non conveniunt, neque placent.*] ¶ These things do not either *suit* or *please* my brother and me in common; i. e. neither our *habits* nor our *ideas* are congenial on these subjects.

35. *Venit ad me*, &c.] Cic. Invent. i. 19. "Illa narratio, quæ versatur in personis, ejusmodi est, ut in ea simul cum rebus ipsis personarum sermones et animi perspici

Cur perdis adolescentem nobis? cur amat?
Cur potat? cur tu his rebus sumtum suggeris?
Vestitu nimio indulges: nimium ineptus es."
Nimium ipse est durus præter æquumque et bonum:
Et errat longe, meâ quidem sententiâ,
Qui imperium credat gravius esse, aut stabilius,
Vi quod fit, quam illud, quod amicitiâ adjungitur.
Mea est sic ratio, et sic animum induco meum:
Malo coactus qui suum officium facit,
Dum id rescitum iri credit, tantisper cavet:
Si sperat fore clam, rursus ad ingenium redit.

possint, hoc modo: *Venit ad me sæpe clamitans,* cum quatuor seq. versibus." He means τὸ ἠθικόν, to which μιμήσεις ὑποκριτικαὶ and προσωποποιΐαι contribute much. Bœc. *clamitans*] The frequentative is suitable with *sæpe*. D. *Clamitans* vel ultimâ correptâ dactylus est, vel vocali mediâ elisâ spondeus; quod malim. H.

36. *nobis*] Well added, and ἠθικῶς. So infra, iii. 4. 30. "nobis psaltriam, si diis placet, paravit." D. To the cost of us both. Anon.

38. *Vestitu nimio indulges*] For *vestitui*, as Virg. Æn. i. "Parce metu Cytherea." Far. ¶ *Vestitui indulges* would mean that Micio himself indulged in too much dress; contrary to the true meaning; therefore *Vestitu nimio* is the ablative, and *adolescenti* is implied to *indulges*, you indulge Æschinus with too much dress. Liv. xl. 15. "Sanguine meo sibi indulgere æquum censet."

39. *Nimium*] ¶ Retorting the *nimium* of Demea. *durus*] ¶ In the same sense as above, 20. "parce ac duriter se habere;" and v. 4. 5. where Demea says, "vitam duram, quam vixi usque adhuc—mitto." *æquumque et bonum*] A phrase of the lawyers, who used 'æquum et bonum' as opposed to strictum jus. R. D.

40. *errat longe*] ¶ qu. a rectâ viâ. *meâ quidem*] Modestly; not to be considered as laying down a precept. D. Here Micio draws a specious colouring over his own indulgence and lenity; uttering his sentences (γνωμολογῶν) with great pretext of age and wisdom. Observe his asseveration in refuting (ἀνασκευῆς): "Et errat longe," &c. also his authority in demonstrating (κατασκευῆς) "Mea est sic," &c. then the inference, in the fashion of one laying down a resolution, "Hoc patrium," &c., then the conclusion more confident and arrogant, conveying censure of his brother, and as the sum and substance of all preceding: "Hoc qui nequit," &c. Bœc.

41. *Qui imperium*, &c.] Comp. Sall. Jug. 10. "Non thesauri neque exercitus præsidia regni sunt: verum amici, quos neque armis superare, neque pretio comparare quiquam possunt." E. *gravius*] i. e. of greater authority. Plaut. Trin. ii. 2. 107. "Gravius erit tuum unum verbum ad eam rem quam centum mea." R. D.

43. *Mea est sic ratio*] i. e. this is my way, my opinion; iii. 3. 20. "vestram nequeo satis mirari rationem." R. D. *sic—sic*] The former refers to the foregoing; the latter to what he is about to say. Here is an instance of *senilis* μακρολογία. D.

44. *Malo*] ¶ By severity; much the same as *metu*, 33. On this passage compare Ben Johnson cited above:

He that's compelled to goodness may be good;
But 'tis but for that fit: where others, drawn
By softness and example, get a habit.

qui suum officium facit] Ὁ τὸ καθῆκον ποιῶν, who does right. D. Comp. Cic. in Verr. 5. "Tu nisi malo coactus recte facere nescis." L. *officium* is ἔργον, each man's proper business. Anon.

45. *id*] Scil. quod facit; and so *fore clam* quod facit. D. *cavet*] For fear of the *malum*. Understand *peccare*; for the whole passage is elliptical and obscure. D. ¶ Or, absolutely, 'so long (only) is he on his guard.'

46. *rursus*] qu. retro versus. D. *ad ingenium redit*] To his disposition, innate propensity; Hec. i. 2. 38. Cic. in Cæcil. 17. "redit ad se atque ad mores suos." R. D. Metaphor from the bough of a tree unnaturally forced aside, and returning to its own position when the force is withdrawn. Hor. "Naturam expellas furcâ, tamen usque recurret." Eras.

Ille quem beneficio adjungas, ex animo facit;
Studet par referre; præsens absensque idem erit.
Hoc patrium est, potius consuefacere filium
Suâ sponte recte facere, quam alieno metu.
Hoc pater ac dominus interest: hoc qui nequit,
Fateatur nescire imperare liberis.
Sed estne hic ipsus, de quo agebam? et certe is est.
Nescio quid tristem video: credo jam, ut solet,
Jurgabit.—Salvum te advenire Demea,
Gaudemus.

ACTUS I.—SCENA 2.

DEMEA, MICIO.

————D. Ehem, opportune: te ipsum quærito.
M. Quid tristis es? D. Rogas me, ubi nobis Æschinus

47. *beneficio*] ¶ Explained by (26) "Do, prætermitto;" and (32) "liberalitate;" and (42) "amicitia." *ex animo*] ¶ *Sua sponte*, as Micio explains (50)—not "coactus;" and naturally, because he feels an anxiety (*studet par referre*) to requite the beneficium. *facit*] Officium scil. D.

48. *Studet*] This word has *e* short, as is not unusual in the first foot. B. *præsens absensque idem*] Contrasted with "ad ingenium redit." D.

49. *patrium*] ¶ Officium patris (An. i. 5. 1.); and he uses *consuefacere* with feeling of pride, for this is what he says he has himself done, 29. "consuefeci filium."

51. *Hoc pater ac dominus interest*] Hæc est inter patrem ac dominum differentia. Perizon. calls this "durior locutio;" others make it a Græcism: τούτῳ πατὴρ καὶ δεσπότης (for τοῦ δεσπότου) διαφέρει. S. ¶ On the construction of *hoc* here, see Eu. ii. 2. 2. *nequit*] Better than if he said non vult. D.

52. *Fateatur*] ¶ Let him acknowledge; he may as well do so, for it is self evident. *nescire*] As if it were a matter of *art* to govern with indulgence; and *se* is implied. D. ¶ Thus indirectly taking credit to himself as being master of the art. *imperare*] In the sense of *regere* here; not of superbia. D. ¶ In allusion to "imperium," 41. and in the same general sense.

53. *hic ipsus*] By the poet's management (κατ' οἰκονομίαν) the party just spoken of comes up, that words may be illustrated by facts. Bœc. *agebam*] i. e. de quo sermo est; *agere* is often put for *loqui*. Hec. iii. 5. 5. R. D. *certè is est*] The old man could not see far off; but he is now certain as the object draws near. D.

54. *quid*] i. e. propter quid. D. *ut solet*] The reason why his brother should bear patiently with him. D.

55. *Salvum*, &c.] These words ought to be the beginning of the next scene. Bœc. Demea is here greeted by one whom he is about to rebuke; thus appearing to be the more austere. D.

Demea, in much excitement, gives Micio an account of the affair in which Æschinus has just been engaged with respect to the music-girl; Micio makes light of it and takes the youth's part, and Demea is scarcely at length appeased, on being reminded that his brother has adopted Æschinus, is alone answerable for his conduct, and alone the sufferer by his extravagance. Of course neither is aware that Ctesipho was at all concerned in the adventure.

1. iambic trimeters.—*Ehem, opportunè*] Terence here improves upon Menander; in making Demea too intent upon scolding, to return his brother's salutation. D.

2. *ubi nobis Æschinus Siet*] i. e. when

Siet, quid tristis ego sim? M. Dixine hoc fore?
Quid fecit? D. Quid *ille* fecerit? quem neque pudet
Quicquam; nec metuit quemquam; neque legem putat
Tenere se ullam. nam illa, quæ ante*h*ac facta sunt,
Omitto: modo quid designavit! M. Quidnam id est?
D. Fores effregit, atque in ædes irruit
Alienas: ipsum dominum, atque omnem familiam
Mulcavit usque ad mortem: eripuit mulierem
Quam amabat. clamant omnes, indignissime
Factum esse: hoc advenienti quot mihi, Micio,

we have so dissolute a son as Æschinus. *Ubi* means cum, quoniam, quandoquidem; vid. Vorst. ad Justin. x. 1. R. D. ¶ This interpretation is given also by Donatus, Eugraphius, and Guyetus.—*Bœc.* says that such use of *ubi* is unexampled, and explains: 'You ask me?—*rather I ask you*, where is Æschinus?'—and then he reverts to Micio's question: 'why am I sad,' which may be either with or without interrogation; the question "ubi nobis," &c. being put with the indignation of those who naturally call for the person against whom they are angry; e. g. "Ubi illic scelus est?"—"Ubi est ille sacrilegus," &c.—Faber explains *ubi* as *apud quem*,—'Do you, at whose house Æschinus lives, ask me why I am sad;' the source of Demea's sorrow being that Æschinus was living under such auspices as seemed to lead him to ruin.—I object to Bœclere's explanation as being too subtle, and inconsistent with the position of the words, and with the subjunctive *Siet*;—and Faber's is objectionable because *ubi* could not mean *apud quem* here, unless the word, to which its meaning refers, were emphatic; i. e. the point of the whole sentence must be on *tu*,—do *you*, with whom Æschinus lives, ask such a question;—but *tu* is no where expressed, but merely implied to *rogas*—and none of the parallels adduced by Faber meet this difficulty; therefore conclude with Ruhnken.

3. *Dixine hoc fore*] "Credo jam, ut solet, jurgabit." D.

4. *quem neque pudet*] Menand. "Ὅς δ' οὔτ' ἐρυθριᾷν οἶδεν, οὐδὲ δεδιέναι, Τὰ πρῶτα πάσης τῆς ἀναιδείας ἔχει. L. Micio says of him, iv. 5. 9. "Erubuit: salva res est." D.

5. *neque legem*] He is not moved by shame, fear of parents, or dread of laws; a gradual αὔξησις. D.

6. *legem—Tenere se ullam*] Ambiguity has been pointed out in this passage; but there is none, for it *must* mean, 'neque putat se ulla lege teneri.' Cic. Philip. xi. 5. "quamquam leges eum non tenent;" and Liv. ix. 33. R. D.

7. *modo*] ¶ But just now. *designavit*] *Designare* is to do a new thing; whether good or bad. For those who manage funeral games are called *designatores*; I believe because on such occasions many new designs are exhibited. D. ¶ Eugraph. reads *dissignavit*, i. e. rupit quod *signatum* fuit legibus. *Quidnam id est?*] Micio asks this, slightingly. D.

8. *Fores effregit*, &c.] The whole is one crime, namely, carrying off the courtezan; but Demea dilates upon it with pomp and vociferation. D.

9. *Alienas*] Because if he said ædes *lenonis*, the thing might seem of light moment; so he says *dominum*, suppressing the discreditable name; and *familiam* instead of lenonis servos, or meretrices; and *mulierem*, instead of meretricem; content with putting forward the atrocity of the deed, suppressing the vileness of the persons. D.

10. *Mulcavit*] ¶ See Eu. iv. 7. 4.

11. *clamant omnes*] He adds the censure of the people and the voice of public fame, which in such things has great effect; for an act of violence concerns all, and accordingly with good reason Sannio (ii. 1.) appeals, "Obsecro populares," his complaint being justly grounded; to which Demea here alludes, "Clamant omnes," &c. scil. sympathizing with Sannio. In And. i. 2. 14. an argument is drawn from public rumour. Here Demea works the idea to the highest exaggeration. Bœc.

12. *Factum esse*] ¶ Qu. facinus. An. i. 1. 118. "clamitans, Indignum facinus." *hoc*] Either an article, or an adverb of place. D. Anciently for *huc*, according to Serv. Virg. Æn. viii. "Hoc tunc ignipotens cœlo descendit ab alto." Fab.

Dixere? in ore est omni populo. denique,
Si conferendum exemplum est, non fratrem videt
Rei dare operam, ruri esse parcum ac sobrium?
Nullum hujus simile factum. hæc quum illi, Micio,
Dico, tibi dico: tu illum corrumpi sinis.
M. Homine imperito nunquam quicquam injustius,
Qui, nisi quod ipse fecit, nil rectum putat.
D. Quorsum istuc? M. Quia tu, Demea, hæc male judicas.
Non est flagitium, mihi crede, adolescentulum
Scortari, neque potare: non est: neque fores

14. *Si conferendum exemplum est*] As if a comparison ought *not* to be drawn. This passage is comical enough, if we look to the argument of the play; for the son whom he praises is more in fault than the other. D. *fratrem*] ¶ Ctesiphonem; and *Æschinus* is implied to *videt*, as to all the other verbs from "Quid fecit."

15. *Rei*] Non amori. D. ¶ To industry in general; or better explain, to the acquisition of *property;* aided by being *parcus* and *sobrius*. *ruri*] Instead of in the city; *parcum*, instead of being prodigal; *sobrium*, instead of insane; and in opposition to his words cited i. 1. 36. "cur amat? Cur potat?" D. *esse*] ¶ For agere, degere.

16. *Nullum hujus simile factum*] Scil. esse, or inveniri. D. ¶ i. e. *videt* nullum, &c. he sees that there is with Ctesipho no such deed as this (referring to "indignissime factum esse," above), nothing like the pranks of Æschinus. *illi*] For *in illum;* and *tibi* for *in te*. D. Explain, Hæc cùm illi dico, s. *dicta volo;* tibi dico, s. *dicta volo*. i. e. while I say these things apparently applicable to Æschinus, and intended for *him*, you ought to understand that they apply to *you* also, and are intended for you. Bœc.

17. *tu*] Understand *nam;* but the asyndeton gives energy; and we may imagine him pointing with his finger as he says *tibi* and *tu*, and eyeing Micio with indignation. D.

18. *Homine imperito*] Venting his displeasure, by speaking to the man concerning himself, as if he were addressing a third person. D. Micio with arrogance as a man of the city, and more experienced, addresses his rustic brother, and abuses this general sentiment to give a gloss to the specious language he is about to employ. Bœc. Menand. Οὐκ ἔστ' ἀνοίας οὐδὲν, ὡς ἐμοὶ δοκεῖ, Τολμηρότερον. Fab. *injustius*] ¶ The next line explains wherein the injustice or absurdity consists; scil. such a person estimating the actions of others by the criterion of what has passed within the narrow limits of his own dimsighted experience.

20. *Quorsum istuc?*] Supply *pertinet*, or *dicis*. D. *tu*] i. e homo imperitus. D. *malè judicas*] The mildness of these words is as admirable as the severity of those above. D. ¶ You judge wrongly of these matters.

21. *Non est flagitium*] He does not deny the *peccatum*, but contends that there is no *flagitium;* for scortari, &c., are, *in a young man*, delinquencies, not a disgrace; and he seeks palliation not in the deed so much as in the person. D. A like apology for error is employed in Plaut. Pseud. i. 5. 18. and Cicero borrows the idea (pro Cœl. 16.) not indeed as if philosophy dictated any such sentiment, but in consequence of the license of advocates painting the cases of the guilty with any colouring however specious, and of the degeneracy in the morals of the age. Bœc. Both Greeks and Romans may have loosed the reins to such licentiousness as this argument conveys; however Micio towards the end of this scene confesses that he has not throughout spoken as he really thought. Fab. ¶ Line 62, 63. "sed ostendere Me ægre pati illi nolui," &c. *mihi crede*] He thus speaks as to one *imperitus;* showing the authority of the speaker, and contempt for the hearer. D. ¶ As we say, 'take my word for it.'

22. *non est*] There is energy and elegance in the repetition of the negative. Cic. pro Syll. 27. "non cadit, non inquam cadit." R. D. These words are spoken by Demea angrily interrupting, "Non est?" Bo.

Effringere. hæc si neque ego, neque tu fecimus,
Non siit egestas facere nos. tu nunc tibi
Id laudi ducis, quod tum fecisti inopiâ.
Injurium est. nam si esset unde id fieret,
Faceremus: et tu illum tuum, si esses homo,
Sineres nunc facere, dum per ætatem licet;
Potius quam, ubi te exspectatum ejecisset foras,
Alieniore ætate post faceret tamen.
D. Pro Jupiter! tu homo adigis ME ad insaniam.
Non est flagitium facere hæc adolescentulum? M. Ah,
Ausculta: ne me obtundas de hac re sæpius.
Tvum filium dedisti adoptandum mihi:

23. *hæc si neque ego, neque tu fecimus*] Because he said, "Qui nisi quod ipse fecit, nihil rectum putat." D.

24. *Non siit egestas*] So, what is often considered a loss is the greatest gain; for (Isocrates) *ὁ πλοῦτος κακίας μᾶλλον ἢ καλοκἀγαθίας ὑπηρέτης ἐστίν.* AN. It was not our will which prevented us, but necessity; therefore we deserved no praise. D. ¶ *Siit*, the reading of the Bembine, is adopted by Hare, instead of *sivit*, metri causâ.

25. *Id laudi ducis*] ¶ You *now* claim as merit, what you then did from indigence; thus you were prevented merely by *necessity*.—Demea has not certainly in *words* so taken praise to himself, but Micio may well assume that he does, from his principle of "thinking nothing right but what he has done himself," and (as necessarily follows) of thinking every thing *wrong* which he himself has *not* done; and here Micio's argument is, 'your not having done these things is no proof that they are wrong, or that you even thought them wrong, for you refrained from necessity, and would actually have done the acts, had you but had the means (*si esset unde*, &c.); therefore as far as your own past life is to be the criterion, these deeds of Æschinus may be innocent.

26. *Injurium est*] Because nothing is "homine imperito *injustius*." D. ¶ You *wrong* the person whom you condemn on such a principle.

27. *Faceremus*] Not by *necessary* consequence; but the *probability* is sufficient for the argument. D. *Esset* and *faceremus* for *fuisset* and *fecissemus*. F. *et tu*] He advances so far as to accuse his accuser. D. What we call recrimination. FAR. *illum tuum*] Ctesiphonem. FAR. *homo*] i. e. si humanum sensum haberes, si prudens esses. See iv. 2. 40. R. D.

29. *exspectatum ejecisset*] When upon you, now become odious, and whose death he has long looked for, he shall have conferred a hasty burial. R. D. Juv. Sat. xiv. "Nam grave tardas Exspectare colos," &c. FAR. ¶ On *exspectare* and *sperare*, see And. ii. 6. 4.

30. *Alieniore*] For *alienâ*, the comparative for the positive. D. ¶ Or, 'at a *more unsuitable* time of life,' than when he was young; thus not implying that *any* time of life was suitable for such things. *faceret*] ¶ Anacolouthon; "sineres nunc *facere*—potius quam—*faceret*," i. e. sineres *ut* faceret, see An. iv. 5. 3. note. *tamen*] ¶ Notwithstanding all the fine lessons in morality you gave him in your life time.—Donatus explains by understanding *quamvis* before *alieniore*, i. e. tamen, quamvis alieniore ætate.

31. *Pro Jupiter*] Tragic exclamation; and Demea admirably, as if he himself were reproving, adds, "tu homo adigis," &c. and by *tu homo* he renounces familiarity. D.

32. *Non est flagitium*] He expresses his indignation by repeating the same words which his brother had used. D.

33. *obtundas*] For, ne obtundas *aures meas*. G. ¶ And. ii. 2. 11. "Obtundis tametsi intelligo," where see note.

34. *Tuum filium*, &c.] Micio desires to bring the matter from scolding to reasoning; for as Demea's manners qualified him rather for noisy clamour; so Micio trusts that in fair disputation he cannot be overcome by an irritable man. He has already discussed the *flagitium*; now he comes to reply on the point of the *damnum*, by arguing from the law of adoption. BŒC.

Is meus est factus: si quid peccat, Demea,
Mihi peccat: ego illi maximam partem feram.
Obsonat, potat, olet unguenta? de meo:
Amat? dabitur a me argentum, dum erit commodum:
Ubi non erit, fortasse excludetur foras:
Fores effregit? restituentur: discidit
Vestem? resarcietur. Est, dîs gratia,
Et unde hæc fiant, et adhuc non molesta sunt.

36. *Mihi peccat*] i. e. all the disgrace and loss lies at my door. Petron. 45. "sibi quisque peccat." R. D. When you gave me your son Æschinus in the way of adoption, not only did all power, discipline, and management of him pass from you to me (*Is meus est factus*); but also the cost is mine as far as he incurs cost (*mihi peccat*). Bœc. *illi*] Si quid illic est damnum; *illi* anciently for *illic*, or *ea in re;* see Victor. ad Cic. Att. ix. 14. R. D. Micio goes on from sentence to sentence, taking his adversary's silence for admission. *Illi* means ibi, ubi ille peccat. D. ¶ Perhaps we might explain "illi *peccato* (implied from the verb *peccat*) maximam partem *sumtûs* feram," i. e. will supply, contribute. *maximam partem*] ¶ I think the force of these words is, that Micio's resources will at least suffice for a considerable time during the extravagancies of Æschinus's youth, and thus he shall have sustained the *greatest* part of the loss; accordingly he contemplates the possibility of his means failing at last ("dum erit commodum.")

37. *olet unguenta?*] He varies the mode of expression, for if he said *ungitur*, it might be understood as referring not to luxury, but gymnastic exercise. D. *de meo*] Scil. patrimonio; so the phrases, de tuo, de suo, de alieno. Plin. iv. 13. "qui de alieno negligentes de suo diligentes erunt." vid. Drak. on Liv. iv. 60. R. D.

38. *dum erit commodum*] Scil. dare. D. ¶ Asconius Pedianus in Verrin. iv. explains, "quam diu libuerit; as long as I please," because (he says), dare meretrici can never be *commodum*. Bœclere follows this view; however Faber dissents. Explain, 'so long as it shall be convenient,' i. e. so long as I can do so without inconveniently abridging myself; consistently with the words (42), "adhuc non molesta sunt."

39. *Ubi non erit*] Scil. commodum dare. D. *fortasse*] He does not affirm positively that Æschinus will even then be 'shut out of doors' by his mistress, but uses *fortasse*, as an indulgent father, and one believing that the youth might be even loved by her [without a mercenary view]. D. ¶ His argument is: When I can give him no more money he will either be allowed to continue his intrigues *gratis:* or else he will be *excluded*, and in either case, you cannot suffer.—But to express this in words would appear in Micio too close a calculation upon the course of vice. The interpretation "He shall be turned out of my house," is justly repudiated.

40. *Fores effregit?*] He comes to the recent offence; for the other matters had taken place some time before. D. *restituentur*] In course of law this offence would be attended with punishment to the party. But Micio has in view the manners of his time; when many, to avoid the current imputations of mercenary and other improper motives for litigation, would rather suffer the guilty to escape the law, and seek satisfaction and amends in private. This encouraged licentiousness in the higher classes. Comp. ii. 1. 41, &c. and ii. 2. 40, &c.—Although Demea, among the rest of the charges, said "eripuit mulierem" (10), Micio leaves this unanswered, artfully, as he can give no satisfactory refutation or excuse, until he shall learn Æschinus' mind on the subject. Bœc. *discidit Vestem?*] ¶ Micio thus intimates that Demea's pompous account of the affair (9, 10. "ipsum dominum, atque omnem familiam Mulcavit usque ad mortem") had no better foundation, perhaps, than the *tearing of a dress*, which a little *patchwork* would rectify.

42. *Et unde hæc fiant*] *Est* again is understood. D. ¶ Donatus read: *Est dis gratia*, instead of *Est, dis gratia*, &c. which latter makes "dis gratia" parenthetic, with *sit* or *habeatur* understood; then *argentum*, *res*, or some such word is implied to the *Est* which is expressed. *non molesta sunt*] Quia non est flagitium, adolescentem scortari. D. ¶ Rather; these matters are as yet no inconvenience to me,—I can bear the expense; see end of note on 38.

Postremo aut desine, aut cedò quemvis arbitrum:
Te plura in hac re peccare ostendam. D. Hei mihi!
Pater esse disce ab aliis, qui vere sciunt.
M. Naturâ tu illi pater es, consiliis ego.
D. Tun' consulis quicquam? M. Ah, si pergis, abiero.
D. Sicine agis? M. An ego toties de ea*d*em re audiam?
D. Curæ est mihi. M. Et mihi curæ est. verum, Demea,
Curemus æquam uterque partem: tu alterum,
Ego item alterum. nam ambos curare, propemodum
Reposcere illum est, quem dedisti. D. Ah, Micio.
M. Mihi sic videtur. D. Quid *i*stic? tibi si istuc placet,
Profundat, perdat, pereat; nihil ad me attinet.
Jam si verbum unum posthac,—M. Rursum, Demea,

43. *cedò quemvis arbitrum*] ¶ Assign whom you please, to judge between us.

44. *ostendam*] ¶ Scil. coram arbitro.

45. *ab aliis*] To avoid the arrogance of saying *a me*. D. Learn what the duty of a father is, from those who truly understand it. Bentley corrects: *ab iis qui vere sient.* R. D.

46. *Naturâ tu*, &c.] Demea had reproached Micio with ignorance of a father's duty, as never having had children, and had thus tacitly commended himself as an example; Micio replies that he does not value the result of nature so much as of reason, i. e. You indeed are Æschinus' father by nature, and this is fortuitous; but I am so by deliberate reason and pre-determination. Bœc. ¶ Demea bade him *learn* from the *real* father; Micio replies that lessons from such an example (*natura*), are less sound than those from the father by adoption (*consilia*)—the one acts from the influence of natural feelings and passions, the other from reason unbiassed. Accordingly Demea immediately understands him as taking credit to himself for *consilia*, and asks: *Tun' consulis quicquam?*

47. *Tun' consulis*] More open contumely; therefore Micio threatens to depart. D. *abiero*] 'Αρχαϊσμὸς, for abibo. This he says with a gesture as if going away; and *Sicine agis?* is as if calling him back. D.

48. *An ego*] Micio turns round. D.

49. *Curæ est mihi*] i. e. naturâ illi pater sum; I cannot divest my mind of all anxiety for his morals and education. Bœc. *Et mihi*] Æschinus is also my care, and with better right; as this care has been transferred to me by adoption;—therefore he adds *Curemus æquam uterque partem*, you the one (Ctesipho) and I the other (Æschinus), as was agreed between us when you gave him to me for adoption; and if you meddle in the affairs of Æschinus also (*ambos curare*) you will infringe another's right, contrary to that agreement. Bœc.

52. *Ah, Micio*] ¶ At a loss what to say, as he feels the force of Micio's argument. Donatus interprets the words as if Demea were deeply moved at being accused of bad faith as to the agreement of adoption.

53. *Mihi sic videtur*] ¶ Pressing in a mild way the advantage he sees he has gained by his argument. *Quid istic?*] Scil. resisto, repugno. D. ¶ Or, dici potest: a common form, when a person is yielding a matter to argument. And a reason is generally added (as *tibi si istuc placet*, &c.) by the person, that he may appear to yield merely in compliment to the other, and not as having been in the wrong. Comp. An. iii. 3. 40. "Quid istic? si ita istuc animum induxti esse utile," &c.

54. *Profundat, perdat*, &c.] The figure ἐπιτροπή. Virg. Æn. iv. 381. "I, sequere Italiam ventis, pete regna per undas." D. As *profundere* and *perdere* are joined here, so *profusus* and *perditus* are often united. Comp. Hea. iii. 1. 56. R. D. ¶ His irritable temper does not allow him to yield with a good grace. It is evident that he runs into anger here; for Micio says *Rursum, Demea, Irascere?* and "Demea," as remonstrating, the anger being without cause.

55. *si verbum unum*] Aposiopesis; *tibi fecero*. D. ¶ verbum fecero, quin profundat, perdat, pereat. *Jam*, qu. jam tibi dico;

Irascere? D. An non credis? repeton' quem dedi?
Ægre est: alienus non sum, si obsto; hem, desino;
Unum vis curem, curo: et est dîs gratia,
Quum ita ut volo est; iste tuus ipse sentiet
Posterius. nolo in illum gravius dicere.
M. Nec nil, neque omnia hæc sunt, quæ dicit; tamen
Non nil molesta hæc sunt mihi: sed ostendere
Me ægre pati illi, nolui. nam ita est homo:
Quum placo, adversor sedulo et deterreo:
Tamen vix humane patitur: verum si augeam,
Aut etiam adjutor sim ejus iracundiæ,

now, once for all, be assured I have done with the matter.

56. *An non credis*] Scit me irasci? as if I had not good cause. Bœc. *repeton' quem dedi?*] Stronger than if he said *Æschinum*. D. ¶ He follows Micio's words, "quem dedisti." The weight of the charge is, that he demands back what he *gave*. It seems to me that the cause of Micio's anger, where he said, "Quid istic," &c., was his sense of defeat in the argument; and that he now, merely by an afterthought, seeks to attribute his ill temper to a virtuous indignation at being suspected 'repetendi quem dedit.'

57. *Ægre est*] It cannot but be a grievance to me, when I hear of Æschinus falling into every sort of dissipation. Bœc. *alienus non sum*] As far as the right is concerned, *you* are as his father, not I; yet still 'I am not uninterested.' The poet throughout represents Demea as uniformly willing to abide by the agreement of adoption; although, from his severity, he could not but find fault with Micio's discipline. And it will be observed in the sequel, (act iii. sc. 4. and act iv. sc. 7.) that the whole adjustment of matters, as to Æschinus, is made to devolve on Micio; for what Demea (act. v.) seems to order, takes place in consequence of his plans being altered to accord with Micio's disposition and wishes, and qu. εἰρωνείας artificio. Bœc. *si obsto*] ¶ *Since I do resist*, I give you this as my sole reason, "alienus non sum."

59. *est*] ¶ Scil. Ctesipho; intended by *Unum* of preceding line. *iste tuus*] Reverting to Micio's words, above, "meus est factus." D. *sentiet*] Scil. how he is deceived by your indulgence. *Sentire* is often put in reference to what is bad; Hea. iii. 1. 4. "Sensi: nam unam eii cœnam atque ejus comitibus Dedi." D. ¶ 'Will feel to his cost,' he does not add *what*, for "nolo in illum gravius dicere;" but merely intimates that the sensibility will come *later* than he could wish. Demea here departs in gloomy submission; leaving Micio alone, who soliloquizes on all that has passed.

61. *Nec nil*] Terence shows his approbation of indulgence in fathers, by making Micio justify himself as to what he has before said. D. *Nec nil—quæ dicit*] i. e. neither are the things which he says to be despised, nor are these (which he says) all, there is yet much more. This is properly said by Micio, for the more indulgent of the brothers ought to know the more, as he said above, i. 1. 29. "Ea ne me celet, consuefeci filium." D. ¶ Others explain, "neque omnia hæc sunt *vera*, there is something in what he says, but it is not all true;" but follow Donatus.

63. *Me ægre pati*] ¶ I would not let him see that what he related gave me concern (see note on 21, above.) and lest this observation might represent Micio as having unfairly dissembled, or as being too pusillanimous to yield to truth, the reason of such conduct is added, showing that the dissimulation was from charitableness. *homo*] ¶ Such is the nature *of the man*; less blaming his brother, than the *human nature* in him.

64. *Quum placo*] When I would appease him; when such is my object. D. and Far.

65. *humane*] ¶ With good temper, as a reasonable being ought. *verum*] 'On the contrary,' for *placare* is the reverse of *augere* iracundiam. D. *augeam*] Syllepsis, for the accusative (*iracundiam*) is to be supplied from the genitive expressed. D.

Insaniam profectò cum illo. etsi Æschinus
Nonnullam in hac re nobis facit injuriam.
Quam hic non amavit meretricem? aut cui non dedit
Aliquid? postremo nuper, (credo jam omnium
Tædebat) dixit velle uxorem ducere.
Sperabam jam defervisse adolescentiam.
Gaudebam: ecce autem de integro. nisi quicquid est,
Volo scire: atque hominem convenire, si apud forum est.

ACTUS II.—SCENA 1.

SANNIO, ÆSCHINUS, PARMENO.

S. Obsecro! populares, ferte misero atque innocenti auxilium:

67. *Insaniam*, &c.] Plaut. Amphit. v. 2. "Bacchæ bacchanti si velis adversarier, ex insana insaniorem facies." Far. *etsi Æschinus*, &c.] This conveys a severe censure; for *etsi* and *nonnullam* are meant in moderation. D.

69. *Quam hic*, &c.] Ἦθος ὑπερβολῆς. This censure bears with it matter of excuse; for to follow *meretricem* was not flagitium; and this shows Micio as yet ignorant of the intrigue with Pamphila. D. ¶ The force of this sentence perhaps is, He has engaged in so many love affairs, and given away so much, that his course of intrigues and extravagance must have nearly exhausted itself now.—Thus, along with the gloomy view he takes of the young man's conduct, some hope is mingled; accordingly, *credo jam omnium tædebat*, he was beginning to be weary of them all; and hence "nisi quicquid est," 73.

71. *dixit velle*, &c.] Observe the poet's art in preparing incidents, causing even ignorant persons to open the plot; e. g. here Micio shews that Æschinus had mentioned to him his intention of marrying some one, though he had not entered into particulars; nor does Micio yet know that he is in love with a citizen; and it is plain that Æschinus was prevented by shame merely from telling the rest, and what person he desired to marry.

72. *defervisse adolescentiam*] *Fervere, fervor, fervidus* are properly applied to the heated passions of youth. Hor. Od. i. 16. 23. When these subside or are extinguished, they are said *defervescere*. R. D. The mild old man ascribes all to the time of life; nothing to the son himself. D.

73. *de integro*] Aposiopesis; as he is unwilling to believe what he has heard. D. *nisi quicquid est*] So Eu. iii. 4. 10. Erasmus on 1 Corinth. vii. 5. thinks that Terence has here indulged a Græcism, using *nisi* as εἰ μή, used when a person passes over what is uncertain, and returns to what is certain; *utcunque est*, or in *summa*. W. *Nisi* means *sed*; Hec. ii. 3. 7. Bo.

74. *scire*] ¶ To ascertain with certainty; and his first thought, with that object, is to seek Æschinus himself (hominem convenire), as, according to his education, he will tell him the truth. *apud forum*] See An. i. 3. 21. note, fin.

Æschinus having got possession of the music-girl, conducts her to Micio's house, being followed by Sannio clamouring; a dispute ensues between Æschinus and Sannio, but with the assistance of Parmeno, and after a scuffle, she is placed safely in the house; Æschinus offers to give the procurer twenty minæ for the girl; he being left to his reflections thinks it best to submit quietly if he can but get the money.

1. Trochaic tetrameters.—Observe that Æschinus has two encounters with the procurer; the first was when he was carrying off the music-girl from his house; it was the report of this, which Demea communicated to Micio in the first act. In the

Subvenite inopi. Æ. Otiose, nunc jam ilico hîc consiste.
Quid respectas? nil perioli est: nunquam, dum ego adero, hic te tanget.
S. Ego istam invitis omnibus.
Æ. Quamquam est scelestus, non committet hodie unquam, iterum ut vapulet.
S. Æschine, audi, ne te ignarum fvisse dicas meorum morum,
Leno ego sum. Æ. Scio. S. At ita, ut usquam fvit fide quisquam optimâ.
Tu quod te posterius purges, hanc injuriam mihi nolle

meantime Æschinus, followed by the procurer, conducts the girl to Micio's house, which when the procurer endeavours to prevent, the second encounter arises, the subject of this scene. Faer. *populares*] Here meaning *cives;* and so the ancients by *quiritare* meant *Quirites* conclamare. Here is an example of outrage committed by the power of the rich; and loss suffered by the poor man in stubborn resistance. D. *misero—innocenti—inopi*] The words increase in effect to influence the people; and he wishes it to be understood that the opposite of these epithets are suitable to Æschinus. And first, "ferte auxilium," then, "Subvenite." D.

2. *Otiosè*, &c.] He desires Parmeno (as he leads the girl) to stop, and stand firmly. Far. *Otiosè* means, securè, describing the manner; *nunc*, the time; *hic*, the place; *consiste*, the deed; *jam* is added in reference to time; *ilico* as to the place. *Consistere* is, audacter et constanter stare; Virg. Æn. v. 426. "Constitit in digitos extemplo arrectus uterque." D.

3. *Quid respectas?* &c.] The girl is *looking back* timidly; he encourages her not to fear from the procurer's pursuit. Far. *nunquam*] For *non*, forcibly. Virg. Æn. ii. 670. "Nunquam omnes hodie moriemur inulti." D. *hic*] ¶ Sannio; who is evidently making towards her, in an attitude to push Parmeno aside; accordingly he says, "Ego istam invitis omnibus," scil. tangam; I am determined to take her in spite of all resistance.

4. an iambic dimeter.

5. an iambic tetrameter.—*Quamquam*, &c.] ¶ Although he is villain enough to attempt anything, yet fear will restrain him from committing any act to merit another beating. On the force of *hodie* conveying a threat, see And. i. 2. 25. *non committet*] Thus Æschinus admits that he has already done injury to the procurer; but shows that his having done so was the man's own fault. D.

6. a trochaic tetrameter.—*ne te ignarum*] For ignorance, as well as casualty or necessity, may contribute to acquit the accused. E.

7. a trochaic tetrameter cat.—*Leno ego sum*] Intended to deter him, as much as to say, you may have a favour to ask of me yet. But Æschinus despises such a threat (*Scio.*) as he has already determined to marry (according to the plot of the play). D. As much as to say "I confess I am a procurer, but for one in my avocation no discreditable person; so that this point will not avail you in defending the outrage, for I shall have justice as well as another." For by the Roman law restitution was not delayed, although the robber should object that his accuser was a plunderer. Bœc. He says this to Æschinus to intimidate him, alluding to the privileges of procurers at Athens, on account of the profit accruing to the republic from their traffic in slaves. It was forbidden to abuse them, on pain of disinheritance. Da. *At ita, ut usquam*, &c.] ¶ Construe, At ita fide optimâ, ut usquam fuit quisquam. But a person of the best repute, as much so as any one has been in any place; 'with as good a character as any man in the world.' *Usquam* distinct from *unquam*. Many interpret *fide* as meaning, his *good faith* in performing what he has either promised or threatened.

8. a trochaic tetrameter.—*Tu quod*, &c.] Here there is allusion to the law, that no person was bound to settle a question of justice privately, nor to be satisfied with the mere repentance of the injuring party. For to repent, and to make amends, are different things. Bœc. *quod*] ¶ *As to the idea of* your afterwards excusing yourself, (by saying) that you are sorry the wrong was

Factam esse, hujus non faciam. crede hoc, ego meum jus persequar.
Neque tu verbis solves unquam, quod mihi re malefeceris.
Novi ego vestra hæc; 'Nollem factum: jusjurandum dabitur, te esse
Indignum injuria hac;' indignis quum egomet sim acceptus modis.
Æ. Abi præstrenue, ac fores aperi. S. Cæterum hoc nihil facis.
Æ. I intro jam nunc. S. At enim non sinam. Æ. Accede illuc, Parmeno:
Nimium istoc abîsti: hîc propter hunc adsiste. hem, sic volo.
Cave nunc jam oculos a meis oculis quoquam demoveas tuos:
Ne mora sit, si innuerim, quin pugnus continuo in mala hæreat.
S. Istuc volo ergo ipsum experiri. Æ. Hem, serva. P. Omitte mulierem.

done to me. See Eu. iii. 1. 10. Perhaps *posterius* means, 'when it shall be too late.'

9. TROCHAIC TETRAMETERS CAT.—*hujus non faciam*] Scil. "quod te purges," i. e. tuam purgationem; and *hujus* is δεικτικόν, for he shows a straw, a hair, or the top of his finger. D. *meum jus*] i. e. lenonium; meam vindictam. D.

10. *verbis—re*] ¶ Nor shall you by mere *words* atone for the wrong you have done me in *fact*. This is νομικῶς (as Donatus observes) according to the rule of law.

11. A TROCHAIC TETRAMETER.—*vestra*] Scil. verba. D. ¶ Put for *tua*; or rather, 'I (from my avocations) am acquainted with these fair speeches of *you and young men like you*.' Thus there is emphasis on *ego*, and its position with *vestra* is not without point. *jusjurandum*] According to a common mode of satisfaction among the Romans, when a person acknowledged with an oath that he had abused a person undeservedly, and regretted it. So Liv. xxix. 19. "quas injurias sibi factas quererentur, neque Senatum neque populum R. factas velle." FAR.

12. TROCHAIC TETRAMETERS CAT.—*injuriâ*] ¶ Syncope of *i* may be avoided by annexing the *in* of *indignum* to the end of preceding line, as B. suggests; or by reading *Indignum indignis; indignis quum*, &c. with Bo. *egomet*] ¶ Such verbal satisfaction will not suffice me, when *I* myself have been *personally* treated in so scandalous a manner;—having been twice beaten.

13. *Abi præstrenuè*] He orders Parmeno to go before, and open the door of Micio's house. The procurer opposes (*hoc nihil facis*). FAR. Either *abi præ*, i. e. prior, præi; as "I præ, sequar;" or, *præstrenuè*, as Æn. xi. 213. "Prædivitis urbe Latini." Æschinus shows great contempt of Sannio's threats by not replying to him. D. *nihil*] For *non*. D. you attempt it in vain; for Sannio resists, insisting upon getting possession of his property, and continues so to do (*At enim non sinam*) until he is repulsed by blows. Bœc. ¶ Thus *hoc* may mean *secundum* hoc, and *nihil facis*, for nihil efficis. Al. *nihili facis*, adopted by Hare, explaining *hoc*, scil. what Sannio had threatened (9.)

14. *I intro*] He says this to the music-girl. FAR. *illuc*] ¶ To the place where Sannio is, as he is making for the door to seize and draw back the girl.

15. *Nimium istoc abîsti*] You have not kept close enough to the fellow, or he would not be so insolent. D. *propter*] *Juxta*; Virg. Georg. iii. 13. "templum de marmore ponam Propter aquam." The poet admirably shows from the words of one actor, what the other is doing. D.

16. *demoveas*] Comp. Plaut. Pseud. iii. 2. 69. "Tum ut hujus oculos in oculis habeas tuis: Quoque hic spectabit, eo tu spectato simul." Cic. Philip. i. 1. "Nec a republica dejiciebat oculos." W. Al. *dimoveas*. But *dimovere* is to cause to go in different directions. R. D.

17. IAMBIC TETRAMETERS.—*pugnus*] ¶ Scil. tuus; *in mala* lenonis.

18. *Istuc*] ¶ Scil. ut pugnus in mala hæreat; and *ergo* is *contra*; Sannio we may

S. O facinus indignum! Æ. Geminabit nisi caves. S. Hei misero mihi!
Æ. Non innueram: verum in istam partem potius peccato tamen.
I nunc ïam. S. Quid hoc rĕi est! regnumne, Æschine, hîc tu possides?
Æ. Si possiderem, ornatus esses ex tuis virtutibus.
S. Quid tibi rei mecum est? Æ. Nil. S. Quid! nostin' qui sim? Æ. Non desidero.
S. Tetigin' tvi quicquam? Æ. Si attigisses, ferres infortunium.
S. Quî tibi magis licet meam habere, pro qua ego argentum dedi?

suppose grasps at the girl with one arm, while ready to strike Parmeno with the other; Æschinus seeing this bids Parmeno have a care (*serva*) and retain the girl. *Omitte*] ¶ Sannio had touched her, and Parmeno says this, and strikes him.

19. *Hei misero mihi!*] Al. *Hei miseriam!* which facilitates the scansion. H. Parmeno at the word *geminabit*, and not waiting to hear *nisi caves*, strikes him again. W. *Geminabit* scil. plagam; Parmeno thought he said *gemina*. D.

20. *in istam partem*] So as to strike him without order, rather than to neglect it when ordered. D.

21. *I nunc ïam*] He says this either to the girl, or to the procurer; it is more pleasant to suppose the latter; as if the procurer had *now* got what he sought for, and had come there to be beaten. D. ¶Or, 'Now go your ways' as much as to say, I wish you joy of what you have got. *ïam*] If this be a monosyllable (*jam*), the line is troch. tetr. cat. H. *regnumne*] Do you act the tyrant at Athens, where is equal liberty? *Regnum* often means tyranny, or excessive power of some sort; Cic. pro Sull. 7. "Hic ait se regnum meum ferre non posse." and the passage in Lucian's Timon, and Hemsterh. ad loc. R. D. ¶ Comp. Ph. ii. 3. 58.

22. *Si possiderem*] Irony; despising his rebuke. D. *ornatus esses*] You would meet such a reception as suits your merits; i. e. one of the worst. These words are used elsewhere in the opposite sense. R. D. ¶ You would get a *dressing*. See Hea. v. 1. 78. *Virtutibus*] Sometimes used in irony by the ancients for *flagitia*. D.

23. *Quid tibi rei mecum est?*] He says this because he was beaten; meaning, quid tibi debeo? not because nothing is due to him. D. Comp. Hea. iv. 4. 20. where Bacchis says to Syrus, "etiamne tecum hic res mihi est?" Syrus replies: "minime; tuum tibi reddo." Bœc. ¶ 'What business have *you* with *me*?' how have I wronged you, o am I in your debt, that you should treat me thus? So, in the passage from Heaut. Bacchis says, 'Have *I* any business with you still to continue unsettled; (*etiamne*) i. e. are you to remain longer in my debt; Syrus answers, 'No; I am going to pay you at once what I owe.' *Nil*]. ¶ I have no business with you; having obtained all I wanted, namely, the girl. *Quid?*] ¶ As if he said, Do you mean to shuffle me off thus? because by *Nil* Æschinus intimated that he would give him no satisfaction for the injury. *nôstin' qui sim*] By this form of expression a person means that he owes nothing; "non me novit," not that he is unknown, but that he is not sued in law. D. ¶ In this sense, *Non desidero* would mean, 'you need not say so, for I am not requiring anything from you.' However Bœclere seems to take *nostin' qui sim?* literally, 'Do you not know what I am;' and *Non desidero*, 'I do not desire to know,' as we would say, I neither know nor care. He cites Plaut. Menæch. ii. 2. 22. "Ego te non novi, neque novisse adeo volo;" and Ph. ii. 3. 85.

24. *tui quicquam*] i. e. any part of your person; *tuum quicquam* would mean any of your property. Mi. ¶ This is rather refined; as line 25 shows that Sannio alludes to the seizure of the girl. *Si attigisses*] More pointed than *tetigisses*; for *attingere* is much less than *tangere*. D.

25. *Quî tibi magis*, &c.] If I may not even *touch* what belongs to you, why should you have liberty, not merely to touch, but to *possess* mine? D. ¶ *Magis*, scil. quàm mihi licet quod tuum est habere. *pro quâ ego argentum*] *Meam* would suffice, but this addition aids vociferation, and shows what it is which the procurer wants. D.

Responde. Æ. Ante ædes non fecisse erit melius hîc convicium.
Nam si molestus pergis esse, jam intrò abripiere; atque ibi
Usque ad necem opperiere loris. S. Loris liber? Æ. Sic erit.
S. O hominem impurum! hicine libertatem aiunt æquam esse omnibus?
Æ. Si satis jam debacchatus es, leno, audi si vis nunc jam.
S. Egon' debacchatus sum autem, an tu in me? Æ. Mitte ista, atque ad rem redi.
S. Quam rem? quo redeam? Æ. Jamne me vis dicere, quod ad te attinet?
S. Cupio; æqui modò aliquid. Æ. Vah! leno iniqua me non vult loqui.
S. Leno sum, fateor, pernicies communis adolescentium,
Perjurus, pestis: tamen tibi a me nulla orta est injuria.

Showing that he had possession of her in honesty and good faith, which no man had a right to disturb. Bœc.

26. *Ante ædes*, &c.] Having no reply which he can justly make, he alludes to the tumult just created (*convicium*), this being true. D. *erit melius*] A form implying advice and a threat at the same time. Hor. Sat. ii. 1. 45. "melius non tangere clamo." R. D. The threat Æschinus explains more fully, according to his manner, opposing *force* to dispute concerning the *right* of the matter. Bœc. *convicium*] Properly qu. *con-vocium*, where many voices are heard; a clamour. R. D. ¶ Sannio's words were evidently spoken with vociferation, to excite public attention.

27. *intrò*] ¶ Out of the public street, and where your clamour will not avail you.

28. *opperiere*] You shall be all covered with the thongs; i. e. with the marks or welts arising from the stripes. Mi. *Loris liber*] A novel description of outrage. This could not be done to a free man at Athens, but only to slaves. Bœc.

29. *O*] Not elided. *impurum*] Used generally for *improbus;* as in the saying, "Persuasit ille impurus, sat scio." D. *hicine libertatem*] Do we not live in a popular republic, where all citizens as such enjoy equal right, and equal benefits from liberty. Cicero, pro Rabir. 4. commends the Porcian Law, which, after the example of the Attic, forbid a citizen to be beaten with rods; so, in Verr. v. 63. Bœc. *aiunt*] ¶ When in fact it is not so. *omnibus*] So that not even procurers are excepted. D.

30. *debacchatus es*] ¶ Exhausted your rage. Comp. i. 2. 72. "defervisse." *Satis jam*, as much as to say that he had already raged *plus satis*.

31. *debacchatus sum autem*] Al. *debac. sum in te;* but Æschinus before said simply "debacchatus es," without adding against whom; and this simply is what Sannio denies. F. *ad rem*] The youth haughtily scorns to apologize for the injury done to the procurer; *ad rem* is, to the business now engaging us. D.

32. *Quam rem*] ¶ Sannio had been alluding to the outrage against his person and the threats against him; and as Æschinus said *Mitte ista*, Sannio sees the *res* must be something else; probably the "argentum," (25) and he asks eagerly, Quam rem? quo redeam? *Jamne*] ¶ Seeing Sannio's readiness to come to the other subject, upon conjecturing that it concerns his interest (*quod ad te attinet*).

33. *Cupio*] One said *vis;* the other, *cupio*. D. *æqui modò aliquid*] Scil. dicas. D. *Vah! leno*, &c.] What new scruples have sprung up! a reformation in the manners of the age, when abominable pimps call for justice and patronize virtue! Far.

34. *Leno sum*] Terence seems to have translated from Diphilus: Οὐκ ἔστιν οὐδὲν τεχνίον ἐξωλέστερον Τοῦ πορνοβόσκου. W. The procurer was a common character in the comedy of the ancients; but if we may pronounce from their remains, we may venture to say that the character was never so finely painted as in the lines of Shakspeare, 'Measure for Measure.' Col.

35. *a me nulla orta est injuria*] i. e. non fui auctor injuriæ; iii. 3. 89. R. D.

Æ. Nam hercle etiam hoc restat. **S.** Illuc quæso redi, quo cœpisti, Æschine.
Æ. Minis viginti tu illam emisti, quæ res tibi vertat male.
Argenti tantum dabitur. **S.** Quid, † si ego tibi illam nolo vendere?
Coges me? **Æ.** Minime. **S.** Namque id metui. **Æ.** Neque vendendam censeo,
Quæ libera est: nam eg*o* liberali illam assero causâ manu.
Nunc vide, utrum vis; argentum accipere, an causam meditari tuam.
Delibera hoc, † dum eg*o* redeo, leno. **S.** Pro supreme Jupiter!

36. *Nam hercle etiam hoc restat*] That you should do an injury to me still remains; i. e. I am the only person hitherto, whom you have not injured. Mı. ¶ The force of *Nam* is; 'you deserve no credit for that; *for* you will yet do it when you get an opportunity, which has not yet occurred.' Comp. on the elliptical use of *nam*, An. ii. 2. 24. *quo cœpisti*] For *unde* cœpisti; or *quo* is for *a quo*. He well remembers the words of Æschinus, "Omitte ista, atque ad rem redi." D.

37. *tibi vertat male*] A thing considered good often turns out otherwise, and this is *male vertere;* as the sword, presented as a gift, became the instrument of the queen's death; Virg. Æn. iv. 646. "ensemque reclusit Dardanium, non hos quæsitum munus in usus." *Vertumnus* was the god believed to preside over the event and issue of circumstances. D. ¶ 'May ill luck attend your bargain;' an imprecation suggested by the vexation he feels in being obliged to say, "Argenti tantum tibi dabitur."

38. *Quid, si*] Again he rests upon the law; for it is of the nature of property, that a person can use his own according to his own and not another's pleasure; and determine whether or not, and to whom, he shall dispose of it. And this natural equity was enforced by the Roman Civil Law. Bœc. ¶ The moment the youth talks of giving him money, which amounts to a confession of injury done, the procurer, as natural in persons of his class, becomes arrogant; but this spirit is soon tamed.

39. *Minimè*] ¶ 'Far from it.' Æschinus, finding that his concession, in offering money, only served to make Sannio the more refractory, bethinks himself of a stratagem; namely, to pretend that he has discovered the music-girl to be free born, and thus a person whom, according to law, no one could dare to sell; and Sannio might be punished for even offering her for sale. *Namque metui*] ¶ 'For I feared, forsooth, that you might compel me.' With irony, and chuckling at the mastery he thinks he is gaining over Æschinus, whose word "minime," he mistakes for an admission that he has no power in the matter. *vendendam censeo*] ¶ Spoken with the authority of a person confident that his words cannot be refuted; as much as to say: 'And what is more, I *pronounce* that she *must* not be sold.'—Sannio here stands confounded, and has not a word to answer.

40. *liberali illam assero causâ*] i. e. ego illam in libertatem vindicabo. He who would vindicate a free man from slavery, used to assert or challenge him as free, laying his hand upon him in presence of the prætor. The lawyers applied the phrase *liberalis causa* to an action concerning liberty. *Assero* here is for *asseram*. R. D. She, whom you have hitherto detained as a slave, is free; and for this I will call you to justice, and you shall be compelled to resign her without any price; nay more, you shall be punished; therefore consider whether you will take the money I offer, or prepare to defend your cause. Bœc. Those who asserted the liberty of another were called *assertores*. D. ¶ Comp. Liv. iii. 47. "decernere vindicias secundum libertatem."

41. *Nunc*] ¶ Seeing that I have you at my mercy. Æschinus proceeds more boldly, as he sees the success of his stratagem in Sannio's evident discomfiture.

42. *leno*] It was in Æschinus' favour here, that procurers were generally suspected of trafficking in girls who had been free, and had been seduced, or forcibly carried away from their homes; and therefore the judges were prejudiced against their

Minime miror, qui insanire occipiunt ex injuria:
Domo me eripuit: verberavit: me invito abduxit meam.
Ob malefacta hæc tantidem emtam postulat sibi tradier.
Homini misero plus quingentos colaphos infregit mihi.
Verum enim quando bene promeruit, fiat: suum jus postulat.
Age, jam cupio, si modo argentum reddat. sed ego hoc hariolor:
Ubi me dixero dare tanti, testes faciet illico,
Vendidisse me. de argento, somnium. mox: cras redi.
Id quoque possum ferre, si modo reddat, quamquam injurium est;

cases in trials concerning liberty. For this reason the procurer, in purchasing a girl, sometimes bound the seller to refund the money, if she should be challenged to freedom; as in Plaut. Curc. v. 2. 66., &c. Bœc. *Pro supreme*] As Æschinus has left the stage, Daciere would make this the beginning of a new scene. Z.

43. TROCHAIC TETRAMETERS CAT.—*Minimè miror*] I do not wonder that many people become mad from injustice done to them; since I myself am so far driven to madness (having exclaimed *pro Jupiter*). Whenever the poet in comedy gives a tragic phrase, he represents the speaker as under the effect, as it were, of madness. So above, "Pro Jupiter! tu homo nunc adiges me ad insaniam." D. Menand. Οἴμοι, τὸ γὰρ ἄφνω δυστυχεῖν μανίαν ποιεῖ. Fab.

45. *Ob malefacta*] ¶ This is the compensation he makes me for his ill treatment; demanding the girl for the sum she cost me; allowing no profit.

46. *colaphos*] *Colaphum infringere* is, to beat with clenched fist. Fab. A degrading injury, and suited to a low fellow. He says this in a bewailing manner, when left alone; very different from his tone above, in presence of his adversary, "ipsum istuc volo experiri." D.

47. *quando bene promeruit*] The contrary is *commeruit*. For *mereri* and *promereri* mean, to confer a benefit. Æn. vi. 664. "quique sui memores alios fecere merendo." Æn. iv. 334. "nunquam, regina, negabo Promeritam." D. ¶ 'However, now I think of it (*enim*) since he has so well deserved at my hands, be it so;' bitter irony.

48. *Age*] ¶ Taking the matter with another view, let me see if it be not my own interest; this is more soothing to him than the preceding reflection. *argentum*] This has *a* short; there are several examples in Plautus and Terence; see Ph. iii. 3. 24. H. *hariolor*] i. e. falsa conjicio et dico. Fallor, ut solent harioli, deliro; see Ph. iii. 2. 7. R. D.

49. *Ubi me*, &c.] For, once there is an agreement for the price of the girl, his remedy for the carrying of her off is precluded, and besides the money will be still due. D. *dare tanti*] ¶ That I will give her for *so much*; i. e. when I shall agree upon the price. *testes faciet*] Comp. Plaut. Curc. iv. 4. 9. "Ne facias testes: neque equidem debeo quicquam;" where Gronov. "If any person in a matter of doubt, or of probable litigation, heard his adversary imprudently saying any thing by which he might be bound or convicted, he would appeal to those present, or casually passing by, whether they had heard such words, and would give their testimony accordingly." W. ¶ The question put to the intended witness was, "Licet antestari?" (Hor. Sat. i. 9. 76.) which Schol. Acr. explains, 'licetne te teste uti.'—and the prosecutor so saying put his hand upon the witness's ear; hence Hor. ib. "Ego vero oppono auriculam."

50. *de argento, somnium*] As far as the money is concerned, the matter by procrastination and delay will vanish like a dream. Fab. Hea. iv. 2. 4. "quod de argento sperem, nihil est." R. D. *mox: cras redi*] He means that Æschinus will put him off as obstinate debtors do, saying 'mox *solvam*;' 'cras redi.' Bœc. ¶ But why should not Sannio be able to recover the money, even though Æschinus should produce evidence of the *sale*; unless he should prove also that he paid the *money*? I think that in mentioning 'witnesses of the sale' he alludes to Æschinus' threat of *liberalis causa*, which, if it were successful, would show the sale to be unlawful, and void; and thus Æschinus might baffle him as long as he pleased, holding out the *causa* in terrorem.

51. *Id*] He means 'mox'—'cras redi;' i. e. moram. D.

Verum cogito id quod res est: quando eum quæstum occeperis,
Accipienda et mussitanda injuria adolescentium est.
54 Sed nemo dabit: frustra egomet mecum has rationes puto.

ACTUS II.—SCENA 2.

SYRUS, SANNIO.

Sy. Tace, egomet conveniam jam ipsum; cupide accipiat faxo, atque etiam
Bene dicat secum esse actum. quid istuc, Sannio, est, quod te audio
Nescio quid concertasse cum hero? Sa. Nunquam vidi iniquius
Certationem comparatam, quam hæc hodie inter nos fuit:
Ego vapulando, ille verberando usque, ambo defessi sumus.

52. *eum*] ¶ Lenonis; instead of *hunc*, as if reluctant to own it.

53. *Accipienda et mussitanda*] In a base avocation, injury must often be swallowed by us, and even digested. Far. *mussitanda*] To be endured and reflected upon in silence. Virg. Æn. xii. 657. "mussat rex ipse Latinus." D. ¶ See An. iii. 2. 25.

54. *frustra egomet*] This despair prepares his mind to be satisfied with the twenty minæ. D. *has rationes*] ¶ These reasonings, as to my submitting to the ill treatment, and also to the delays in payment, are futile; for even suppose I do so, no one will give any money at all, soon or late.

Syrus, by talking to Sannio in the way of advice, and proposing to him to take ten minæ for the girl, brings him to a conclusion that he will be well content with the twenty, as almost more than he can well hope for.

1. A trochaic tetrameter.—*Tace*] Syrus coming out speaks to Æschinus within, who had ordered him to go out to Sannio and persuade him to take what had been offered. D. ¶ He is speaking in a low voice; *Tace* means, 'you need say no more, leave the rest to me;' *ipsum* is Sannio. *accipiat*] ¶ Scil. the twenty minæ.

2. iambic tetrameters.—*Benè dicat, &c.*] Express himself thankful for it; in that he shall not run the risk of losing the whole money. Mi. ¶ That he has been fairly dealt with. Accordingly, (41, 43.) Sannio says, "Meum mihi reddatur, saltem quanti emta est, Syre.—Memorem me dices esse et gratum." *Sannio*] He speaks aloud; and in flattering manner accosts him by his name; which does honour to persons of low avocations. But those in honourable employment are proud of being addressed by the title of their profession, e. g. imperator, orator, philosophus. So in the Eunuch, Thais in speaking negligently *of* the soldier says, "Audire vocem—militis;" but speaking *to* him, "salve, mi Thraso;" and afterwards a party in anger says, "miles, nunc adeo edico tibi." D.

3. *Nescio quid*] Pretending ignorance; to draw him out on the subject on which he would persuade him. D. *concertasse cum hero*] Instead of te cæsum esse; thus matching him with Æschinus, in a contest; (hence certationem *comparatam*,) that the flattery may induce his mind to rise above its natural avarice. D.

4. *Certationem*] *Certamen* is the subject matter of the contest, e. g. who shall hit the mark; who first reach the goal; Virg. Georg. ii. 530. "velocis jaculi certamina ponit in ulmo." *Certatio* is the act itself of contending. D.

5. *vapulando—verberando*] So Juv. Sat. iii. "Si rixa est, ubi tu pulsas, ego vapulo tantum." Far. *usque*] Signifying either *diu* or *multum*. D.

SY. Tva culpa. SA. Quid agerem? SY. Adolescenti morem gestum oportuit.

SA. Quî potui melius, qui hodie usque os præbui? SY. Age scis quid loquar?

Pecuniam in loco negligere, maximum interdum est lucrum. hui!

Metuisti, si nunc de tvo jure concessisses paululum, atque

Adolescenti esses morigeratus, hominum homo stultissime,

Ne non tibi istuc fœneraret. SA. Ego spem pretio non emo.

SY. Nunquam rem facies; abi, nescis inescare homines, Sannio.

SA. Credo istuc melius esse: verum ego nunquam adeo astutus fui,

Quin, quicquid possem, mallem auferre potius in præsentia.

SY. Age, novi tuum animum, quasi jam usquam tibi sint viginti minæ,

6. *Tua culpa*] Either the nominative, understanding *est*; or the ablative, understanding factum est. D. ¶ Either will suit the metre. *Adolescenti—oportuit*] For the very reason that he is a youth, and the more easily to be won in this way; *morem gerere* proprie lenonis et meretricis est. D.

7. *melius*] Scil: morem gerere. D. *os præbui*] ¶ For he said above, "plus quingentos colaphos infregit mihi." *Age, scis quid loquar*] Spoken in a familiar conciliating way; as below, "Age, novi tuum animum." Bœc. ¶ 'Come,' 'marry,' 'go to.'

8. *Pecuniam*] ¶ With emphasis; it was as to the *money*, that Syrus (6) meant he ought 'to have given the youth his own way.' *in loco negligere*] Menand. βέλτιστον οὐ τὸ κέρδος ἐν πᾶσι σκοπεῖν. Plaut. Capt. ii. 2. 77. "Est etiam ubi profecto damnum præstat facere, quàm lucrum." L. ¶ To disregard money on occasion.

9. *nunc*] ¶ For the present; and join *concessisses*. Syrus craftily does not dispute with him on the law; but admits that he had strict right on his side (*tuo jure*), and shows that he ought to have yielded up somewhat of it. *atque*] ¶ Synalœpha.

10. *morigeratus*] Similar to the expression, Acts xiii. 18. ἐτροποφόρησεν, which Guyetus thinks was formed by modern Greeks, after the phrase *morigerari* and *morem gerere*. W.

11. *istuc*] ¶ Scil. morem gessisse; and *istuc* is nominative to *fœneraret*, return to you with interest. Ph. iii. 2. 8. *Ego spem pretio non emo*] Ἀντισονομία, opposed to the sentiment, "Pecuniam in loco," &c. D.

12. *Nunquam*] ¶ Scil. if such be your maxim. *rem*] The slave naturally exhorts the procurer to pursue lucre, not integrity. D. *inescare*] Metaphor from bird catchers, who effect their purpose, by offering food as an allurement. D. Plaut. Asin. i. 3. "Hic noster quæstus aucupii simillimus est: Auceps quando concinnavit aream, offundit cibum: Aves adsuescunt. necesse est faciat sumptum, qui quærit lucrum." FAR. Plato, τὴν ἡδονὴν δέλεαρ κακῶν, 'voluptatem malorum escam' dixit; because men are taken with it, as a fish with the hook. MI.

13. *istuc*] ¶ The method you advise, scil. "Pecuniam in loco negligere." *melius*] More apt to decoy men. MI. *astutus*] ¶ For it is *astutia* to controul one's natural impulse, from motives of calculation and device.

14. *in præsentia*] ¶ Esteeming a matter of present certainty, however small, better than one of future uncertainty however large.

15. *tuum animum*] Liberalem, scil. D. ¶ Gaining upon him by flattery. *quasi jam, &c.*] As if you could not, if you chose, very well despise twenty minæ, provided you did him a service. D. *usquam*] This word is δυσερμήνευτον. Bentley would read *terunci*, as "terunci aliquid facere" occurs in Plautus; but Turnebus better considers *usquam* as a Græcism, as (in Sophocles) τοῦτον οὐδαμοῦ λέγω, nullo loco habeo. S. Read *nusquam* sint, i. e. perditæ sint, nullæ

Dum huic obsequare. præterea autem te aiunt proficisci Cyprum;—SA. Hem.
SY. Coemisse hinc quæ illuc veheres multa: navem conductam: hoc scio,
Animus tibi pendet: ubi illinc, spero, redieris, tamen hoc ages.
SA. Nusquam pedem: perii hercle. hac illi spe hoc inceperunt. SY. Timet:
Injeci scrupulum homini. SA. O scelera! illud vide,
Ut in ipso articulo oppressit. emtæ mulieres
Complures, et item hinc alia quæ porto Cyprum.
Nisi eò ad mercatum venio, damnum maximum est.
Nunc si hoc omitto, actum agam: ubi illinc rediero,

sint, μηδέν εἰσι. Comp. Eu. ii. 3. 2. Hor. Sat. ii. 5. 110. "ergo nunc Dama sodalis nusquam est?" Bo.

16. *præterea autem*] 'Αρχαϊσμὸς, for the ancients multiplied conjunctions. D. *aiunt proficisci*] He says, not *profecturum*, but *proficisci*; and not that he had heard it from one person, but *aiunt*. D.

17. *Coemisse*, &c.] Terence does not state this elsewhere; but it appears true from the confession of the procurer;—and Syrus adds *navem conductam*, showing that the matter admits of no delay. D. *hoc*] Either *hoc scio*, 'this I know;' or *hoc* (scio) *pendet* animus, meaning hac re, or hoc loco (Cyprus). D.

18. *Animus tibi pendet*] Your mind is in suspense; whether you will remain here or go to Cyprus. Metaphor from a balance in equilibrium. MI. *illinc*] ¶ From Cyprus; Syrus assumes that his suspense will be determined by his going to Cyprus. *tamen*] The force of tamen is expressed by a French version: "Vous ne laisserez pas après cela de faire vostre affaire." Several instances are to be found in Plautus. F. ¶ You will settle this affair (with Æschinus) *notwithstanding*; i. e. although late, after such a lapse of time. Syrus by the word suggests to Sannio the very difficulty which he afterwards argues with himself, "ubi illinc rediero, Nihil est; refrixerit res." It will be then a stale demand.

19. *Nusquam*] ¶ Much less to Cyprus. *pedem*] Scil. moveo, profero. MI. This is an exclamation; hence the aposiopesis. D. *illi*] ¶ Æschinus and Syrus leagued against him. *spe*] ¶ Alluding to Syrus' word "spero." The words *perii—inceperunt* are muttered aside; yet his dismay is visible to Syrus. *hoc*] ¶ This plan of carrying off the girl from me.

20. IAMBIC TRIMETERS.—*Injeci*, &c.] The procurer does not hear this; and Syrus thus shows what design he had in speaking as he has done. D. *illud vide*] This phrase is used in relating with astonishment something great or unexpected. Cic. ad Div. xvi. 5. R. D.

21. *Ut*] ¶ Quomodo. *in ipso articulo oppressit*] Literally, "hit me in the very joint." COL. *Articuli* are the finger joints; if these are confined or stiffened, the fingers are powerless. E. ¶ But these explanations do not give proper force to *oppressit*; therefore explain (with Far. and Ruhnk.) *articulo* temporis, at the critical moment, when I was to sail to Cyprus. *oppressit*] Scil. Æschinus; or, the whole affair, as he goes on to explain. D. ¶ Has overwhelmed me, taken me by surprise; so (30) "Per oppressionem ut hanc mihi eripere postulet?"

22. *alia*] ¶ Scil. emta; and join *hinc* with *porto*:—*quæ* refers to *mulieres*, as well as *alia* (negotia), but agrees in gender with the last antecedent. *porto*] ¶ The present tense; he is just setting off. *Cyprum*] The Poet has specified this island, either because it was sacred to Venus (Hor. Od. i. 3. 3. "Sic te diva potens Cypri"), or, as being a place of merchandize; Ib. i. 1. 13. "Nunquam dimoveas, ut trabe Cypria Myrtoum pavidus nauta secet mare." D.

23. *eo*] An abverb of place; to Cyprus. *Mercatus* signifies both place and time. D. ¶ The *fair*, or *market*, as held at a fixed place and time.

24. *hoc*] ¶ The business with Æschinus; to get the money. So "hoc" used by Syrus,

Nihil est; refrixerit res. 'Nunc demum venis?' —
'Cur passus?'—'ubi eras?'—ut sit satius perdere,
Quam aut nunc manere tam diu, aut tum persequi.
SY. Jamne enumerasti, quod ad te rediturum putes?
SA. Hocine illo dignum est? hoccine incipere Æschinum?
Per oppressionem ut hanc mihi eripere postulet?
SY. Labascit. unum hoc habeo: vide, si satis placet;
Potius quam venias in periclum, Sannio,
Servesne, an perdas totum, dividuum face:
Minas decem corradet alicunde. SA. Hei mihi
Etiam de sorte nunc venio in dubium miser?

18. *actum agam*] As much as to say, 'my remedy will be gone;' I shall have no chance on my return. A judicial phrase, see Eu. i. 1. 9. and comp. Ph. ii. 3. 72. "Actum, aiunt, ne agas." Bentley thinks this phrase is unsuitable here, as implying the futility iterum agendi quod actum est, whereas Sannio says "omitto," i. e. that he will do nothing now in the matter;—he corrects: "*ac tum agam*, ubi illinc rediero." But metaphorical phrases are seldom used with such *strict* reference to their origin; Sannio means, that he is now making a struggle to get the money, and that if he lets the matter sleep (*omitto*) for a length of time, it will be in vain to renew it.

25. *Nihil est*] For, nulla spes est. D. ¶ See on 18. end. On *refrixerit* comp. Eu. iii. 3. 11. *Nunc demum*, &c.] The words which may be addressed to him if, after returning from Cyprus, he should demand the money. F. Mimesis forensium. FAB.

26. *Cur passus*] ¶ Scil. Cur passus *es* rem refrigescere. *ut*] ¶ Ita ut; he comes to this conclusion.

27. *nunc*] While I ought to be sailing; *tum*, on my return. D.

28. *Jamne enumerasti*] Donatus has mistaken this. Syrus, dissembling, had given Sannio time to deliberate, after he said he would not go abroad (19); for this was the sore point which Syrus craftily touched, and the other attempted to hide. Now, after the delay, Syrus asks, 'well, have you by this time calculated what profit you will make by preferring the Cyprian traffic to the prosecuting the business with Æschinus, or vice versâ.' This is plain, because Sannio afterwards (38) says that he will forego the passage to Cyprus. BŒC. As Sannio had retired to a distance, that Syrus might not hear what he was saying, Syrus now comically asks, what he calculates upon making by his market expedition. S. ¶ Prefer Bœcler's explanation.

29. *incipere*] As if it were a great iniquity; as in Hea. "Vide quod inceptet facinus." He mentions the name of Æschinus, in the way of praise, as one whom misdeeds ill became. The wretch resorts to every expedient to get the money. D.

31. *Labascit*] He before said (19, 20) "Timet; injeci scrupulum homini;"—now "labascit;" this shows the gradual manner in which the slave's craftiness overcame the procurer's clever attempts to outwit him. BŒC. ¶ See Eu. i. 1. 98. *unum hoc habeo*] Syrus says this aloud; 'this is the only thing I can promise you, or encourage you to hope for,' namely that Æschinus (if you will take it now, before you go to Cyprus) will give ten minæ; *vide si satis placet*. BŒC. and other commentators to the same effect. ¶ I would suggest that these words, as also *Labascit*, are spoken aside, 'I have at all events gained this advantage over him,' scil. *labascere;* so the use of *habeo* in Hor. Ep. i. 2. 40. "dimidium facti, qui cœpit, habet." Then Syrus turns round to Sannio, *vide*, 'see here, if you please,—rather than run the risk as to whether you will make good the whole sum, or lose the whole,—even halve the matter.'

33. *dividuum face*] μακρολογία, for *divide*. *Dividuum* is from divisio; *dimidium* from dimensio. D.

34. *corradet*] ¶ See Hea. i. 1. 89. He intimates that Æschinus will find considerable difficulty in procuring half the sum; to show the hopelessness of Sannio being paid in full, at least within any short time. Hence the exclamation *Hei mihi!*

35. *de sorte*] *Sors* is the principal sum,

Pudet nihil? omnes dentes labefecit mihi:
Præterea colaphis tuber est totum caput:
Etiam insuper defrudat? nusquam abeo. Sy. Ut lubet.
Num quid vis, quin abeam? Sa. Immo hercle hoc quæso, Syre,
Utut hæc sunt facta, potius quam lites sequar,
Meum mihi reddatur, saltem quanti emta est, Syre.
Scio te non usum antehac amicitiâ meâ:
Memorem me dices esse et gratum. Sy. Sedulo
Faciam. sed Ctesiphonem video: lætus est
De amica. Sa. Quid, quod te oro? Sy. Paulisper mane.

as distinct from the interest. Here he means the twenty minæ. Syrus has made him believe that he is in jeopardy as to this, and thus he will now be delighted to get what he before refused. D.

37. *tuber est*] Like a mushroom, full of tumours from frequent blows. R. D. This is more than he said above (ii. 1. 46.) and with αὔξησις, and greater energy. D. ¶ As the prospect of pecuniary loss is just now more vivid.

38. *insuper defrudat*] Donatus ascribes this order of words to the avarice of the person, in adding to the other injuries the danger of the loss, as if this last were the more terrible of the two; as if the procurer would rather endure anything than loss. Bœc. ¶ *Insuper* implies that the *climax* of all is the *fraud*. *nusquam*] ¶ See Eu. ii. 2. 50. This, like "nusquam pedem" (19) is a mere pretence. *Ut lubet*] ¶ Assuming indifference, Syrus here turns to depart, having just reduced Sannio to the perplexity he had intended; and he knows that by breaking off the interview he will force him to the point of decision, and adds: "Do you desire aught, wherefore I should not be gone?" i. e. have you anything to say to me before I go?

40. *Utut*, &c.] ¶ i. e. notwithstanding all that has passed; and all the injuries done to me. *potius quam lites sequar*] Because Æschinus had said, "Nunc vide utrum vis argentum accipere, an causam meditari tuam." D. Sannio puts an honourable colour upon his concession, to dissemble his fear. As in Ph. ii. 3. 60. the old man of respectable character says: "Etsi mihi facta injuria est, verum tamen Potius quam lites secter—minas quinque accipe." Bœc.

41. *Meum*] ¶ The money which I paid; my principal. *saltem*] τὸ ἔσχατον, derived from captives asking nothing from the conqueror but *salutem*. D.

42. *Scio te*, &c.] The figure ἀξιοπιστία, to inspire confidence in his promises. Virg. Æn. iii. 602. "scio me Danais e classibus unum, Et bello Iliacos fateor petiisse penates." D. ¶ Begging of him to use his influence with Æschinus, his master, to procure the money for him; 'I have not yet had an opportunity of serving you; but it shall not be so.'

44. *lætus est*] Spoken to himself aside. D.

45. *De amicâ*] ¶ The music-girl, just obtained for him by Æschinus. Guyet rejects this line as spurious; but, as Boecler observes, it is necessary for the economy of the play; for Sannio must be detained by some pretext on the stage, until Æschinus comes out (scene 4). Therefore as Syrus sees Ctesipho here, and turns away to meet him, Sannio with the eagerness of one over-anxious, calls after him *Quid, quod te oro?* i. e. before you go, I beg of you—But Syrus puts him off, and bids him stay awhile until he shall have spoken to Ctesipho. Bœc.

ACTUS II.—SCENA 3.

CTESIPHO, SYRUS.

C. Abs quivis homine, cum est opus, beneficium accipere gaudeas.
Verum enimvero id demum juvat, si, quem æquum est facere, is benefacit.
O frater! frater! quid ego nunc te laudem? satis certo scio;
Nunquam ita magnifice quicquam dicam, id virtus quin superet tua.
Itaque unam hanc rem me habere præter alios præcipuam arbitror,
Fratrem homini nemini esse primarum artium magis principem.
S. O Ctesipho! C. O Syre! Æschinus ubi est? S. Ellum, te expectat domi. C. Hem!
S. Quid est? C. Quid sit? † illius operâ, Syre, nunc vivo. festivum caput!

Ctesipho expresses his great joy, and gratitude to his brother, for his success in obtaining the music girl for him.

1. iambic tetrameters.—*quivis*] For *quovis*. E. ¶ From even a stranger. *gaudeas*] ¶ Indefinitely; see An. i. 1. 108.

2. *Verum enimvero*] Cicero rarely uses these particles together; Sallust and Livy frequently. Sall. Cat. 2. "verum enimvero is demum mihi vivere atque frui anima videtur." R. D. Comp. Hea. ii. 3. 79. *facere*] Supply *bene*. D. *quem æquum est*] ¶ i. e. whom you might naturally expect so to do, from being a relation or friend.

3. *frater! frater!*] Virg. Æn. x. 600. "et fratrem ne desere fratrem." The former *frater* is an appellation, the latter by way of praise; and with a pause between, as if he sought a stronger word, and could find none. D. ¶ 'O brother!—brother *indeed!*' *quid*] Propter quid. D. ¶ Rather, quid te laudando dicam; *laudem* taking two accusatives; he is at a loss for *language* of praise; not subject matter. So, "Nunquam ita magnificè *quicquam dicam*." *satis certo*] ¶ Equivalent to *unum hoc* scio, elsewhere.

4. *Nunquam*] i. e. *quòd* nunquam. *id*] ¶ Scil. quod dicam; *quin* is qu. *ut non*; ita magnifice, ut non id virtus, &c.

5. *hanc rem*] ¶ This blessing, (namely) 'that no human being has a brother more highly endowed with the best qualities.' *præter alios*] Bentley conjectures *præter alias*, scil. res; as in An. i. 1. 31. 95. ¶ Ctesipho evidently does not compare one *thing* or advantage (*rem*) with other advantages; but compares *himself* with others as having a decisive advantage over them. Comp. line 6. *præcipuam*] Applied to whatever is not held in common with other persons. Liv. xlii. 31. R. D.

6. *homini nemini*] Pleonasm; as Hec. iii. 1. 1. By *artes* he means *virtutes*, as he used *virtus* before. R. D.

7. *O Ctesipho*] Syrus had seen him at first; therefore the exclamation is from joy. But *O Syre!* is spoken upon first sight of Syrus. D. *Æschinus*] Properly he at once speaks of the person towards whom he was expressing thanks. D. *Ellum*] Ecce illum; either as a pronoun, or a demonstrative adverb. Al. *Ellum?* scil. dicis; taking it for *illum*. The ancients used illum, ellum, and ollum. D. *Hem!*] Interjection of joy. H.

8. *Quid sit?*] Scil. quæris. D. ¶ The verb is in the subjunctive; as always when a person repeats a question put to him. *vivo*] Exaggerating the benefit, he does not say merely 'amicam habeo;' but *vivo*. D. *festivum caput!*] The opposite is

Qui omnia sibi post putavit esse præ meo commodo:
Maledicta, famam, meum amorem, et peccatum in se transtulit.
Nil pote supra. quidnam? † foris crepuit. S. Mane, mane! ipse exit foras.

ACTUS II.—SCENA 4.

ÆSCHINUS, SANNIO, CTESIPHO, SYRUS.

Æ. Ubi est ille sacrilegus? Sa. Men' quærit? num quidnam effert? occidi!
Nil video. Æ. Ehem, opportune: te ipsum quæro: quid fit, Ctesipho?
In tuto est omnis res: omitte vero tristitiem tuam.

"ridiculum caput." He means by this to praise Æschinus; by synecdoche, putting a prominent or important part for the whole. Others, not so well, explain the words as in praise of Ctesipho's expressions of thanks to his brother; as Eun. iii. 2. 4. "Quam venuste! quod dedit principium adveniens." D. ¶ Under the latter interpretation (not to be preferred) the words must be spoken by Syrus.

9. *sibi post putavit esse*] ¶ Literally, 'who considered all things to be of inferior moment to him (post esse sibi) in comparison with my interest.' *Esse* appears rather redundant; comp. Hec. iii. 5. 33. "Cum te postputasse omnes res præ parente intelligo." Such disinterestedness is rare; hence the adage (An. ii. 5. 16) "Omnes sibi malle melius esse, quam alteri;" it is even no uncommon thing (An. iv. 1. 4.) "Ex incommodis alterius sua ut comparent commoda."

10. *Maledicta*] Either of the procurer, or of Demea; *famam*, of the public; *peccatum*, the carrying off of the girl. D. *famam*] i. e. infamiam; for *fama* is used in each sense. R. D. *in se transtulit*] Admirable παρασκευή, leading to the mistake which Sostrata will make as to Æschinus; just as Demea has erred already, in believing that Æschinus has had an intrigue with the music girl. D.

11. *pote*] For *potis* as mage for magis, anciently. Understand *esse* or *dici*. D. *foris*] The nominative singular. D. *crepuit*] ¶ See An. iv. 1. 58.

Æschinus converses with Ctesipho upon the recent event, and then proceeds to the forum, followed by Syrus and Sannio, to arrange payment of the twenty minæ; Ctesipho goes into Æschinus' house where the music girl is.

1. IAMBIC TETRAMETERS.—*sacrilegus*] Æschinus observes haughtiness towards the procurer; and the more so, as he is himself unconcerned in the intrigue. D. Æschinus coming out pretends excessive anger, that Sannio may the more readily take what may be offered to him. E. *Men' quærit?*] The procurer little regards injury, where money is concerned; and he is even glad to hear himself mentioned, though as *sacrilegus*. D. *num quidnam effert*] The avaricious fellow naturally turns his eyes to the hands of his debtor. E. *occidi*] *Not* because he is called *sacrilegus*, but because he sees no money. D.

2. *Ehem,*] ¶ On seeing Ctesipho; for he pays no attention to Sannio until line 12. and (S. observes) he keeps at a distance from him, not to be overheard. *opportune*] Scil. venisti. D. ¶ As the tumult is now past, and his mistress safely placed in Æschinus' house for him. *quid fit*] Blandum initium est; non enim nunc interrogat. D. ¶ Implying congratulation.

3. *omnis res*] As addressing the lover, he means *amica*. Or, *omnis res* means the quarrel with the procurer, and the suspicion of Demea. D. *vero*] Redundant; or rebuking his long indulgence in sorrow. D. ¶ 'In earnest;' all being now right without a doubt. And in the same sense, I con-

C. Ego illam hercle vero omitto, qui † quidem te habeam fratrem:
O mi Æschine,
O mi germane: ah vereor coram in os te laudare amplius,
Ne id, assentandi magis, quam quò habeam gratum, facere existimes.
Æ. Age inepte, quasi nunc non norimus nos inter nos, Ctesipho.
Hoc mi dolet, nos pæne sero scisse, et pæne in eum locum
Redisse, ut si omnes cuperent, nil tibi possent auxiliarier.
C. Pudebat. Æ. Ah, stultitia est istæc, non pudor; tam ob parvulam
Rem pæne ex patria? turpe dictu: deos quæso ut istæc prohibeant.
C. Peccavi. Æ. Quid ait tandem nobis Sannio? Sy. Jam mitis est.
Æ. Ego ad forum ibo, ut hunc absolvam: tu intro ad illam, Ctesipho.
Sa. Syre, insta. Sy. Eamus: namque hic properat in Cyprum.
Sa. Ne tam quidem:

ceive, Ctesipho repeats the word after him; but giving an elegant turn to the expression, suggested by gratitude, "qui quidem te habeam fratrem," i. e. 'since at least *(quidem)* I have such a brother as you'—that is ample reason for me to banish care.

5. *coram*] *Coram* refers to the person praising, and third parties hearing; showing that the person praising does it in person; *in os* refers to the person praised, showing that the words are addressed to him. D. *Vereor*] ¶ In reference to *verecundia*, rather than *metus*.

6. *assentandi*] Supply *causâ* or *gratiâ*, often omitted by ellipsis. R. D. See Eu. ii. 2. 22. Τὸ δὲ ἐπαινεῖν παρόντα, κολακείας ἐστι. Arist. Rhet. 2. Mi. *habeam gratum*] i. e. mihi gratum et jucundum sit. R. D. Scil. tuum in me beneficium. Mi. *facere*] ¶ *Me* id facere: i. e. te laudare.

7. *inepte*] Scil. for so highly extolling what I have done for you my brother. Therefore *inepte* is in joke, from an elder brother; comp. Eu. ii. 3. 15, &c. Mi.

8. *mi dolet*] Τῷ ἰδιωτισμῷ, for *doleo*. D. ¶ He is vexed to think that his brother so long hesitated to divulge the matter to him, that the girl was on the point of being carried off to Cyprus, irrevocably, and Ctesipho perhaps driven by despair to fly his country *(ex patriâ fugere)*; shameful to be said *(turpe dictu)* when he (Æschinus) his brother had the means of saving him. *serò*] For nimis sero. B.

9. *Redisse*] Scil. rem. Hes. ii. 3. 118. B. *nil tibi possent*, &c.] Because the procurer would have sold the music girl to some other person. E.

10. *Pudebat*] Scil. fateri. D. ¶ During the progress of the intrigue. *stultitia*] It is a false shame which prevents persons in need from asking assistance of friends. Hesiod. Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. Fab. *parvulam Rem*] i. e. meretricem. D. ¶ Rather, for sake of a matter comparatively so trifling; being a mere sum of money, the price of the girl.

11. *ex patria*] In the Greek play the young man was on the point of killing himself; which Terence has softened to mere exile. D.

12. *Peccavi*] ¶ In not having confided the matter to you sooner. *Jam*] For he was otherwise a while ago. D.

13. *ad forum*] Where were the booths of money changers; comp. Ph. v. 7. 28. R. D. *absolvam*] i. e. that I may pay him the money and dismiss him. D. *intrò*] ¶ To the house of his uncle Demea, which he uses as his own, as being adopted.

14. *insta*] ¶ Urge the matter with Æschinus; scil. ut "meum mihi reddatur;" ii.

Quamvis etiam maneo otiosus hic. Sy. Reddetur, ne time.
Sa. At ut omne reddat. Sy. Omne reddet; tace modo, ac sequere hac. Sa. Sequor.
C. Heus, heus, Syre. Sy. Hem, quid est? C. Obsecro hercle hominem istum impurissimum
Quam primum absolvitote: ne, si magis irritatus siet,
Aliquâ ad patrem hoc permanet, atque ego tum perpetuò perierim.
Sy. Non fiet: bono animo es: tu cum illa te intus oblecta interim,
Et lectulos jube sterni nobis, et parari cætera:
Ego jam transacta re convertam me domum cum obsonio.
C. Ita quæso: quando hoc bene successit, hilarem hunc sumamus diem.

ACTUS III.—SCENA 1.

SOSTRATA, CANTHARA.

Obsecro, mea nutrix, quid nunc fiet? C. Quid fiat rogas?

2. 41.—and Syrus had promised, "Sedulo faciam," ib. 43. *Eamus : namque hic*] ¶ Syrus addresses Æschinus, in compliance with "insta;" but vexes Sannio by adding the reason for urgency (*properat in Cyprum*) which Sannio would rather suppress. *Ne tam*] He means that he is not in such haste to Cyprus that he will not wait till he is paid for the girl. W.

15. *Quamvis*] For *in quantum vis*. D. and Mi. ¶ i. e. 'Moreover I remain here at leisure, as long as you please.' Ruhnken explains *quamvis*, for valde, admodum; i. e. valde *otiosus*, 'moreover I remain here perfectly at leisure;' having nothing to call me hence. Or, as I prefer, explain *quamvis* as *etsi*, i. e. 'although even I remain here idle;' I am determined to stay, although I have no business to do here; or, 'even were I to remain here idle,' (taking *maneo* for *maneam*) not even procuring the money. *ne time*] ¶ Syrus knows that Sannio must go to Cyprus; and therefore from his pretending the contrary, he sees his *fear* of not being paid before he goes.

16. *ut omne reddat*] Because Syrus had proposed "dividuum face," ii. 2. 33. D. ¶ Understand *vereor* ut, i. e. ne non; see An. i. 5. 43. Or, *fac*, *vide*, ut. *tace*] See ii. 2. 1. *hâc*] ¶ To the forum, after Æschinus. *Sequor*] ¶ Quite submissive, and leaving all to Syrus.

17. *Heus*] ¶ Turning back, as he is going into the house. *Hem*] ¶ Turning round towards Ctesipho.

19. *Aliquâ*] Scil. via, or ratione. R. D. *hoc*] Scil. de rapta puella. D. *permanet*] ¶ Reach my father's ears. Fame and rumour are commonly compared to a *floating* breeze. The *a* is long in *manare*, but short in *manere*. *perpetuò*] As if he considered himself even now undone, but not *perpetuo*. D. Among the causes of disinheriting a son were, if he carried on an illicit intrigue, or assaulted a procurer. Fab.

20. *illâ*] Emphatic; as, "Daturne illa hodie Pamphilo." D.

21. *lectulos*, &c.] Comical in the slave; and observe with what pride and self importance he speaks. D.

23. *sumamus*] For consumamus. R. D. ¶ Let us devote this day to rejoicing.

A short dialogue concerning Pamphila's illness, and her good fortune in having such a lover as Æschinus.

1, a trochaic tetrameter cat.—*quid nunc fiet?*] Rather denoting anxiety, than interrogation. D. 'Prithee, good nurse, how will it go with her?' Col.

Recte edepol spero. S. Modo dolores, mea tu, occipiunt primulum.
C. Jam nunc times, quasi nunquam affueris, nunquam tute pepereris.
S. Miseram me! neminem habeo: solæ sumus: Geta autem hic non adest:
Nec quem ad obstetricem mittam, nec qui arcessat Æschinum.
C. Pol is quidem jam hic aderit: nam nunquam unum intermittit diem,
Quin semper veniat. S. Solus mearum miseriarum est remedium.
C. E re natâ melius fieri haud potuit, quàm factum est, hera:
Quando vitium oblatum est, quod ad illum attinet potissimum,
Talem, tali genere atque animo, natum ex tanta familia.
S. Ita pol est, ut dicis: salvus nobis, deos quæso, ut siet.

2. IAMBIC TETRAMETERS.—*Modò*] An adverb of time, here; and *mea tu* is blandishment; natural in women's conversation, especially when in anxiety. Æn. iv. 634. "Annam, cara mihi nutrix, huc siste sororem." D. *dolores*] 'Ωδῖνες; dolores parturientis. FAR.

3. *affueris*] Scil. parientibus. So An. iv. 4. 32. "In pariendo aliquot adfuerunt liberæ." W.

4. *non adest*] For he was engaged in the tumult about carrying off the girl; as he states, next scene. FAR.

5. A TROCHAIC TETRAMETER CAT.—*Nec*] Scil. *habeo;* Sostrata here speaks rather from over anxiety, than with good reason; for the nurse Canthara refutes all this. D.

6. IAMBIC TETRAMETERS.—

7. *semper*] This does not refer to all time, for this would be impossible; but to all days, as she said nunq. un. int. diem. D.

8. TROCHAIC TETRAMETERS CAT.——*E re natâ*] "Quando vitium oblatum est," it was better it happened from one so desirable as a husband. D. *Res nata* is a thing which happens suddenly; πρᾶγμα νεωστὶ συμβεβηκὸς or φυόμενον πρᾶγμα, a thing which happened lately. FAR. The meaning is:—Since the thing has so befallen; since the other matters are so; a formula used, when something not to be desired has happened, yet the disagreeable is accompanied by something beneficial. If we read *e re natæ* (with almost all the books, and as approved by B.) the meaning is *ex commodo filiæ tuæ*. So, e re mea, e re tua, &c. R. D.

9. *oblatum*] As being against her will. D. ¶ *per vim* is added, iii. 2. 10. *quod*] *quantum* ad illum attinet, scil. Æschinum. D. ¶ The sense and connection seems to be: "Under the circumstances (*e re natâ*) the matter could not have turned out better than it has (considering that the error was committed), especially so far as relates to Æschinus, a youth so excellent in every respect;" making *Quando vit. ob. est* as parenthetic, and connecting *quod ad il.—familia*, with preceding line in sense.

10. *Talem*] See Eu. i. 2. 81. *genere—familia*] The former refers to the living, the latter to the dead. D. These words mean the same thing, and therefore cannot occur in the same clause; for *genere* restore *ingenio*, which last is often united with *animus;* v. 3. 42. An. i. 1. 86. B. *tantâ*] ¶ *Talis* applied to the person himself in reference to his own qualities and dispositions; *tantus*, to his ancestors, in reference to rank. Virg. Æn. i. 606. "qui tanti talem genuere parentes?"

11. *salvus*, &c.] Because nothing else is to be wished for concerning him. D.

ACTUS III.—SCENA 2.

GETA, SOSTRATA, CANTHARA.

Nunc illud est, quod si omnes † omnia sua consilia conferant,
Atque huic malo salutem quærant, auxilii nihil afferant,
Quod mihique heræque, filiæque herili est: væ misero mihi!
Tot res repente circumvallant, unde emergi non potest:
Vis, egestas, injustitia, solitudo, infamia.
Hocine sæclum? o scelera! o genera sacrilega! o hominem impium!—
S. Me miseram! quidnam est, quod sic video timidum et properantem Getam?
G. Quem neque fides, neque jusjurandum, neque illum misericordia

Geta, having witnessed the carrying off of the music girl by Æschinus, and being ignorant of the real state of the case, is very much excited, and relates what he saw to his mistress, Sostrata; they naturally conclude that Æschinus, in contempt of Pamphila and his obligations to her, is intriguing with the music girl. Sostrata, in her distress, sends Geta to her friend Hegio, to relate the circumstances and procure his interference.

1. IAMBIC TETRAMETERS.—*illud*] i. e. such is the affair; such is the danger. D. *quod*] ¶ *Secundum* quod; and *si* is for etsi. *omnes omnia*, &c.] ¶ Comp. ii. 4. 7. 8. "in eum locum Redisse, ut si omnes cuperent, nil tibi possent auxiliarier."

2. *salutem*] Not *remedium*, as to the sick; but *salutem*, as to the perishing. *malo salutem*, for, contra malum s. D. ¶ Comp. An. iv. 1. 48. "Non posse jam ad salutem converti hoc malum."

3. *mihique*, &c.] Great fidelity in the slave, when he puts himself first as participating in his mistress's misfortune. This line is an example of πολυσύνδετον, as Virg. Geo. iii. 343. "omnia secum Armentarius afer agit, tectumque laremque, Armaque Amyclæumque canem, Cressamque pharetram." D. *heræque*] Scil. Sostratæ. *est*] ¶ In the sense of *contigit*, scil. malum.

4. *circumvallant*] Met. from warfare, and laying seige to a camp. Demosth. Philip. Κύκλῳ πανταχῇ μέλλοντας ὑμᾶς καὶ καθημένους περιστοιχίσεται. Fab. *emergi*] Cic. "qui semper premuntur, nunquam emergunt." D. *emergi non potest*] ¶ Impersonal; 'from which it is impossible for escape to be effected.' See An. iii. 3. 30.

5. TROCHAIC TETRAMETERS CAT.—*Vis, egestas*, &c.] These are the things which *circumvallant*. *Vis* illata; *egestas* of the girl herself (Pamphila); *injustitia* of the judges of the time; *solitudo*, being without defenders; *infamia* from those who may believe her to be a mere courtezan. D. *solitudo*] ¶ So of Glycerium, An. ii. 3. 7. "tum hæc sola est mulier," where see note. Applied to one of whom it cannot be said, (An. iv. 5. 18.) "aliquem esse amicum et defensorem ei."

6. *Hocine sæclum?*] About to complain of the man, he first accuses the times. Cic. "O tempora! o mores!" On the contrary, in other cases the times are praised: Æn. i. 605. "quæ te tam læta tulerunt Sæcula?" D. *hominem impium!*] Persons in distress turn their accusations from one object to another: Æn. ii. 745. "quem non incusavi amens hominumque deorumque?" He means Æschinus; ἠθικῶς, mentioning last the person against whom he feels most anger; so Ph. ii. 1. 1. "Itane tandem uxorem duxit Antipho:" and afterwards, "O facinus audax! O Geta monitor!" D.

7. IAMBIC TETRAMETERS.—*Me miseram!*] ¶ See this accusative accounted for. An. iv. 1. 22. *quod*] i. e. propter quod. *timidum*] Troubled; for he is not in fear, but in grief. So Plaut. Bacch. i. 1. 73. D.

8. *Quem neque*, &c.] ¶ Connected with

Repressit, neque reflexit, neque quòd partus instabat prope,
Cui miseræ indigne per vim vitium obtulerat. S. Non intelligo
Satis, quæ loquatur. C. Propius obsecro accedamus, Sostrata. G. Ah,
Me miserum! vix sum compos animi, ita ardeo iracundiâ.
Nihil est quod malim, quam illam totam familiam dari mi obviam,
Ut ego iram hanc in eos evomam omnem, dum ægritudo hæc est recens.
Satis mihi id habeam supplicii, dum illos ulciscar modo.
Seni animam primum extinguerem ipsi, qui illud produxit scelus:
Tum autem Syrum impulsorem, vah! quibus illum lacerarem modis;

the preceding "hominem impium." Geta's exclamations run on; his feelings are excited, and he does not perceive Sostrata. *fides, neque jusjurandum*] ¶ Thus it seems that Æschinus gave Pamphila his *promise*, and *oath*, not to desert her, or, that he would marry her. *neque illum misericordia*] Much elegance and force in the redundant use of *illum* (for which *ulla* has been ill suggested.) Comp. Hor. Sat. i. 9. 13. Virg. Æn. v. 457. R. D. ¶ This is a Hebraism.

9. *Repressit, neque reflexit*] *Repressit* from venturing; *reflexit* from doing it. D. ¶ The act implied is, the supposed intrigue of Æschinus with the music girl; as explained by Geta afterwards, 29. "amare occepit aliam," &c. Geta in excitement, enlarging upon the idea, uses two verbs similar in sound and import; comp. the impassioned words of Pamphilus, An. i. 5. 45, 46. "Ut neque me consuetudo, neque amor, neque pudor, commoveat, neque commoneat, ut servem fidem?" *neque quòd*] Αὐξητικῶς, showing the crime to be one not only of a husband, but of a father. D.

10. *Cui*] Understand *ei*. D. i. e. partus *ei* instabat, cui, &c. *indignè per vim*] ¶ This seems to be emphatic, implying that Pamphila, (cui indigne per vim, &c.) had higher claims upon Æschinus than a person, such as the music girl. *Non intelligo*] ¶ On account of Geta using "Repressit," &c., without explaining what the act was, or the person.

11. *Propius*] ¶ Scil. ad Getam. Sostrata and the nurse are conversing aside, as they overhear Geta's soliloquy.

13. *quàm illam*, &c.] Juv. Sat. xiii. "Vindicta, bonum vitâ jucundius ipsâ." Fab. ¶ Aristot. Rhet. ii. 2. καὶ πάσῃ ὀργῇ ἕπεσθαί τινα ἡδονὴν τὴν ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι, and the passage there cited from Homer, Ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο Ἀνδρῶν ἐν στήθεσσιν ἀέξεται. Aristotle compares the pleasure of the image of revenge presented to the mind, to that of a delightful dream. Geta here revels in the fancies he has conjured up. *familiam*] Of Demea and Micio. Fab. *dari*] This i is short also in Ph. ii. 1. 31. H.

14. *iram—evomam*] Græcè ἐμέσαι τὸν πονηρὸν χολῆς χυμόν. Comp. iii. 4. 65. Hec. iii. 5. 65. Cic. Amic. 23. "anquirat aliquem, apud quem evomat virus acerbitatis suæ." W. Met. from serpents. Fab.

15. *Satis—habeam*] *Satis habere* is, to be content, and to think that one has had satisfaction. Ph. v. 8. 40. Plaut. Most. v. 2. 43. "Si hoc pudet, fecisse sumptum; supplicii habeo satis." So Jupiter, in Lucian's Timon: ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς. Daciere has erroneously explained, "il n'y a rien, que je ne voulusse souffrir." W. ¶ Comp. An. v. 3. 32. "paulum supplicii satis est patri."

16. *Seni*] Demeæ. *animam—extinguerem*] Properly, for it is a *fire*: Virg. Æn. vi. 730. "Igneus est illis vigor, et cœlestis origo seminibus." D. *produxit*] i. e. procreavit. Hor. Carm. Sec. 17. R. D. *scelus*] ¶ Scil. Æschinum. His having begotten Æschinus would be the *cause* of this punishment; such is often the force of *qui*.

17. *Tum*] ¶ In fine, to crown all. It is to Geta a most exquisite idea, that of having at his mercy a slave, (on a par with himself) whom he is with his own hands to punish for "setting on" his master to wickedness!

Sublimem medium primum arriperem, et capite in terram statuerem,
Ut cerebro dispergat viam.
Adolescenti ipsi eriperem oculos: post hæc præcipitem darem.
Cæteros ruerem, agerem, raperem, tunderem, et prosternerem.
Sed cesso heram hoc malo impertiri propere? S. Revocemus. Geta.
G. Hem, quisquis es, † sine me—S. Ego sum Sostrata. G. Ubi ea est? te ipsam quærito:
Te expecto: oppidò opportune te obtulisti mi obviam,
Hera. S. Quid est? quid trepidas? G. Hei mihi! S. Quid festinas, mi Geta?
Animam recipe. G. Prorsus—S. Quid istuc prorsus ergo est? G. periimus:

18. *Sublimem*] ¶ See An. v. 2. 20. *medium*] ¶ By the middle; An. i. 1. 106. "mediam mulierem complectitur." *primum*] Read *Sublimem medium arriperem, et capite pronum in terram statuerem.* B. Virg. Æn. i. 115. "pronusque magister volvitur in caput." R. D.

19. AN IAMBIC DIMETER.—*cerebro dispergat viam*] Either dispergere cerebrum, or dispergere viam, might be written; the verb being of ambiguous application. Virg. Æn. iv. 664. "ensemque cruore Spumantem, sparsasque manus;" and contrariwise, ib. 512. "sparserat et latices." D. ¶Below, v. 2. 7. "cerebrum dispergam hic."

20. TROCHAIC TETRAMETERS CAT.—*Adolescenti*] ¶ Æschino; and with emphasis, for the younger the person, the more untimely the loss of his eyes, and therefore the greater the revenge. *præcipitem*] His blindness would then make the matter worse. D.

21. *ruerem*] *Ruere*, used transitively, is to impel with all one's strength. Virg. Æn. xii. 454. "ruet omnia late." R. D. See Eu. iii. 5. 51. *agerem*] Pursue, press upon. Virg. Æn. iv. 245. "illâ fretus agit ventos," i. e. pursues, so as almost to outstrip. D. *tunderem*] This passage being in the way of metaphor from warfare, read *funderem*, supplied by Guyet; for *fusi* is an epithet of *hostes*. B. *prosternerem*] ¶ i. e. level them one on top of another; as if they were mowed down, without even conflict or resistance. Hor. Od. iv. 14. 29. "Ut barbarorum Claudius agmina Ferrata vasto diruit impetu, Primos et extremos metendo Stravit humum, sine clade victor."

22. IAMBIC TETRAMETERS.—*heram hoc malo impertiri*] i. e. hujus mali participem facere. We say both, 'impertior tibi consilia mea,' and 'impertior te consiliis meis,' i. e. communicate to you my designs. Mi.

23. *quisquis es, sine me*] Geta's reply is founded on a frolicsome, but ill-natured custom, which prevailed in Greece; to stop the slaves in the streets, and designedly keep them in chat, so that they might be lashed when they came home, for staying out so long. DACIER apud COL. *sine me*] Permit me to go and acquaint my mistress. Geta says this, not yet seeing Sostrata, so great is his anger. Plaut. As. ii. 4. "Non hercle te prævideram; quæso ne vitio vertas. Ita iracundia obstitit oculis." Mi. *Ubi ea est?*] ¶ Turning himself round towards the voice.

24. TROCHAIC TETRAMETERS CAT.—*expecto*] Unsuitable here; read *expeto*, as in Cod. Academ. B.

25. *Quid festinas*] Why are you troubled. D. ¶ Rather, 'why are you in such a hurry?'—Geta, we may suppose, was turning off in haste, perhaps running, to tell his mistress, where he said *propere* above.

26. *Animam recipe*] i. e. take breath. *Anima* often has this meaning. Ph. v. 6. 29. R. D. ¶ Geta had been speaking very rapidly, and with great excitement; at the same time, probably, using violent gestures and running at intervals. *Prorsus*] ¶ Scil. *periimus*, which he afterwards adds; but

Actum est. S. Eloquere ergo, obsecro te, quid sit. G. Jam— S. Quid jam, Geta?
G. Æschinus—S. Quid is ergo? G. alienus est ab nostra familia—S. Hem!
Perii! quare? G. amare occepit aliam. S. Væ miseræ mihi!
G. Neque id occulte fert: ab lenone ipsus eripuit palam.
S. Sati'n' hoc certum est? G. Certe, hisce oculis egomet vidi, Sostrata. S. Ah,
Me miseram! quid credas jam? aut cui credas: nostrumne Æschinum?
Nostram vitam omnium, in quo nostræ spes, opesque omnes sitæ
Erant: qui sine hac jurabat se unum nunquam victurum diem,
Qui se in sui gremio positurum puerum dicebat patris;
Ita obsecraturum, ut liceret hanc sibi uxorem ducere.

he is panting for breath, and must pause. *prorsus*] ¶ Repeating his word, and eager to hear the rest of the sentence; so *jam* and *is*, below.

27. AN IAMBIC TETRAMETER.—*Eloquere*] Because what he has said is unexplained, and not understood; and the opposite of such a fault is *eloquentia*. There is more here in Geta's gestures than in his words: and his feelings are the stronger in addressing her who is chiefly affected by the misfortune. D.

28. TROCHAIC TETRAM. CAT.—*Quid is*] ¶ Scil. fecit; to which Geta does not immediately give direct answer; but afterwards does (*amare occepit aliam*). Or, *Quid is*, is a colloquial form, equivalent to, 'What of him?' *alienus*] For Æschinus had been already looked upon as Geta's master, Sostrata's son-in-law, and Pamphila's husband. D.

29. *occepit*] He speaks as of a heinous offence. D. Comp. Hea. iii. 3. 39.

30. *Neque id occultè fert*] He does not dissemble; he avows it openly. Cic. pro Cluent. 19. So on the contrary, *palam*, or *aperte* ferre. Liv. ii. 54. R. D. *ab lenone*] The act would be the more barefaced in one, qui post honestum amorem *ab lenone* amet; hoc etenim significat meretricem. D. *Ab lenone* is for *lenoni* eripuit; so Cic. pro Marcello; "arma ab aliis erepta sunt." Perhaps we may better take *ab lenone* for *ex ædibus lenonis*. R. D.

31. *Sati'n' hoc*] Great evils are not immediately believed. D. *Certe*] Read *certum*, with Faern, that the reply may suit the question. B. ¶ Join "Certe vidi." *hisce oculis*] Δεικτικῶς, he adduces the surest testimony; "Pluris enim est oculatus testis unus, quam auriti decem." Plaut. Truc. ii. 6. FAR. *vidi*] ¶ Scil. ab lenone ipsum eripere. *Ah*,] Weeping. D.

32. IAMBIC TETRAMETERS.—*quid credas jam? aut cui*] No confidence in either things or persons; more briefly, Virg. Æn. iv. 373. "nusquam tuta fides," i. e. nec in re, nec in persona. D. *nostrumne Æschinum?*] There is something extremely touching in this manner of speaking. The turn of phrase in which Desdemona (in Shakspeare's Othello) pleads for Cassio, is a good deal similar: "What? Michael Cassio? That came a wooing with you, and many a time," &c. COL. *Æschinum*] ¶ Scil. hoc fecisse: or, ab lenone eripuisse.

33. *Nostram vitam omnium*] ¶ Syllepsis, *omnium* agreeing with *nostri*, the genitive, to which *nostram* is equivalent; see An. i. 1. 20. *spes opesque*] These words are often joined; Ph. iii. 1. 6. and Cort. on Sall. Cat. 21. R. D. *sitæ*] Positæ. D. ¶ 'Are centred;' Virg. Æn. i. 646. "Omnis in Ascanio cari stat cura parentis."

34. *jurabat*] ¶ Imperfect; he did this frequently; *hac* is Pamphila, as *hanc* in 36. The order is, 'se sine hac nunquam unum diem victurum.'

35. *in sui gremio—patris*] The Græcians, as soon as they had a child born, immediately put it on the grandfather's knee if he were living. Phœnix, in the ninth Iliad, says that his father loaded him with curses, and invoked the Furies, conjuring them that no

G. †Hera, lacrymas mitte: ac potius, quod ad hanc rem opus est porro, consule;
Patiamurne, an narremus cuipiam? C. Au, mi homo, sanusne es!
An hoc proferendum tibi videtur usquam esse? G. Mi quidem non placet.
Jam primum, illum alieno animo a nobis esse, res ipsa indicat.
Nunc si hoc palam proferimus, ille inficias ibit, sat scio.
Tua fama, et gnatæ vita in dubium veniet. tum si maxime
Fateatur, quum amet aliam, non est utile hanc illi dari;
Quapropter quoquo pacto tacito est opus. S. Ah, minime gentium:

child of his son might be placed on his knees. Il. ix. 454. Πολλὰ κατηρᾶτο, στυγερὰς ἐπεκέκλετ' ἐριννῦς, Μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν, Ἐξ ἐμέθεν γεγαῶτα. This custom did not prevail among the Romans: our author, notwithstanding, as he translated his play from the Greek, judiciously preserves that usage. Dacier apud Col. *patris*] Scioppius, in Auct. Gram. phil. p. 55. reads: *dicebat: patres Ita obsecraturum*, &c. adding, that Æschinus had two *patres* to be entreated, Micio and Demea. With this agrees Fabricius. But it seems unnatural that Æschinus should have spoken of beseeching *both;* and in iv. 4. 20. he alludes to one only, "Non me hanc rem patri, Utut erat gesta, indicasse?" Bœc.

37. *lacrymas mitte*] So Virg. Æn. xii. 156. "Non lacrymis hoc tempus, ait Saturnia Juno;" meaning that it is not the occasion for tears, but for counsel. D. *ac potius*] Leave what has been done already, and let us see what is to be done now. Far. *porro*] In reliquum, deinde, in futurum. D. See An. iv. 3. 16. *consule*] i. e. delibera. Al. *prospice*, not so well. B.

38. *Patiamurne*] Scil. quòd Æschinus amare cœpit aliam. Mi. ¶ In the sense of *feremus;* with silent submission. She raises a double question, 'shall we tell it to any one,' which implies, 'and to whom?' *sanusne es*] Natural in one of the nurse's grade, to advise dissimulation. D.

39. *Mi quidem*] ¶ With emphasis, 'to me at least;' not yet knowing Sostrata's opinion, but desiring to guide her.

40. *Jam primùm*] ¶ 'Now in the first place;' a usual way of beginning an argumentative sentence. The purport of his argument is this:—'The *fact* of his estrangement is self-evident; the case being so, if we expose this affair (the carrying off of the girl) *and he deny* his obligations to your daughter, your own reputation and your daughter's position in life will be brought into question without gaining any advantage; but even *supposing he acknowledges* those obligations, and express readiness to fulfil them, a marriage with Pamphila will be a mockery, while he loves another; therefore in either case *(quoquo pacto)* whether he denies or acknowledges, the exposure would be unwise *(tacito est opus)*.' The arrangement of words in the mouth of the slave is, naturally, obscure; but the whole is based on the hypothesis in line 40, which the reader knows is a false one; and for that very reason the subsequent exposure of the affair (to Hegio) leads to happy results. That *inficias ibit*, and *Fateatur* refer to the connexion with Pamphila, and not to the affair of the music girl, is plain from line 49.

41. *inficias ibit*] From *facio* comes *inficior*, deponent, signifying 'to deny;' whence the noun *inficias*, found in the accusative plural only, and only in connexion with *ire*. Mi. ¶ Perhaps to be explained qu. *ad* inficias ire; *to resort to* a denial. Probably a technical phrase belonging to the law; as Geta seems here to contemplate a suit to compel Æschinus to marry her whom he had seduced; accordingly Sostrata says (49) *testis*, &c.—*Ire* is used in a like sense Hea. iii. 1. 78. "ibit ad illud ilico, Quo maxime apud te se valere sentiet."

42. *Tua*] ¶ As being necessarily connected with that of your daughter. Accordingly Sostrata below (51) considers the exculpation of herself and her daughter together, "illâ aut me indignam." *vita*] Ut alibi, *le repos, l'honneur*. F. ¶ Then *in dubium veniet* would be explained 'will be endangered;' not so well. See the note on 40. *maximè*] ¶ Ever so frankly.

43. *non est utile*] ¶ i. e. *nefas* est or esset; see An. i. 5. 53. and Hec. i. 2. 76.

44. *minimè gentium*] i. e. *nequaquam*

Non faciam. G. Quid agis? S. Proferam. G. Hem! mea Sostrata, vide quam rem agas.
S. Pejore res loco non potis est esse, quam in quo nunc sita est.
Primum indotata est: tum præterea, quæ secunda *ei* dos erat,
Periit: pro virgine dari nuptum non potest. hoc relliquum est,
Si inficias ibit, testis mecum est anulus, quem amiserat:
Postremo quando ego conscia mihi sum, a me culpam esse hanc procul;
† Neque pretium, neque rem ullam intercessisse, illâ aut me indignam, Geta; ex-
periar. G. Quid *istic*? accedo ut melius dicas. S. Tu quantum potes

opus est tacere. The addition of *gentium* is not necessary for signification, but is for ornament; as nusquam *gentium*, *terrarum*, *locorum*. Mi.

45. *Non faciam*] For *non tacebo;* as if silence were an action. So we say an advocate *male fecisse*, when he has been silent. D. Comp. Hec. ii. 1. 23.

46. *Pejore res*, &c.] A reason for not fearing. D.

47. *indotata*] Alluding to her poverty. D. ¶ She here proceeds to prove that nothing could make matters worse than they are. *secunda ei dos*] Scil. dari pro virgine nuptum. D. *secunda*] Pudor, quæ secunda dos, vel potius prima; so Alcmena in Plaut. Amphitr. ii. 2. 209. "Non ego illam dotem mihi duco esse, quæ dos dicitur; Sed pudicitiam, et pudorem." Fab.

48. *pro virgine*] i. e. virgo. Aut, nec *virgo* nec *pro virgine* nubere potest; non *virgo*, quia vitiata est; non *pro virgine*, quia res diffamata est. D. *hoc relliquum est*] ¶ There is this resource,—if he will disclaim,—*the ring*, &c. i. e. even supposing the worse of the two consequences (*inficias ire* and *fateri*) to happen from the exposure of the matter.

49. *testis mecum*] Either 'pro me testis,' or 'anulus et ego testes sumus.' D. Anulus est penes me, testis, Pamphilam ab Æschino esse violatam. Comp. Eu. iii. 3. 9. where, according to Donatus, "mecum" means penes me. W. ¶ Then the meaning would be: 'I have *a* ring as witness;' but explain:—a witness with me (i. e. on my side) is—*the* ring, which he had lost.' The ring would *attest*, in favour of Pamphila's reputation among her friends, that a pledge of marriage had been given; or rather, with view to a lawsuit to compel marriage, that she had been seduced.

50. *culpam—hanc*] ¶ Culpam hujus rei; see 42.

51. *neque rem ullam*] e. g. internuncium, pactum clam, aut promissum. D. *experiar.*] Scil. jure or actione. i. e. I will cite him to justice. Cic. pro Coel. 8. R. D. ¶ Or perhaps; 'I will make the experiment' of making the affair known. Thus admitting that there is some risk in taking this step, which however consciousness of integrity prompts her to incur: and accordingly Geta replies, "accedo ut melius dicas."

52. *Quid istic?*] Reluctant acquiescence; qu. quid hîc resistam? D. *accedo ut melius dicas.*] Madam Dacier explains: *Ah qu' allez vous faire? je vous en prie changez de sentiment.* Echard says much to the same purpose, *D'ye think so? Pray think on't again.* Cook has it, *How? let me advise you to think better of it.* Westerhovius supposes Sostrata to have seemed angry with Geta, and therefore explains *ut melius dicas* to signify *ut bona verba loquaris—that you may speak mildly.* Patrick supposes an ellipsis, and supplies it thus: *Accedo* tibi, *ut* qui *melius dicas—I submit to you, as you seem to speak with more justice.* All these interpretations are founded on the supposition that *melius* is the accusative governed by *dicas.* I have no doubt but that *melius* is here used adverbially, which will lead us to this easy construction,

Abi, atque Hegioni cognato hujus rem omnem narrato ordine.
Nam is nostro Simulo fvit summus, et nos coluit maxime.
G. Nam hercle alius nemo respicit nos. S. Propera tu, mea Canthara,
Curre: obstetricem arcesse, ut quum opus sit, ne in mora nobis siet.

ACTUS III.—SCENA 3.

DEMEA, SYRUS.

D. Disperii! Ctesiphonem audivi filium
Unà affuisse in raptione cum Æschino.
Id misero restat mihi mali, si illum potest,
Qui alicui rei est, etiam ad nequitiam abducere.

Accedo, melius ut dicas;—I agree, that you may better tell it; implying Geta's coming into her opinion on the point in dispute. Col. ¶ This view seems correct. Bentley explains:—'I acknowledge that you say better.' To shorten the line for scansion, he suggests *cedo* for *accedo*.

54. *Simulo*] The girl's father; the name is a diminutive from *Simus* or *Simo*. D. ¶ He was Sostrata's husband; hence *nostro;* on *summus* see Eu. ii. 2. 40. Donatus says that the person applied to in Menander's play, was Sostrata's brother.

55. *Nam*] ¶ The force of *nam* is, either,—He is your friend indeed, *for*, &c. or, repeating the *nam* of Sostrata, and giving this as a further reason for "telling the matter to Hegio;"—you must tell it to *him, for* no one else has any regard for us. See An. ii. 2. 24. *tu*] ¶ Geta has just started on the errand to Hegio.

56. *ne in morâ nobis siet.*] Compare An. ii. 5. 13. iii. 1. 9. D.

Demea, uneasy concerning Ctesipho, comes in search of him, and meets with Syrus, who assures him (contrary to the fact) that Ctesipho is in the country, and confirms his former delusion, that the youth is unconcerned in the affair of the music girl. The slave having thus relieved Demea's anxiety, goes on to humour his satisfaction and self-conceit.

1. iambic trimeters.—*Disperii*, &c.] Here it appears that men of extreme strictness and austerity are objects of either ridicule or dislike, wherever they go.—We may imagine how much Demea will be moved, when he shall learn the true facts, finding him so excited from a mere suspicion. D. *filium*] Hence the cause of his saying *Disperii*. D.

2. *affuisse*] ¶ Was present, aiding and abetting; so he says of Syrus, v. 9. 10. "hic adjutor fuit." *raptione*] *Raptus* is violence or injury; *raptio*, the perpetration of it; *rapina*, the profit or booty arising. Far.

3. *misero*] ¶ Wretched already in my son Æschinus; *restat*, 'is yet in reserve' for me, as the climax. *potest*] For he has no doubt of Æschinus' *inclination* to do so. D.

4. *alicui rei est*] For he said concerning Ctesipho, above, "non fratrem rei dare operam videt? ruri esse, parcum ac sobrium." D. Al. *alicujus rei est*, on which Ruhnken: "is profitable, good and useful. So *nullius rei esse* means, to be useless." The dative means much the same; comp. Hor. Sat. i. 2. 52. "nec sibi damno Dedecorique foret." *etiam*, &c.] ¶ The force of *etiam* is:—'seduce him, who is *alicui rei*, not merely to useless-

Ubi ego illum quæram? credo abductum in ganeum
Aliquo: persuasit ille impurus, sat scio.
Sed eccum Syrum ire video: hinc scibo jam, ubi siet:
Atque hercle hic de grege illo est: si me senserit
Eum quæritare, nunquam dicet carnifex.
Non ostendam me id velle. S. Omnem rem modo seni,
Quo pacto haberet, enarramus ordine:
Nil vidi quicquam lætius;—D. Pro Jupiter!
Hominis stultitiam! S. Collaudavit filium;
Mihi, qui id dedissem consilium, egit gratias;—
D. Disrumpor. S. Argentum adnumeravit ilico:
Dedit præterea in sumtum dimidium minæ:
Id distributum sane est ex sententia. D. Hem!

ness, but *even to depravity;*' taking *nequitiam* in the sense of *nequitiem*. The Bembine has, *etiam eum ad nequitiem adducit*. — *abducit*] *Ducimus* volentes; *abducimus* invitos. D. ¶ Or, *abducit*, qu. a rectâ viâ, in reference to "alicui rei."

6. *persuasit*] *Suademus* facilia, *persuademus* difficilia. Et *suadere* facientis est, *persuadere* perficientis. D. *impurus*] Terence puts this word for *improbus*. All this is in excuse for Ctesipho. D.

7. *eccum*] See Hea. ii. 3. 15. *ire*] For *venire*, see Eu. ii. 3. 13. *scibo jam*] ¶ See Eu. iv. 4. 59.—From Syrus I shall 'ascertain *at once*,' without the delay of *seeking* Ctesipho; 5. "quæram."

8. *Atque hercle*] The figure ἐπανάληψις. D. ¶ Correcting himself; he will not accost him on the matter at once (*jam*), or evince eagerness (*quæritare*) on the matter. *grege*] See Eu. v. 8. 54. *illo*] ¶ i. e. eorum qui 'affuerunt in raptione;' or, qui 'ad nequitiam' abducunt.

9. *dicet*] ¶ Scil. 'ubi siet' Ctesipho.

10. *id velle*] ¶ That I want him to tell. *Omnem rem*] Syrus seems to say this to vex Demea, whom he pretends not to see. W. ¶ By *rem* he means, the abduction of the music girl. *seni*] ¶ To Micio; with whom Æschinus, Syrus, and Sannio had met at the forum, or on their way thither; see ii. 4. 13. &c.

11. *Quo pacto haberet*] ¶ Scil. *se*, which is in Zeune's text; see An. ii. 3. 4. Here there is reference chiefly to the fact of the girl having been obtained for *Ctesipho*, which they fully explained to Micio. Hence his joy (*lætius*) at finding Æschinus innocent, and Demea in error.

12. *Nil—quicquam*] Parelcon. D. See, however, An. i. 1. 63. *lætius*] ¶ Enallagè of gender; comp. Hea. ii. 3. 14. "quid sene erit nostro miserius?" and n. *Pro Jupiter*] ¶ Astonished that Micio should be *glad* upon hearing "omnem rem," which Demea imagines to comprise nothing but the disgrace of Æschinus.

13. *Collaudavit*] Not merely, non accusavit. D. ¶ He praised Æschinus for having so signally aided Ctesipho at the risk of his own reputation; as described by Ctesipho, ii. 3. 9, 10.

14. *id—consilium*] ¶ We may suppose that Syrus advised Æschinus more or less in the whole affair, but especially in the point of *buying* the girl from Sannio. So Demea says of him, v. 9. 10. "hodie in psaltria hac emenda, hic adjutor fuit, Hic curavit."

15. *Disrumpor.*] He is excited by "egit gratias." The height of his anger is reserved to this. D. *Argentum*] The twenty minæ for the music girl. Plaut. Merc. i. 1. 88. "Talentum argenti ipsus sua annumerat manu." W. ¶ He gave the sum in *silver*, not merely a writingfor it; and *on the instant*, (*ilico*): thus his praise and thanks were genuine. *adnumeravit*] scil. Sannioni. FAB. ¶ Not so; see iv. 4. 19.

16. *in sumtum*] i. e. unde sumtum faceremus. D. ¶ This was a gift to Syrus himself *to spend* as he pleased.

17. *distributum*] Laid out upon various things. D ¶ With this he bought "Con-

Huic mandes, si quid recte curatum velis.
S. Ehem, Demea, haud aspexeram te: quid agitur?
D. Quid agatur! vestram nequeo mirari satis
Rationem. S. Est hercle inepta, ne dicam dolo, atque
Absurda. Pisces cæteros purga, Dromo:
Congrum istum maximum in aqua sinito ludere
Paulisper: ubi ego venero, exossabitur:
Prius nolo. D. Hæcine flagitia? S. Mihi quidem non placent:
Et clamo sæpe.—Salsamenta hæc, Stephanio,
Fac macerentur pulchre. D. Di vestram fidem!
Utrum studione id sibi habet, an laudi putat

grum," "pisces cæteros," and "salsamenta," mentioned presently. Comp. 66. "pisces *ex sententia* Nactus sum."

18. *Huic mandes*] The irony of rising anger; on account of "ex sententia;" and Demea means that the money was squandered. Ph. ii. 1. 57. "Bone custos, salve, columen vero familiæ." D. The same phrase occurs Ph. iv. 4. 8. taken from Plaut. Asin. i. 1. 107. "Eidem homini, si quid recte curatum velis, mandes." L.

19. *Ehem,*] ¶ Turning round, as if surprised. *Quid agitur?*] By way of courteous salutation; so, v. 5. 2. "O Syre noster, salve; quid fit? quid agitur?" D.

20. *vestram*] ¶ Of you and the family to whom you belong; meaning Micio and Æschinus. *mirari*] Things very evil are also *mira;* thus *mirari* meaning, to abhor, to censure; and all *ratio* must be *good;* but he here applies the term *ἰδιωτικῶς*, to what is *bad*. D. ¶ Rather explain, your *system*,—the principle on which ye act,—is most extraordinary.

21. *ne dicam dolo,*] Ne mentiar; ut *sedulo* dicam. D.

22. *Absurda*] *Ineptum* is what is merely foolish; *absurdum* is a thing not only foolish, but repugnant to itself. He uses *inepta* in reference to Æschinus; *absurda*, to Micio. D. ¶ Syrus here professes to acquiesce in Demea's sentiment; yet so as to irritate, calling the system merely *inepta* and *absurda*, which Demea considers iniquitous and ruinous; wherefore (perhaps) he exclaims, *Hæcine flagitia?* scil. inepta et absurda tantùm dicis?—Syrus treats the subject so lightly as to interrupt more than once (22. and 26.) by calling to the underlings about the *fish* and viands; exhibiting also a petty lordship over the menials in his master's house. *cæteros*] Showing the abundance of fish, as if he himself had cleansed some. E. ¶ Rather *ὕστερον πρότερον*, as if he said, *Congrum* sinito ludere,—pisces *cæteros* purga.

23. *maximum*] Διαστολή: because there were others *not* maximi. D. ¶ Syrus had, upon leaving the house (ii. 4. 20.) desired preparations for a feast, and promised to return with the meats; "Ego jam, transacta re, convertam me domum cum opsonio." *in aqua—ludere*] Thus it appears he has made a good market, having bought fish alive. D. Plaut. Aul. ii. 9. 1. "Dromo, desquama pisces: tu Machærio Congrum, murænam exdorsua, quantum potes; Atque omnia, dum absum hinc, exossata fac sient." W.

25. *Prius nolo*] Scil. purgari eum. He speaks haughtily, with authority; not, non oportet, but *nolo*. D. ¶ *Nolo*, scil. ut exossetur. The fish was to be kept alive to the last moment; thus more dainty when served. Such culinary minutiæ are now of greater moment to the slave than is Demea's philosophy! So, below, *macerentur* and *pulchre*, adding dignity to the subject. *Hæcine flagitia*] ¶ See on 22. or supply *fieri* decet; as below, 36. *Mihi quidem*] This he addresses to Demea; and observe with what self-sufficiency. D.

26. *clamo*] Clamando objurgo; comp. iv. 7. 9. R. D. *Salsamenta*, &c.] *Salsamenta* means either salted fish, or bacon. Through the whole play there is a tendency to irritate Demea to anger; except at the close, where he changes his manners. Therefore Syrus is here presented to him, affecting grandeur, as a luxurious and licentious servant: with the consideration also that he is the attendant of young men. D.

28. *Utrum studione*] By tmesis for *utrumne studio;* iv. 5. 28. "Quid illam

Fore, si perdiderit gnatum? Væ misero mihi!
Videre videor jam diem illum, quum hinc egens
Profugiet aliquo militatum. S. O Demea,
Istuc est sapere, non quod ante pedes modo est
Videre: sed etiam illa, quæ futura sunt,
Prospicere. D. Quid? *Istæc* jam penes vos psaltria est?
S. Ellam intus. D. Eho, *an* domi est habiturus? S. Credo; ut est
Dementia. D. †Hæcine fieri? S. Inepta lenitas
Patris, et facilitas prava. D. Fratris me quidem
Pudet pigetque. S. Nimium inter vos, Demea, ac
Non quia ades præsens dico hoc, pernimium interest.
Tu, quantus quantus, nil nisi sapientia es:

ni abducat," for *quidni*. R. D. ¶ Demea seems to attribute the approaching ruin (as he conceives) of Micio's adopted son to one or other of two causes; either, that Micio has actually wrought that ruin himself, as making it his direct aim and *study;* or, has merely permitted its progress, under a notion that it will redound to his *praise* (as a liberal and indulgent father.) *id*] ¶ Scil. si perdiderit gnatum.

29. *gnatum*] With great feeling, he does not name *Æschinus*, or add, *whose* son. D. *Væ misero*] This means what he said above, i. 2. 57. "Ægre est: alienus non sum." D.

30. *Videre videor*] An elegant phrase, and familiar with Cicero. Cat. iv. 6. "videor mihi hanc urbem videre uno incendio," &c. R. D.

31. *Profugiet*] To serve in the army of a foreign power, e. g. the Persian, was not dishonourable. Menedemus (Hea. i. 1. 60.) in Asia "simul rem et gloriam armis" repperit; therefore *profugiet* means,—his resources being squandered away, he will have no other plan or resource left than, ut *profugus* militet. S.

32. *Istuc est sapere*] The crafty fellow puts forth wise sayings, flattering the old man, and by extolling him for foresight, he leads him to arrogance, and consequently to error. Far. *ante pedes*] i. e. what is present. Cic. Orat. iii. 40. Cort. on Sall. Cat. 16. R. D. Cic. ii. Div. "Quod est ante pedes nemo spectat, cœli scrutantur plagas." So of Thales it was said that while contemplating the stars he fell into a pit. Far.

33. *sed etiam illa*] Flattery is the more ridiculous, when one is most praised on account of matters in which he is most deficient. D. ¶ Demea has not even *seen* Ctesipho's intrigue, now enacting as it were *ante pedes;* much less did he *foresee* it before it happened (*illa, quæ futura sunt.*)

34. *Istæc*] ¶ With aversion. *vos*] See 20. "vestram."

35. *habiturus*] ¶ Scil. Æschinus psaltriam. *ut est Dementia*] See on Eu. iii. 3. 19. "ut est audacia."

36. *fieri*] ¶ Scil. flagitia decet; or, possunt apud fratrem.—*flagitia* is added in some copies. *lenitas*] *Lenitas* in permitting; *facilitas* in forgiving; as some explain; but I think *facilitas* refers to Æschinus, to whom *facilitas* is given in licentiousness. D. ¶ However, comp. Eu. v. 8. 18. "patris festivitatem et facilitatem." and below, v. 9. 29. "te isti *facilem* et festivum putant," spoken to Micio.

37. *prava*] *Pravum* is what injures the doer; *malum* injures others merely. D.

38. *Pudet*] In reference to the *disgrace* involved in the matter; *piget* refers to *grief* for the loss and misfortune. D.

39. *Non quia*] ¶ For τὸ ἐπαινεῖν παρόντα, κολακείας ἐστι. By thus pretending not to flatter, he prepares him to receive the grossest adulation; and takes him upon his chief point of weakness, in making comparison between him and his brother Micio as to their respective systems in the education of youth.

40. *quantus quantus*] i. e. quantuscunque. Ph. iv. 7. 10. So quisquis for quicumque, quodquod for quodcunque (in the decline of the language), qualis-qualis for qualis cunque. R. D. *nil nisi sapi-*

*I*lle, somnium. sineres vero illum tu tuum
Facere hæc? D. Sinerem illum! aut non sex totis mensibus
Prius olfecissem, quam ille quicquam cœperit?
S. Vigilantiam tvam tu mihi narras? D. Sic siet
Modo, *ut* nunc est, quæso. S. Ut quisque suum vult esse, ita est.
D. Quid eum? vidistin' hodie? S. Tvumne filium?—
Abigam hunc rus.—Jam dudum aliquid ruri agere arbitror.
D. Sat*in*' scis ibi esse? S. Oh, qui egomet produxi;—D. Optime est.
Metui ne hæreret hic. S. atque iratum admodum.
D. Quid autem? S. Adortus jurgio fratrem ap*u*d forum
De psaltria *i*stac. D. Ai'*n*' vero? S. Vah, nil reticuit.

entia] You are not *sapiens*, but *sapientia;* he is not *somniculosus*, but *somnium*; hyperbole. D. ¶ 'You, from head to foot, are nought but wisdom's self.'

41. *somnium*] i. e. a man vain and stupid. Petron. "phantasia non homo." R. D. ¶ As if he were in a perpetual *dream* or trance, insensible to what is doing around him; accordingly Syrus goes on to show that Demea has his wits about him (*sineres vero*, &c.), and contrasts his *vigilantia* (44).

42. *sex totis mensibus*] A certain number for an indefinite; *totis*, i. e. full, not a day less. Eu. ii. 2. 46. "Sex ego te totos, Parmeno, hos menses quietum reddam." D. and E.

43. *olfecissem*] ¶ The old man got credit from Syrus for *foreseeing* (34) coming events; but he flatters himself that before sight is possible, the thing not being even inchoate (*cœperit)*, he can *scent* it! See on 33.

44. *tuam*] ¶ *yours*,—as contrasted with Micio's supineness. *tu mihi*] ¶ To me who know you so well, and must be aware of your extraordinary powers. Comp. Eu. v. 8. 23. *Sic siet*] He does not say *who;* but look to the argument, and you will laugh at Demea wishing this. D.

45. *Ut quisque*] According as a man has fashioned his child by education, such shall he find him. I do not think this philosopher from the kitchen uses these words in the sense of Seneca: "Putet se innocentem civitas, erit." Fab. ¶ Perhaps sarcasm is couched under the proverb as applied here: Good *intentions* are quite enough in educating youth; one need only *wish* the thing, and although he take no steps, or take false ones (as you do) to attain it, the son must be (as yours!) a paragon.

46. *Quid eum*] ¶ Scil. Quid *quoad* eum *narras?* What of him? meaning Ctesipho, the person naturally suggested by Syrus' preceding remark. Perhaps the accusative is proper, as he is about to say *vidistin'* eum; comp. Hea. v. 1. 77. *Tuumne filium*] He dwells on the question, while he is thinking what answer he will give. D.

47. *Abigam*] This he says aside; and *abigam* as if the object were a beast; whence *abactores*. Cic. Verr. i. 10. "Equarum greges istum abigendos curasse." D. *Jamdudum*, &c.] This is aloud. D. *aliquid ruri agere*] More than 'illic esse;' he wishes to speak in his praise; and *agere* properly, for hence *ager*. D. ¶ This is ludicrous, when Ctesipho is in Micio's house, within hearing, according to Syrus' suggestion, ii. 4. 20. "tu cum illa te intus oblecta interim."

49. *hæreret*] The metaphor in a word implies excuse for Ctesipho, and censure of Æschinus; for a bird *hæret*, against its will, when caught treachourously with birdlime. D.

50. *Adortus*] *Aggredimur* from a distance; *adorimur*, from ambush, and close at hand. D. ¶ Accordingly, 53. "de improviso." *Adortus* scil. *est*, found in some copies.—This account is a fabrication of Syrus on the moment. Afterwards in allusion to this scene he says to Ctesipho, iv. 1. 19. "Laudarier te audit libenter: facio te apud illum deum: Virtutes narro."

51. *psaltriâ istac*] Imitating the old man's words; 34. "Istæc—psaltria." D. *nil reticuit*] The younger brother did not

Nam ut numerabatur forte argentum, intervenit
Homo de improviso: cœpit clamare, 'O Æschine!
Hæcine flagitia facere te? hæc te admittere
Indigna genere nostro?' D. Oh, lacrymo gaudio.
S. 'Non tu hoc argentum perdis, sed vitam tuam.'
D. Salvus sit: spero, est similis majorum suûm. S. Hui!
D. Syre, præceptorum plenus istorum ille. S. Phy!
Domi habuit unde disceret. D. Fit sedulo:
Nil prætermitto: consuefacio: denique,
Inspicere, tanquam in speculum, in vitas omnium

spare the elder; nor suppress anything proper to be said. D.

52. *fortè*] ¶ It *happened* that the twenty minæ were being counted down when Ctesipho came up. Syrus would persuade him that but for this *accident*, rendering concealment by Æschinus impossible, Ctesipho would never have even known concerning the music girl. *intervenit*] ¶ Præsens historicum.

55. *lacrymo gaudio*] Immoderate joy, especially in parents, produces tears. D. Eurip. Herc. Fur. χαρμοναὶ δακρύων ἔδοσαν ἐκβολάς. Plaut. Stich. iii. 2. 13. "Ut præ lætitia lacrymæ prosiliunt mihi." See Serv. on Virg. Æn. v. 343. "lacrymæque decoræ." L. ¶ Syrus describes this, iv. 1. 20. "homini ilico lacrymæ cadunt, Quasi puero, gaudio." Hom. Il. vi. δακρυόεν γελάσασα.

56. *Non tu*, &c.] This figure of oratory is called δεινότης, by which it is shown that the thing done is one of no trivial nature. D. *hoc*] ¶ i. e. *in* hoc *negotio;* or rather 'hoc argentum' by an elegant idiom;—this is a sacrifice not of mere silver, but of your very life; *vitam*] i. e. reputation, without which life is worthless. *Vita* and *fama* are often used as if nearly synonymous; Hor. Sat. i. 4. 118. "vitam famamque tueri Incolumem." Shaksp. Othell. "my reputation! I have lost the immortal part, sir, of myself."

57. *spero, est*] Read *spero, erit;* shortening the *i;* for *hope* has reference to the future, not the present. B. Al. *Salvus sit, spero: est*, &c. *Hui!*] As if himself astonished at what he relates. D.

58. *istorum*] Such as you mention, scil. "Non tu hoc," &c. D. *Phy!*] ¶ What wonder?—The slave sees the old man's vanity, fishing for praise by mentioning the *precepts;*—he feeds the passion.

59. *Domi habuit unde disceret.*] Scil. te auctorem, a great preceptor and example. Cic. Acad. ii. "Domi nobis ista nascuntur." Far. A proverb, applied to those who are not obliged to derive from strangers. R. D. Sidon. Apoll. Ep. vii. 2. "ut proverbialiter loquar, domi habuit unde disceret." L.

61. *tanquam in speculum*] In mentioning a *mirror*, when he speaks of looking into the lives of others, perhaps he refers to the object of looking into a mirror, not to the effect; the object being the improvement of the appearance; the effect, the reflection of the person. D. Socrates advised handsome youths to consult the mirror, and thus fashion themselves; Plato bade the drunken and angry to view themselves in the glass, that seeing the deformity, they might shun the vices. Comp. Horace, Sat. i. 4. 105. citing the warnings and examples given him by his father, what he should follow, and what shun. Far. ¶ In the figure, here, the *lives* evidently answer to the *mirror;* and the meaning, I think, is that the *lives* (i. e. conduct through life) represented the persons, just as the *mirror* did the objects presented to it. Then, by looking into the *lives*, Ctesipho would see the *persons* imaged forth, and would from those persons adopt an example for himself (*ex aliis sumere ex. s.)* Thus Demea takes credit for so lucidly exposing the lives to his son that he could therein see men in their proper characters, good and bad, as clearly as one may objects in a glass, the father holding up as it were 'the mirror to nature,' and pointing to the images there; "*Hoc* facito,"—"*Hoc* fugito," &c. Comp. Eurip. Hippol. 428. where time, as exposing wicked men, is compared to a mirror; where see Valcken. who cites Plato, De leg. x. ὡς ἐν κατόπτροις, αὐτῶν ταῖς πράξεσιν, ἡγήσω καθεωρακέναι τὴν

Jubeo: atque ex aliis sumere exemplum sibi:
'Hoc facito.' S. Recte sane. D. 'Hoc fugito.' S. Callide.
D. 'Hoc laudi est.' S. Istæc res est. D. 'Hoc vitio datur.'
S. Probissime. D. Porro autem,—S. Non hercle otium est
Nunc mi auscultandi: pisces ex sententia
Nactus sum: hi mihi ne corrumpantur, cautio est.
Nam id nobis tam flagitium est, quam illa, Demea,
Non facere vobis, quæ modo dixti: et quod queo,
Conservis ad eundem istunc præcipio modum:
'Hoc salsum est,' 'hoc adustum est,' 'hoc lautum est parum:'
'Illud recte:' 'iterum sic memento:' sedulo
Moneo, quæ possum pro mea sapientia.
Postremo, tanquam in speculum, in patinas, Demea,
Inspicere jubeo, et moneo quid facto usus sit.—
Inepta hæc esse, nos quæ facimus, sentio:

πάντων ἀμέλειαν θεῶν.—alluding to the negligence of the gods being visible in the deeds of the impious, 'as it were in mirrors.' Cicero calls Terence himself *speculum vitæ;* and it may be said of the poet (in the language which he here gives to Demea) that he enables us to look into the lives of mankind as into a mirror, and thus each to take an example for his own actions.

64. *Hoc laudi*] Not 'Hoc bonum,' but *Hoc laudi est;* not 'Hoc malum,' but *Hoc vitio datur;* less in the style of a philosopher and preceptor, than of a simple father. D. *Istæc*] Emphatic; scil. not after Micio's fashion. D.

67. *hi mihi*] ¶ Both words are emphatic; while you guard against corruption of your son; *I* must take care that the *fishes* be not spoiled; for such an event (*id*) would be as heinous (!) in me and mine (*nobis*), as it would be in you and yours (*vobis*) to neglect your precepts of wisdom and virtue, given to save the rising generation from corruption. *Corrumpere* is used by Demea in reference to the supposed corruption of Æschinus; i. 2. 17. "tu illum corrumpi sinis." This comparison of great things with small is part of the slave's sarcastic insolence, which he pursues to verse 76. carrying it off however with a jocular air. *cautio est*] ¶ i. e. cavendum est. See An. ii. 3. 26.

71. *Hoc salsum—parum:*] ¶ This part of the mimickry refers to Demea's "Hoc fugito,"—"Hoc vitio datur." *lautum*] Applied to meats exquisitely prepared by the art of the *cook*. R. D.

72. *Illud—memento*] ¶ In allusion to Demea's "Hoc facito,"—"Hoc laudi est." *sedulo*] ¶ Mimicking Demea's use of the same word, 59.

73. *sapientia*] Used διασυρτικῶς, for cooks make up dishes from the taste and flavour (*sapore*). D. As to the παρῳδία here, comp. Ph. ii. 1. 17. where the slave takes credit for *sapientia*, as contrasted with his master. Bœc.

74. *patinas*] ¶ Corresponding to *vitas* in the figure used by Demea (61); so the slave compares the *lives* of mankind (so luminously portrayed by Demea) to shining platters!

75. *et moneo*, &c.] ¶ This is in imitation of Demea's "atque ex aliis sumere exemplum sibi;" but fails to convey any rational meaning as connected with Syrus's metaphor, which thus appears the more absurd; for they could not, by looking into the platters, learn "quid facto usus sit."

76. *nos*] Not, we cooks; but, Micio, Æschinus, and the family. D. ¶ This is confirmed by the use of *inepta*, which Syrus had, twice before, applied to the conduct of his master and Æschinus; see lines 21 and 36. Syrus perhaps fears he is going too far with his raillery, and here returns to the real subject with affected seriousness.

Verum quid facias? ut homo est, ita morem geras.
Numquid vis? D. Mentem vobis meliorem dari.
S. Tu rus hinc ibis? D. Recte. S. Nam quid tu hic agas,
Ubi, si quid bene præcipias, nemo obtemperat?
D. Ego vero hinc abeo, quando is, quamobrem huc veneram,
Rus abiit: illum curo unum: ille ad me attinet,
Quando ita vult frater: de istoc ipse viderit.
Sed quis illic est, procul quem video? estne Hegio
Tribulis noster? si satis cerno, is hercle est. vah!
Homo amicus nobis jam inde a puero: di boni!
Næ illiusmodi jam nobis magna civium
Penuria est, homo antiquâ virtute ac fide:
Haud cito mali quid ortum ex hoc sit publice.

77. *quid facias?*] What can one do? D. *ut homo;* &c.] i. e. according to men's habits and dispositions, so one must be subservient to them. Borrowed from Plaut. Most. iii. 2. 34. R. D. ¶ The application of the words here is, *either*, my master, Micio, is weak-minded and foolish, and I must humour and obey him (Syrus apologising for himself merely);—*or*, rather, Æschinus' habits are confirmed, and we must only let him have his way (apologising for Micio).

78. *Numquid vis?*] See Hec. ii. 2. 30. *Mentem*, &c.] Replying strictly to *vis*, in his rudeness, when the appropriate answer would be *recte*, or *valeas;* he will not even take leave with courtesy, but must say something bitter. So on appearing, above, he neither greeted his brother, nor returned his salutation. D. See i. 2. 1. n. *meliorem*] *Bona* mens is *sana;* so *mala* mens is, non sana, stulta. R. D.

79. *Tu rus*] Asking in such a manner as to encourage him to go. D. ¶ Naturally, as he had told him that Ctesipho was there, see 47. *Recte*] ¶ Assenting. Syrus rather surmised than questioned: 'you are going to the country seat?'—'Right;' i. e. you judge rightly; or, 'Directly.' Al. *Rectâ.* scil. viâ ibo. *hic*] ¶ In the city; and more appropriately, as they stand near Micio's door, where his precepts would avail least.

81. *is, quamobrem*] For *is propter quem.* So i. 1. 24. "In eo me oblecto: solum id est carum mihi." D.

82. *illum curo unum*] ¶ For Æschinus was adopted by Micio, who said (i. 2. 50.) "Demea, Curemus æquam uterque partem: tu alterum, Ego item alterum;" hence *Quando ita vult frater.*

83. *de istoc*] ¶ Alluding to Æschinus as an abandoned character, whom he therefore the less reluctantly resigns to Micio.

84. *Sed quis*, &c.] Thus a cause is introduced as well for detaining Demea (whose presence is necessary to the plot), as also for further exciting his indignation. D.

85. *Tribulis noster*] We are told that the Athenians were divided into tribes, but writers are not agreed as to their number. Some say twelve, in imitation of the Jewish tribes: but what connection was there between the Athenians and Jews? It is probable that this number was derived from the twelve months of the year: for we find that there were also in every tribe thirty sub-divisions, alluding to the number of days in a month. PATRICK.

87. *Næ*] Valde. D. ¶ See however An. pr. 17. *illiusmodi*] Of the same kind as Hegio. D. *jam*] The old man is "laudator temporis acti se puero." Aristot. ii. Rhet. says of such; διατελοῦσι γὰρ τὰ γενόμενα λέγοντες, ἀναμιμνησκόμενοι γὰρ ἥδονται. BœC.

88. *antiquâ*] Often applied to sincere and simple manners, such as prevailed among the ancients. Plaut. Capt. i. 2. 20. Lambin. on Hor. Sat. ii. 7. 23. R. D.

89. *Haud citò*, &c.] This expresses either a wish that he may not die; or, a testimony to his character, as one who will never injure the state. D. *Citò*

Quam gaudeo, ubi etiam hujus generis reliquias
Restare video: vah, vivere etiam nunc lubet.
Opperiar hominem hic, ut salutem et colloquar.

ACTUS III.—SCENA 4.

HEGIO, GETA, DEMEA, PAMPHILA.

H. Pro di immortales! facinus indignum, Geta:
Quid narras? G. Sic est factum. H. Ex illan' familia
Tam illiberale facinus esse ortum? O Æschine,
Pol haud paternum istuc dedisti. D. Videlicet
De psaltria hac audivit: id illi nunc dolet
Alieno: pater is nihili pendit. hei mihi!
Utinam hic prope adesset alicubi, atque audiret hæc!

means facilè, Cic. Brut. 76. and *publicè* means in rempublicam; *ex* is put for ab. R. D.

90. *etiam*] ¶ To the present day, and join with *restare;* see An. i. 1. 89. *reliquias*] ¶ Relics of the 'virtue of the olden time;' having survived the wreck. Whereof he had said *magna penuria est*.

91. *etiam*] ¶ Ampliùs, diutiùs. Hea. iv. 4. 20. He evidently ranks himself among the rare few. *lubet.*] This peculiar regard for Hegio shows how severe Demea is against those who err; and causes him the more implicitly to credit Hegio's future statement concerning Æschinus, and to be afflicted thereby. D.

Hegio, having heard from Geta (see argument, act iii. sc. 2.) of the conduct of Æschinus, and falling into the mistake, as to his intentions, which the facts would naturally suggest, hurries to Sostrata. On his way he is met by Demea, to whom he complains warmly, and as the protector of Sostrata and Pamphila demands reparation for the supposed injury.

1. IAMBIC TRIMETERS.—*facinus indignum*] Hegio is introduced using just such language as would be expected in a person praised as he has been. D.

2. *Quid narras?*] Moved by the heinousness of the matter, he thus asks the slave whether his account be true; but he confirms by saying, *Sic est factum*. E. ¶ what an account is this, you give me? On *narras* see Hea. i. 2. 18.

3. *illiberale facinus*] Showing that he has no hatred to the persons, but censures the deed. D. *Æschine*] One could hardly know whether Hegio grieves more for the injury done to the orphan girl, or for the iniquity of Æschinus. In him is sustained the character of a good man and a friend. D.

4. *haud paternum istuc dedisti*] i. e. in committing that offence, you have not imitated your father. *Dare* is *facere*. Eu. v. 2. 60. R. D. *Videlicet*] ¶ Surmising with himself what may be the subject of Hegio's words which he overhears.

6. *pater is*] i. e. one might suppose that a thing which grieves a *stranger* would much more vex a father,—but Micio is *such a father* that he regards not. S. Read *pater id*. G. Read *patruus*. Boe. ¶ '*That* father,' scil. one not by nature, but by adoption; as if he said, 'so much for fathers by adoption.' So he said to Micio, i. 2. 45. "Pater esse disce ab aliis, qui verè sciunt."

7. *Utinam, &c.*] As if Micio did not believe him when he said of Æschinus, i. 2. 13. "in ore est omni populo." D.

H. Ni facient, quæ illos æquum est, haud sic auferent.
G. In te spes omnis, Hegio, nobis sita est:
Te solum habemus: tu es patronus, tu parens:
Ille tibi moriens nos commendavit senex.
Si deseris tu periimus. H. Cave dixeris:
Neque faciam, neque me satis pie posse arbitror.
D. Adibo.—Salvere Hegionem plurimum
Jubeo. H. Te quærebam ipsum: salve, Demea.
D. Quid autem? H. Major filius tuus Æschinus,
Quem fratri adoptandum dedisti, neque boni,
Neque liberalis functus officium est viri.
D. Quid istuc est? H. Nostrum amicum noras Simulum, atque
Æqualem? D. Quidni? H. Filiam ejus virginem
Vitiavit. D. Hem! H. Mane; nondum audisti, Demea,

8. *facient*] ¶ Scil. Demea and Micio; or, the family generally. He still addresses Geta, not yet seeing Demea. *illos*] Scil. *facere*, to be implied from the foregoing. D. *haud sic auferent*] Scil. inultum; as expressed in An. iii. 5. 4. R. D. See An. i. 2. 4. *sic*] ¶ As they have hitherto; or, as they flatter themselves; scil. *inultum*.

10. *solum*] He said, iii. 2. 55. "alius nemo respicit nos." *patronus*] The poet appropriately makes the matron say, in reference to Hegio absent, simply "nos coluit" (iii. 2. 54.); but the slave now suppliant and in his presence says *tu es patronus;* and this is addressed to his sense of honour; *tu parens*, to his justice. D. As being *patron* to the mother, and *father* to the daughter; or rather *patron* to the whole house, and *pater familiæ*. Bœc. *parens*] ¶ In loco parentis; Hegio was in fact a kinsman, iii. 2. 53. "Hegioni cognato."

11. *Ille—senex*] ¶ Sostrata's husband Simulus; iii. 2. 54. *moriens*] Therefore what he said was the more true and urgent. D. ¶ Comp. And. i. 5. 50. "jam fermè moriens me vocat;" and n.

12. *deseris*] On the propriety of this word here, see Hea. iv. 1. 26. *Cave dixeris*] He wishes Geta εὐφημεῖν, and not say *deseris*, as being a word of ill omen. Whence he himself says, not *non deseram*, but *neque faciam*, &c. replying as if he considered it would be an impiety, for a patron to desert his client without cause; especially where a recommendation was given by a dying person. W.

13. *satis pie*] i. e. consistently with the duty of kinsmen. R. D.

15. *Jubeo*] See An. iii. 3. 1.

16. *Major filius tuus Æschinus*] Artfully put, to preclude Demea from saying that the complaint did not concern him, who had to do with Ctesipho only; therefore he says *filius*, and *major*, and *Æschinus* (as the name may have some endearment), and *adoptivus* of his brother; and also impliedly calling him *bonus* and *liberalis*, yet showing him to have acted contrary to all this. D.

17. *fratri adoptandum dedisti*] Who would impute such a line to Terence? Read *abdidisti*, i. e. whom you have removed out of sight, as if neglected; reproaching Demea. So Hec. i. 2. 100. "senex rus abdidit se." Boe. ¶ The text seems, nevertheless, genuine; comp. the words of Micio, i. 2. 34. "Tuum filium dedisti adoptandum mihi."

18. *liberalis*] What is the difference between *bonus* and *liberalis*? *Bonus*, one who does not injure; *liberalis*, one who even does good. Or, *bonus*, who does not err in deed; *liberalis*, who errs not even in word. D. *officium*] Archaismus, for *officio*. Far.

19. *atque*] ¶ The last syllable unites with the beginning of next line by synalœphè.

20. *Æqualem*] Ὁμήλικα. D. Coætaneum. Far. *Quidni?*] scil. noverim; as if a rebuke for his doubting. D.

21. *Hem!*] Here expressive of strong anger; as he has heard something new, besides what he was already aware of. D. ¶ Demea considers *virginem vitiavit* as the climax; but 'stay,' says Hegio, 'tis not so.

Quod est gravissimum. D. An quicquam est etiam amplius?
H. Verò amplius. nam hoc quidem ferendum aliquo modo est:
Persuasit nox, amor, vinum, adolescentia:
Humanum est.—ubi scit factum, ad matrem virginis
Venit ipsus ultro, lacrymans, orans, obsecrans,
Fidem dans, jurans se illam ducturum domum.
Ignotum est; tacitum est; creditum est. virgo ex eo
Compressu gravida facta est; † mensis hic decimus est.
†Ille bonus vir nobis psaltriam, si dis placet,
Paravit, quicum vivat,— illam deserat.
D. Pro certon' tu istæc dicis? H. Mater virginis
In medio est; ipsa virgo; res ipsa: hic Geta

22. *amplius?*] i. e. majus. D. ¶ 'Is there any thing yet further *to be told?*' Or, 'can any iniquity be more consummate (magis amplum) *than this?*' but not so well.

23. *hoc*] ¶ Scil. virginem vitiasse tantùm; such might be pardonable, as being rather the result of a combination of accidents at the moment, than an act of deliberation and permanence (as he describes 31).

24. *Persuasit nox* &c.] Demostb. Mid. τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν, διὰ τὸ σκότος καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι. Comp. Plaut. Aul. iv. 10. 64. Bacch. i. 1. 54. L. ¶ Observe the figure asyndeton in this line, and 28; see And. v. 4. 35. on its effect.

25. *Humanum est.*] 'Tis a frailty of human nature.—Not as speaking lightly of such an offence, but as contrasting it with Æschinus' (supposed) ulterior injury (31), so flagrant as not to admit of even this extenuation. *scit*] Surely he must have known; read *istud*. Boe. ¶ But *night* and *wine* were in the case, and therefore he could not at the time know that she was "filiam" simuli, and "virginem;" and to this, I think, *scit factum* alludes; hence *ad matrem virginis Venit* as soon as he *knew*.

26. *ipsus ultrò*, &c.] ¶ These words are all emphatic, to show more strongly the iniquity of the desertion of which Hegio goes on to accuse him. *orans, obsecrans,*] *Obsecrans* is more than *orans*. D. ¶ *Orare* may be accompanied with arguments to persuade; but *obsecrare* rather implies (where argument might perhaps fail) an appeal to compassion, or as it were for goodness' sake.

27. *Fidem*] ¶ Solemn assurance;—sometimes applied to some special pledge, as a means of assuring: And. ii. 3. 27. "*hanc fidem* sibi me obsecravit, qui se sciret non deserturum, ut darem." On *fides* see And. i. 1. 7. and Hec. iii. 5. 24. *ducturum domum.*] ¶ This phrase means marriage; from the ceremony of *escorting* the bride *to the house* of the husband; hence *ducere* is used absolutely, 'to marry.' Compare Sostrata's words, iii. 2. 34, 35.

28. *creditum est*] ¶ Consequently he was allowed in the mean time to frequent Sostrata's house, and live with the girl.

29. *decimus*] Mensis lunaris; as time was computed before Julius Cæsar. Unde adeo passim decem menses partui tribuuntur a veteribus. iv. 5. 57. Hec. v. 3. 24. Virg. Ec. iv. 61. W.

30. *bonus vir*] εἰρωνεία, but as if the speaker was indignant, that a man who ought to be *bonus*, is not so. So above, 17. "neque boni Neque liberalis functus officium est viri." D. ¶ 'That excellent gentleman,' perhaps alluding to his fair promises, "Fidem dans, jurans," &c. *nobis*] Redundant τῷ ἰδιωτισμῷ, implying indignation. D. *si dis placet*] ¶ See Eu. v. 3. 10.

31. *quicum vivat,*] This is the crowning point of the offence; *to live with her*, as it were perpetually. E. *deserat*] Al. *deserit*, recte. B. ¶ I prefer *deserat*, in the same connexion with *vivat;* as if it were part of his *design* in procuring (*paravit*) the music girl, not only to live with the music girl, but *to desert* HER. Or Hegio, after a pause, adds *illam deserat*, as being the necessary consequence of *quicum vivat*.

32. *Pro certo*] i. e. tanquam certum; Sall. Cat. 15. *Pro certo* is used in the singular, although with *istæc* plural; see Duk. on Liv. i. 3. R. D. ¶ The adjective used substantively; see Hea. ii. 3. 40.—Sostrata asks the same question of Geta, iii. 2. 31.

33. *In medio est*] i. e. is present, so as to be questioned. So "e medio excedere,"

Præterea, ut captus est servorum, non malus,
Neque iners, alit illas; solus omnem familiam
Sustentat. hunc abduce, vinci, quære rem.
G. Imo hercle extorque, nisi ita factum est, Demea:
Postremo non negabit: coram ipsum cedo.
D. Pudet: nec, quid agam, neque quid huic respondeam
Sciō. P. Miseram me! differor doloribus.
Junō Lucina fer opem: serva me obsecro. H. Hem!
Numnam illa quæso parturit? G. Certe, Hegio. H. Hem!
Illæc fidem nunc vestram implorat, Demea:
Quod vos vis cogit, id voluntate impetret.
Hæc primum ut fiant, *d*eos quæso, ut vobis decet.

(Hec. iv. 3. 14.) is to withdraw from people's sight. R. D. *res ipsa*] ¶ The fact itself in evidence, as it were personified; see Hea. ii. 3. 43. and above, iii. 2. 40.

34. *ut captus*] Considering the mental *capacity* of slaves. Or, alluding to a *capture* of birds, fishes, or wild beasts whereof the result, as good or bad, depends much on chance; thus meaning, ut est *eventus* in servis. Or, ut se habet *conditio* servorum. I think *captus* means *sors*. D. This form of expression is used where the subject deserves but small praise. R. D. *non malus*] i. e. bonus et fidelis; κατὰ λιτότητα. So *Neque iners* means solers, gnavus, or industrius. Mi. ¶ On *litotes* see Hec. i. 2. 76.

35. *alit illas*] This not only shews how they live, as in evidence of their integrity; but also adds weight to Geta's testimony. D. *alit*] By this word moderate living is implied. D. Nutrit matrem et filiam, quærendo victum unde hæ vivunt. Mi.

36. *Sustentat*] Ph. ii. 1. 57. Geta the slave is called "columen vero familiæ." Virg. Æn. xii. 59. W. *quære rem*] Examine into the truth of the matter. Besides *vincula*, there is in these words a latent allusion to torture. D.

37. *extorque*] He is more generous of himself, and in plainer language, than Hegio. *Torquemus* hominem, *extorquemus* veritatem. D. Elicit the truth from me by torture. Mi. ¶ Ruhnken takes the compound verb for the simple; unnecessarily.

38. *non negabit:*] ¶ Geta had good reason for believing that Æschinus would not deny the matter, for (as he said iii. 2. 30.) "Neque id occultè fert: ab lenone ipsus eripuit palam;" and this was what seemed to Sostrata the most afflicting feature in the case; see ib. 31. 32. *coram ipsum cedo*] i. e. exhibe eum in conspectum nostrum. Faer. Al. *coram ipso cedo;* i. e. bring me before himself.

39. *Pudet:*] Demea says this aside, and agitated. *Pudet* is more forcible, if you neither add *me*, nor understand it. D. 'It is a shame.' *huic*] ¶ Hegioni; to so good a man, complaining so justly.

40. *Miseram me*] ¶ Hic Pamphila intùs parturiens auditur ab iis qui in scena sunt; sicut in Andria Glycerium, iii. 1. 15. ubi vid. notas.

41. *fer opem: serva me*] i. e. *opem* partui; *me* parturientem. Her voice is wisely introduced by the poet; as further evidence, and to inflame Demea. D.

42. *illa*] Scil. she of whom we are speaking; the name is unnecessary. D.

43. *Illæc, &c.*] Oratorical fiction; for she does not really implore; but seems so to do. D. Orator-like, he on the moment applies, to the advantage of his cause, a casual incident. Boec.

44. *vis*] Scil. legum; and he says this artfully, lest by merely entreating he might seem to distrust his cause. D. Menander: Τρία ἐστὶ, δι' ὧν ἅπαντα γίγνεται, Ἢ κατὰ νόμους, ἢ ταῖς ἀνάγκαις, ἢ γε τρίτον ἔθει τινί. W. *id*] ¶ Scil. the remedy which could be enforced by law, being either marriage, or a pecuniary fine proportionate to the rank and respectability of the parties. Comp. iii. 2. 41, 49. *voluntate*] i. e. sponte vestrâ, vobis volentibus. Ph. v. 3. 2. R. D.

45. *Hæc—ut fiant*] Ut impetret cum voluntate. Mi. *primum*] ¶ 'In the first place,'—'above all;' as being the result for which Hegio is most anxious. *ut vobis decet*] Not, ut puellæ utile est, but *ut vobis decet*, παραινετικῶς. And *vobis decet*

Sin aliter animus vester est, ego, Demea,
Summâ vi defendam hanc, atque illum mortuum.
Cognatus mihi erat: unà a pueris parvulis
Sumus educti: unà semper militiæ et domi
Fuimus: paupertatem unà pertulimus gravem.
Quapropter nitar, faciam, experiar, denique
Animam relinquam potius, quam illas deseram.
Quid mihi respondes? D. Fratrem conveniam, Hegio:
Is quod mihi de hac re dederit consilium, id sequar.
H. Sed, Demea, hoc tu facito cum animo cogites,
Quam vos facillime agitis, quam estis maxime
Potentes, dites, fortunati, nobiles:
Tam maxime vos æquo animo æqua noscere

is a Græcism, ὑμῖν πρέπει, and understand *facere*. D.

47. *vi*] ¶ Scil. legum; in allusion to *vis* above. *defendam hanc*] Rather than say, 'vos ulciscar.' D. Read "defendam has," scil. matrem et filiam. So 52, below, "potius quam illas deseram." Comp. iv. 3. 17. iv. 4. 17. B. *atque illum mortuum*] Thus he shows both his own duty, and the greatness of Æschinus' guilt, who by the same deed injured both the living and the dead. D.

48. *Cognatus*] Thus Micio and Demea were merely voluntary friends to him; but Simulus was a friend also by the obligation of relationship; and this consideration serves as excuse for his complaint against the former. D. ¶ The substance of this and next two lines is thus expressed by Sostrata, iii. 2. 54. "is nostro Simulo fuit summus."

49. *educti*] ¶ The reading *educati* is better authenticated; but Hare adopts *educti* as necessary for the metre, and attributes *educati* here, as well as "educare" in Eu. i. 2. 37. to mistake. *Educere* is much more a Terentian word than *educare*.

51. *nitar, faciam, experiar*] Not to say *vindicabo*, which he would rather leave merely to be inferred. D. *experiar*] lest he might be met with 'nihil poteris.' D. He means 'litem intendam,' a resort to law; see iii. 2. 51. Far.

52. *Animam relinquam*] ¶ Strong feelings of obligation to Simulus' family are his apology for what might seem want of friendship to Demea and Micio, who cannot complain if a person disregard friendship, where he would sacrifice *his own life*.

53. *respondes?*] i. e. posteriore loco dicis? D. ¶ Rather meaning *answer* in the way of satisfaction or defence; it having been used thus as a legal term; so Demea says (39) "huic respondeam;" and Hegio, iii. 5. 6. "Respondeat mihi."

54. *Is*, &c.] In as much as Æschinus is under his control, not mine. Far. ¶ This line is not in the Bipontine; but Schmieder learnedly argues in its favour against Muretus. It occurs also ii. 4. 21. By the Roman law of adoption the natural parent was divested of all his rights, which were transferred to the party adopting; to whose fortune the adopted person succeeded as if *hæres natus*.

55. *Sed*, &c.] Ἐπιθεράπευσις, in furtherance of the threat expressed above. D. *tu*] ¶ Although the chief power may rest in your brother, yet *you* must reflect on the case, and advise accordingly.

56. *facillimè agitis*] i. e. *vitam* agitis in otio et opulentia; so the gods were called ῥεῖα ζώοντες. Far.

57. *Potentes*, &c.] The habits of such are presently noted, iv. 3. 3. So Aristotle describes the prosperous: οὐκ οἴονται δὲ παθεῖν ἄν—διὸ ὑβρισταί, καὶ ὀλίγωροι, καὶ θρασεῖς—ποιεῖ δὲ τοὺς τοιούτους πλοῦτος, ἰσχὺς, πολυφιλία, δύναμις· which explains this line plainly. Bœc. The higher the position which men occupy, the greater their obligation to fulfil justice, as they value reputation. E.

58. *æqua noscere*] For *exercere*; so εἰδέναι is used. Æn. i. 630. Soph. Antig. 299. Bo. Græcism, ἐπιεικῆ γνῶναι, to be just, to be reasonable; avoir les sentimens d'un honneste homme, d'un homme, d'un homme de bien. Faber.

Oportet, si vos vultis perhiberi probos.
D. Redito: fient, quæ fieri æquum est, omnia.
H. Decet te facere. Geta, duc me intro ad Sostratam.
D. Non me indicente hæc fiunt: utinam hoc sit modo
Defunctum. verum nimia illæc licentia
Profecto evadet in aliquod magnum malum.
Ibo, ac requiram fratrem, ut in eum hæc evomam.

ACTUS III.—SCENA 5.

HEGIO.

Bono animo fac sis, Sostrata; et istam, quod potes,
Fac consolere. ego Micionem, si apud forum est,
Conveniam: atque ut res gesta est, narrabo ordine.
Si est, facturus ut sit officium suum,
Faciat: sin aliter de hac re est ejus sententia,
Respondeat mi; ut, quid agam, quam primum sciam.

60. *Redito*] Hegio has just spoken with some severity; (because Demea merely said he would 'meet his brother') and is turning to leave him; but Demea calls him back and promises further. Mi. *fient*, &c.] ¶ As if his only doubt, before, had been the measure of what would be *æquum*; not, whether he would do it.

62. *Non me indicente*] Because he had said, i. 2. 59. "ipse sentiet posterius." The phrase here is uncouth, but natural to a person in anger. D. Me tacente, nihil dicente. A very rare use of the word; Liv. xxii. 39. R. D. ¶ He had also said, iii. 3. 30. "Videre videor jam diem illum," &c. *fiunt*] Al. *fient*; scil. what he says line 64. and then *non indicente* refers to iii. 3. 30. Or (according to Faern.) meaning that he *will not* let such future events pass *without reproof*. *hoc*] Scil. negotium, i. e. raptus virginis; *defunctum*, finitum; i. e. that he may not commit any thing worse. D. ¶ Others make *hoc* the ablative, and *defunctum* an impersonal; 'would that the matter would but end *in this*.' Al. *hic*.

63. *verum nimia*, &c.] This presage of ill is suitable not only to the vexed and angry old man, but also to the design of the plot; so that Æschinus should afterwards stand the more highly in his father's esteem, in having brought infamy upon himself in his brother's cause. Bœc.

65. *eum*] ¶ Emphatic; *him*, the author of "nimia illæc licentia." *evomam*] Comp. iii. 2. 14. and Hec. iii. 5. 65.

Hegio consoles Sostrata, and assures her that he will urge Micio to make reparation.

1. iambic trimeters.—Hegio was conducted to Sostrata (scen. prec. 61.) He now returns and from the stage talks to her being within; as Lesbia (And. iii. 3.) addresses Archilis; and as Chremes (Hea. v. 1.) addresses Sostrata. B. *quod potes*] ¶ i. e. as far as you can; being yourself also in affliction.

2. *Micionem*] Because he has already seen Demea. D. ¶ We may suppose that Hegio has just mentioned to Sostrata his interview with Demea, and then adds this as he comes out.

4. *Si est*] The same neglect of elision in Hec. iv. 1. 43. Bentley reads "Si ita est." *si est, facturus ut sit*] For, *si faceret*; Hec. iii. 5. 51. iv. 1. 43. R. D. *officium suum*] See i. 1. 44.

6. *Respondeat*] See iii. 4. 53. *quam*

ACTUS IV.—SCENA 1.

CTESIPHO, SYRUS.

C. A*in*' patrem hinc abisse rus? S. Jam dudum. C. Dic sodes. S. Apud villam est.
Nunc cum maxime operis aliquid facere credo. C. Utinam quidem,
Quod cum salute ejus fiat, ita se defetigârit velim,
Ut triduo hoc perpetuo prorsum e lecto nequeat surgere.
S. Ita fiat, et istoc si quid potis est rectius. C. Ita: nam hunc diem
Misere nimis cupio, ut cœpi, perpetuum in lætitia degere.
Et illud rus nulla alia causa tam male odi, nisi quia prope est:

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primum] Maturè; he does not threaten, and yet shows that he will not slumber on the matter. D. He would not despair of Micio doing justice; but in case it should prove otherwise, then he will act as a good patron and defender, and will resort to law. Bœc.

CTESIPHO asks Syrus about his father's movements, being afraid of meeting him, and at a loss what excuse to make for his delay in the city. Demea is then seen coming up, whereupon Ctesipho withdraws into the house, yet not beyond hearing, and Syrus waits to meet Demea.

1. A TROCHAIC TETRAMETER.—This scene shows Ctesipho as of an artless and honourable mind; ill versed in crime and deceit. Bœc. *Jam dudum.*] ¶ Demea told Syrus (iii. 3. 79.) that he was going to the villa in search of Ctesipho; but he was prevented by meeting Hegio (iii. 4.) whose complaint obliged him to repair to his brother Micio (iii. 4. 65.) The result we find, iv. 2. 1. *Dic*] Verum. Mi.

2. TROCHAIC TETR. CAT.—*cum maximè*] ¶ i. e. vehementissimè; put for *ut cum maxime*, and *ut* is often expressed, e. g. Hec. i. 2. 40. where see note. *Nunc cum maxime* means, *nunc* ita operis aliquid facere, *ut* nunquam magis fecerit. Comp. Hea. iv. 5. 40. and see Ernest. Clav. Cic. "Cummaxime." *operis*] See Eu. ii. 1. 14. *credo*] ¶ He speaks, probably, with irony; knowing that if Demea is "apud villam," he is now too much troubled about his son's absence thence, to take an agricultural task in hand, much less to be so very hard at work (*cum maximè*); as Ctesipho says, 10. "jam huc recurret."—Or else he means: 'He is at this moment, I doubt not, working desperately hard,'—in a fuss, and searching for you!

3. IAMBIC TETRAMETERS.—*Quod cum salute ejus fiat*] Dum modo salvus sit. Showing that he has no ill will towards his father, but fears in consequence of his own misdeed. D. *velim*] ¶ Either *velim* or *utinam* preceding seems redundant; but *utinam* may have been originally an abbreviation for *volo* or *velim ut*, the enclitic *nam* being added to distinguish this elliptical use of *uti* or *ut* from the common one. Otherwise *ut* must be implied before *defetigarit*. Donatus puts a stop at *Utinam quidem*, understanding 'apud villam sit.'

5. *istoc*, &c.] Istâ re si quid rectius fieri potest; i. e. if it should befall the man to die. Mi. He seems to desire merely a prolongation of his fatigue; for if *death* were alluded to, it would not be suitable for Ctesipho to say *Ita*. D. But Farn. supposes that Ctesipho heard only *Ita fiat* of Syrus, the rest being spoken aside.

6. *Miserè nimis*] *Nimis* is redundant; this in comic writers adds force to asseveration. D. ¶ For *nimis miserè*, i. e. miserrime; equivalent to *vehementer*, as intensity of any feeling or passion, when thwarted, imparts *wretchedness*.

7. A TROCHAIC TETRAMETER.—*illud*]

Quod si abesset longius,
Prius nox oppressisset illic, quam huc reverti posset iterum.
Nunc ubi me illic non videbit, jam huc recurret, sat scio.
Rogitabit me, ubi fuerim; quem ego hodie toto non vidi die.
Quid dicam? S. Nilne in mentem est? C. Nunquam quicquam. S. Tanto nequior.
Cliens, amicus, hospes, nemo est vobis? C. Sunt: quid postea?
S. Hisce opera ut data sit. C. Quæ non data sit? non potest fieri. S. Potest.
C. Interdiu: sed si hîc pernocto, causæ quid dicam, Syre?
S. Vah! quam vellem etiam noctu amicis operam mos esset dari.
Quin tu otiosus es: ego illius sensum pulchre calleo.
Cum fervit maxime, tam placidum quam ovem reddo. C. Quo modo?

With distaste; thus showing that evil practices tend to distort all things; so that the young man here deems a suburban villa a misfortune; though others would delight in it. For what is *nimium* is both *malum* and *miserum;* according to the adage "ne quid nimis." D.

8. A TROCHAIC DIMETER CAT.—

9. A TROCHAIC TETRAMETER.—*iterum*] *Iterum reverti* is not *bis reverti;* but anciently for *redire* simply; as i. 1. 46. Eu. iv. 2. 6. B.

10. TROCHAIC TETRAMETERS CAT.—*recurret*] Used in reference to the old man, to show his eager haste. D.

11. *ego hodie*] An anapæst, *hodie* being contracted into two syllables; or invert, and read, *toto hodie*, which I prefer. H.

12. IAMBIC TETRAMETERS.—*Nilne*] Thus we are to believe that the youth is deficient, not in wisdom, but in craftiness; therefore in this the slave is his master. D. *in mentem est*] ¶ *Est* for *venit;* and "in mentem venire" is very frequent in Terence. Al. *in mente est*. See Hea. v. 2. 33. *Nunquam*] See And. ii. 4. 7. *nequior*] ¶ Scil. es; without the cleverness to invent. The slave calls good evil.

13. *nemo est vobis?*] Conveying a censure of the old man, as if he were austere and unsociable. D. *quid postea?*] The simple and rustic youth does not understand even yet. D.

14. *opera ut data sit*] Supply, from the preceding, *veniat in mentem*, i. e. conceive that it may have been given, *et datam dicito*. D. ¶ *Ut* is for *quomodo;* otherwise it would be 'operam datam esse.' *Quæ non*] Menander; Ἐλευθέρου γὰρ ἀνδρὸς τ' ἀληθῆ λέγειν. W. ¶ 'Do you mean that I am to falsify?' Then probably recollecting that an argument ad virtutem will have no weight with the slave, he adds, that at all events such a thing would be of no use, *non potest fieri*] Scil. ut data sit; or, ut credatur data. D. ¶ Prefer the former, on account of *Interdiu*,—'it is certainly possible to be assisting one's friends during the *day*,' but if I spend the *night* here, what excuse have I? for yours would be futile.

16. This line would suit Ctesipho also, and some ascribe it to him; *Quàm vellem* is applied to a matter which we see is not taking place. D.

17. *Quin*] ¶ However (although we can find no plausible excuse) make your mind easy; I undertake to satisfy your father. *Sensum* means his sensibility, the points at which his feelings can be wrought upon. *calleo.*] Callidè scio. D.

18. *fervit*] Al. *fervet*; but the verb is also of the third conjugation. W. Scil. *irâ*, which is said to be an ebullition of the blood about the heart. FAR. *quam ovem*] Bentley conjectures *quam ovis est;* for a sheep is meek by nature, and is not *rendered* so. Comp. v. 3. 63. But the

S. Laudarier te audit libenter: facio te apud illum deum:
Virtutes narr*o*. C. Meas? S. Tuas: homini ilico l*a*crymæ cadunt,
† Quasi puero, gaudio. hem tibi autem! C. Quidnam est? S. Lupus in fabula.
C. Pater est? S. Ipsu' est. C. Syre, quid agimus? S. Fuge modo intro: ego videro.
C. Si quid rogabit, nusquam tu me. audistin'? S. Potin'ne ut desinas?

ACTUS IV.—SCENA 2.

DEMEA, CTESIPHO, SYRUS.

D. Næ ego homō sum infelix! primùm fratrem nusquam invenio gentium:

phrase is elliptical, qu. "quam ovem *esse constat;*" see Ph. iv. 2. 2. *Quo modo?*] Wondering; for he is in dread of the old man, whom the other despises. D.

19. *Laudarier*] Τέκνων ἀρετὴ, δόξα πατέρων. Mi. *facio te*, &c.] I praise and extol you to the skies. Socrates in Plato in Menon. Οἱ Λάκωνες, ὅταν τινὰ ἐγκωμιάζωσιν ἀγαθὸν ἄνδρα, θεῖος, φασὶν, ὡνὴρ οὗτος. Far.

20. *Virtutes*] Not good disposition merely, but *virtues*, which were ascribed to perfect wisdom, or some god. Hence Ctesipho replies with surprise *Meas?* shewing that he has none. D. ¶ In this and *lacrymæ cadunt* he alludes particularly to iii. 3. 50. &c. see ib. 55. n.

21. *Lupus in fabula*] During the talk about the wolf, the wolf himself appears. Plaut. Stich. "Atque eccum lupum in sermone." This phrase is used to enjoin silence when a person who is the subject of conversation comes, and by his presence interrupts it; for it was believed that a person became speechless, who was seen by a wolf, before the wolf was seen by him. Virg. Ecl. 9. "Vox quoque Mœrin Ipsa fugit; lupi Mœrin videre priores." Mi. Theoc. Id. xiv. 22. *οὐ φθέγξῃ; λύκον εἶδες.* Others think the phrase arose from *fables* of nurses, frightening children with the apprehension of a wolf approaching. D.

22. A TROCHAIC TETRAM. CAT.—*Pater est?*] Al. *Paterne est?* whereby the line would be of the same metre as the rest. H. *videro*] ¶ Quid agendum sit.

23. AN IAMBIC TETRAMETER.—*Si quid*] ¶ Ctesipho has retired into the house, but probably keeps the door ajar, so as to hear, and so continues until next scene 13. Accordingly iv. 2. 11. "vide ne ille huc prorsus se irruat;" i. e. rush in at the door, partially open. *nusquam*] ¶ Scil. vidisti; in the moment of trepidation he is not so tenacious of veracity as he was 14. above.

Demea returns to Micio's house, still in search of him (since end of act iii. scene 4.) and having heard that Ctesipho is not in the country. Syrus meets him near the door, and invents a story to excuse Ctesipho; he then directs him by a circuitous and perplexing route to find Micio.

1. A TROCHAIC TETRAM. HYP.—*Næ*] ¶ In truth; see An. prol. 17. *infelix!*] This beginning accords with Demea's perpetual state of misery; he is always com-

Præterea autem, dum illum quæro, a villa mercenarium
Vidi: is filium negat esse ruri: nec quid agam scio.
C. Syre. S. Quid est? C. Men' quærit? S. Verum. C. Perii! S. Quin tu animo bono es.
D. Quid hoc, malum, infelicitatis? nequeo satis decernere:
Nisi me credo huic esse natum *r*ei, ferendis miseriis.
Primus sentiō mala nostra: primus rescisco omnia:
Primus porro obnuncio: ægre solus, si quid fit, fero.
S. Rideo hunc: primum ai*t* se scire; is solus nescit omnia.
D. Nunc redeō, si forte frater redierit, visō. C. Syre.
Obsecrō, vid*e* ne ille huc prorsus se irruat. S. Etiam taces?
Eg*o* cavebo. C. Nunquam hercle hodie ego istuc committam tibi:
Nam me jam in cellam aliquam cum illa concludam: id tutissimum est.

plaining. This act illustrates that no one is more exposed to deception and delusion than the most excellent. D. *fratrem*] See iv. 1. 1. n. *gentium*] see Hea. v. 1. 55.

2 TROCHAIC TETRAMETERS CAT.—— *a villâ*] Either *a* is for *de*: or understand *venisse*. D. Or, *a villâ* has the force of the genitive, qu. *mercenarius villæ*; as Liv. ii. 22. "Principes a Cora," i. e. Corani. Virg. Georg. iii. 2. "Pastor ab Amphryso." W. The presence of Demea being necessary in the sequel of the play, Terence very properly has not required him to leave the city, as the fatigue of the old man going and returning would appear tragical. D.

3. He complains of three things: He cannot find his brother; Ctesipho is not in the country; he himself cannot decide whether he will remain here or go to the villa. D.

4. *Syre*] ¶ Ctesipho speaks from within, partially overhearing his father; see iv. 1. 23. n.

5. AN IAMBIC TETRAM.—*hoc*] By shortening the *o*, the verse would be troch. tetr. cat. like the others. H. *malum*] See Hea. iv. 3. 38.

6. TROCHAIC TETRAMETERS CAT.—*Nisi*] ¶ In the sense of *sed*; see Hea. iii. 2. 31. *huic—rei*] Ad hunc rem. D. ¶ Scil. ad ferendas miserias; comp. Hea. iii. 1. 11.

7. *Primus*] Demea's delusion is laughable. D. *sentio mala*] ¶ Perceive them, and feel that they are such. So he vainly prides himself, iii. 3. 42, 43. *rescisco*] ¶ Ascertain facts industriously concealed.

8. *porro*] ¶ Further; thereupon; after having ascertained the facts. *obnuncio*] i. e. I endeavour to counteract, and prevent by advising. Metaphor from the practice of soothsayers, in announcing an evil omen to the person holding the comitia, that they may be broken off. R. D. ¶ Comp. iii. 4. 62. "Non me indicente hæc fiunt." *solus*] ¶ Inasmuch as he has no person, not even his brother, to sympathise in his grief. So i. 2. 57. he said, "Ægrè est," while Micio in that scene evinced a total unconcern as to the matters which afflicted Demea; see ib. 21. 32.

9. *Rideo*] ¶ Aside; hearing Demea take credit to himself. *scire*] Scil. omnia.

10. *redeo*] ¶ Therefore we must suppose he had called at the house before, and was told he was from home; see iii. 4. 65.

11. *prorsus*] Rectâ viâ. R. D. See iv. 1. 23. n. *se irruat*] See Eu. iii. 5. 51. *Etiam taces?*] i. e. quin taces. Hea. ii. 2. 6. H. ¶ Syrus is afraid of Ctesipho being heard by his father; so iv. 1. 23. Or he means, 'you need not trouble yourself;' especially as *Ego cavebo* follows; comp. ii. 2. 1.

12. *hodie*] ¶ Either, strongly asseverating; or, 'on this day' of all others; as he said iv. 1. 5. "*hunc diem*—perpetuum in lætitia degere." *istuc*] ¶ Scil. negotium cavendi, ne huc irruat pater.

13. *jam*] Forthwith. *cellam*] *Cella* and

S. Age, tamen ego hunc amovebo. D. Sed eccum sceleratum Syrum.
S. Non hercle hic quidem durare quisquam, si sic fit, potest.
Scire equidem volō, quot mihi sint domini: quæ hæc est miseria?
D. Quid ille gannit? quid vult? quid ais, bone vir? est frater domi?
S. Quid, malum, 'bone vir' mihi narras? equidem perii. D. Quid tibi est?
S. Rogitas? Ctesiphō me pugnis miserum, et istam psaltriam
Usque occidit. D. Hem, quid narras? S. Hem, vide ut discidit labrum.
D. Quamobrem? S. Me impulsore hanc emtam esse ait. D. Non tu eum rus hinc modo
Prodûxe aiebas? S. Factum: verum venit post insaniens:
Nil pepercit. non puduisse verberare hominem senem,

cellarium, so called from storing up and *concealing* food and drink. D.

14. *Age*] ¶ Do as you will. *amovebo*] Above iii. 3. 47. he said "abigam hunc rus," as one would say of cattle; here *amovebo*, as of a stone; and thus he intimates that it will be a task of labour. D.

15. *Non hercle*, &c.] His words are such as a slave would use, who had been beaten, and that recently, and was threatening to run away. D. ¶ He now speaks aloud; clamouring and complaining; with his hand to his mouth (see 20), and pretending not to see Demea. *hic*] ¶ In hac familia. *durare*] This verb expresses the endurance of evils; Virg. *Æn.* i. 207. "Durate, et vosmet rebus servate secundis." D. This scheme has been adopted by Syrus, to exculpate Ctesipho for not having been in the country. E.

16. *quot mihi*] Thus he shows that he was beaten by one not his lawful master. D. *hæc*] Scil. quam patior; in the way of a doleful lamentation, after he has made the complaint. D.

17. *gannit?*] *Gannitus* is properly a wailing from the effects of being beaten. D. Properly applied to dogs. Lucret. "gannitu vocis adulant." H.

18. *bone vir*] Why do you accost me with the appellation 'bone vir,' (μιμητικῶς, deriding and insulting me), as if I were not afflicted enough already by your son? Bœc. *Quid tibi est?*] ¶ What is the matter with you?

19. *pugnis*] ¶ He knows that Demea, under his delusion as to facts, will consider such conduct of Ctesipho as among his *virtutes*; see iv. 1. 20.

20. *usque occidit*] *Prope* occidit; or *usque* is for *valde*; and *occidit* is for *vehementer cecidit*; ἰδιωτικῶς. ¶ 'Almost beat me to death.' *Hem, vide*] Not actually showing it, but seeming so to do to the dim-sighted old man; and as if the hurt were inside his mouth. D. *discidit*] From *cædo*, with the penultima long; or rather from *scindo*, with the penultima short. D.

21. *Non tu*, &c.] Terence admirably assigns a species of cautiousness to the very persons who are being deceived; for it is no matter of interest to find a fool deceived. D.

22. *Prodûxe*] The old man sharply recalls not merely what Syrus said, but his very words, iii. 3. 48. "quem egomet produxi." D. This is a syncope familiar with poets; Hea. prol. 32. "decesse." Catull. "promisse." Virg. "explesse." Horat. "surrexe." W. *Factum*] ¶ Scil. eum rus produxi. *insaniens*] Above, iii. 3. 49. "produxi—iratum admodum," now he says, αὐξητικῶς, *insaniens*. D. ¶ Syrus represents that Ctesipho went indeed to the country, but returned again, from frantic indignation at his brother's conduct, and that he, Syrus, was beaten for being *impulsor*; thus the absence from the villa, as well as the blows inflicted, become in Demea's view meritorious; 25. "Laudo, Ctesipho."

23. *Nil pepercit*] So iii. 3. 51. "nil reticuit." The phrase is applied to what has

Quem ego modo puerum tantillum in manibus gestavi meis?
D. Laudo, Ctesiphō, patrissas: abi, virum te judico.
S. Laudas? næ ille continebit posthac, si sapiet, manus.
D. Fortiter. S. Perquam! quia miseram mulierem, et me servulum,
Qui referire non audebam, vicit: hui! perfortiter.
D. Non potuit melius: idem quod ego, sentit, te esse huic rei caput.
Sed estne frater intus? S. Non est. D. Ubi illum quæram, cogito.
S. Scio ubi sit; verum hodie nunquam monstrabo. D. Hem! quid ais? S. Ita.
D. Diminuetur tibi quidem jam cerebrum. S. At nomen nescio
Illius hominis, sed locum novi ubi sit. D. Dic ergō locum.
S. Nostin' porticum, apud macellum, hanc deorsum? D. Quidni noverim?

happened unexpectedly. D. ¶ The verb here has no object; 'he was not sparing' in his wrath. *verberare—senem*] The age of the person renders that a grievance which otherwise would not be so. D.

24. *modò*] *Modo* and *nuper* often refer to a time far distant. R. D. ¶ 'As it were but yesterday.' In the eyes of an old person the interval between childhood and puberty in another seems but short in passing. This would go to exaggerate Ctesipho's ingratitude, in so soon forgetting past kindness. *tantillum*] δεικτικὸν, with an attitude of his hand, showing how small. D. *in manibus gestavi*] Eurip. Cycl. 142. Ὃν ἐξέθρεψα παῖδ' ἐγώ ποτ' ἀγκάλαις. such were called ὠλενοτρόφοι. W.

25. This line strongly represents the delusion of the old man. D. *patrissas*] αὔξησις, asserting positively what he before said he hoped; iii. 3. 57. "spero: est similis majorum suûm." And *abi* means, I may dismiss you, you are perfect. And *virum*, no longer a mere youth; as to probity. D. Comp. Eu. i. 2. 74.

26. *Laudas?*] ¶ This was the very effect Syrus wished to produce on Demea's mind; but he pretends disappointment. *næ*, &c.] The threat is feebly uttered; as he is a slave. D.

27. *Fortiter*] ¶ Still praising Ctesipho's supposed conduct. *Perquam*] Nimis; εἰρωνεία. D. *mulierem*] ¶ Scil. "istam psaltriam," 19. And *miseram*, as being unprotected. *servulum*] The diminutive, as being *senex*. D.

28. *perfortiter*] ¶ As he said "Perquam!" scil. *fortiter*, 27. Ironical repetition of Demea's word, with αὔξησις.

29. *Non potuit melius*] Scil. fieri; as he said "Laudo," above. D. *idem quod ego, sentit*] As he said, above, "patrissas,—virum te judico." D. ¶ Idem sentit quod ego *sentio, scilicet*, te esse, &c. On *huic rei caput*, see An. ii. 6. 27.

30. *ēstne*] So *ēst*, Eu. v. 5. 4. H. *Non est.*] Pronounced in an angry manner, as if in revenge for what he has suffered. E.

31. *hodie nunquam*] Wishing him to seek the more eagerly, he pretends that he will not tell; and the very eagerness will render him more open to be deceived. D. ¶ Syrus will keep his word (*nunquam monstrabo*), although Demea will think otherwise, and attempt to follow the meandering course directed.

32. *Diminuetur*] We may suppose the old man here raises his stick. D. *nomen nescio*] For if he told the person's name, there could be no room for mistake. D.

33. *Illius hominis*] ¶ Scil. *ubi* (apud quem) *sit* Micio. *ergo*] Pressing him as it were against his will. Virg. Æn. ii. 707. "Ergo age—cervici imponere nostræ." D.

34. *porticum*] The ancient colonnades were built to shelter from showers, and to

S. Præterito hâc rectâ plateâ sursum: ubi eò veneris,
Clivus deorsum versus est: hac præcipitato. postea
Est ad hanc manum sacellum: ibi angiportum propter est.
D. Quonam? S. *Illic* ubi etiam *caprificus* magna est. D. Novi. S. Hac pergito.
D. Id quidem angiportum non est pervium. S. Verum hercle: vah!
Cense'ne hominem me esse? erravi. in porticum rursum redi:
Sane hac multo propius ibis, et minor est erratio.
Sci'n' Cratini hujus ditis ædes? D. Scio. S. Ubi eas præterieris,
Ad sinistram hâc rectâ plateâ: ubi *ad* Dianæ veneris,
Ito ad dextram: pri*us* quam ad portam venias, apud ipsum lacum

afford a shade, and for promenade. Mi. *hanc*] ¶ 'In this direction;' he points. So *hâc*, next line. *deorsum*] Versus inferiorem partem, in loco depresso sitam. Mi. Because there was more than one. D.

35. *Præterito* &c.] ¶ Pass straight along this street, upwards; i.e. right up this street. *eò*] Ad porticum. Mi. ¶ But the *porticus*, he before said, was *deorsum*. Therefore I would explain *eò*, 'to the top of the street;' and thus he bids Demea make first for the colonnade, *deorsum;* thence to pass along *this* street (showing the relative position of it by a motion of his hand, right or left) *sursum;* and having reached the upper end of it, a *declivity* (clivus deorsum) will present itself, by which he must descend *(prcipitato)*. The description is aided by gesture of the speaker, and scarcely intelligible without it; and even with such aid, it is intended to perplex Demea.

36. *versus*] ¶ 'Over against you;' as "exadversum," 45. *præcipitato*] Al. *te præcipitato*. Here absolutely, as Virg. "Nox humida cœlo præcipitat." Faer. The word seems purposely used, as having a double meaning, addressed by the slave to the odious and detested Demea. Mi.

37. *angiportum*] See Eu. v. 2. 6. *propter*] Adverbially for in propinquo; contracted qu. *propiter* from *prope*. R. D. See ii. 1. 15.

38. *caprificus*] In imitation of Homer, who describes a figtree as situate near the Trojan walls, Il. ζ. 432. *magna est. D. Novi.*] Zeune adopts *magna est. nostin'? D. Novi*. But Faerne on authority of the Bembine and others omits *nostin'?*—*Hac*] ¶ Scil. viâ; i. e. per angiportum. *pergito*] Not *ito;* showing that the way is long. D.

40. *hominem me esse?*] Apud me esse, mentis compotem esse? As one beginning to lose his senses from having suffered injury. Bœc. When detected in fabrication, it is subtlety to confess it, and thus get credit for simplicity. D.

41. *hâc*] ¶ Scil. viâ, quam dicturus sum.

42. *Cratini*] He has devised an appropriate name for a rich man; ἀπὸ τοῦ κράτους, potentia. D.

43. *Ad sinistram*] Scil. *ito*. D. *hac*] ¶ 'On this side;' showing with a motion of his hand, whether to the right or left. *ad Dianæ*] Thus they spoke, absolutely, without adding *templum*. D. ¶ Hor. Sat. i. 9. 35. "Ventum erat ad Vestæ." So we say, *St. Paul's*, *St. George's*,—'cathedral' or 'church' being implied.

44. *portam*] Thus Demea must stray away to the walls and boundary of the city. D. The perplexed direction given by Lancelot in Shakspeare, 'Merchant of Venice,' seems to be copied from this of Syrus.—"Turn up on your right hand at the next turning, but, at the next turn of all, on your left; marry, at the very next turning of no hand, but turn down indirectly to the Jew's house." Col. *lacum*] There was generally a pond adjoining to a city gate, as well for watering cattle, as to prevent the destruction of the gate by fire from an enemy. D.

Est pistrilla, et exadversum est fabrica. ibi est. D. Quid ibi facit?
S. Lectulos in sole ilignis pedibus faciendos dedit.
D. Ubi potetis vos: bene sane. sed cesso ad eum pergere?
S. I sane; ego te exercebo hodie, ut dignus es, silicernium.
Æschinus odiose cessat: prandium corrumpitur.
Ctesipho autem in amore est totus. ego jam prospiciam mihi:
Nam jam adibo, atque unumquicquid, quod quidem erit bellissimum,
Carpam: et cyathos sorbilans paulatim hunc producam diem.

45. *pistrilla*] Diminutive from *pistrinum*, and of different gender; as *rana, ranunculus: scutum, scutella: canis, canicula*. *Pistrina* was used absolutely (as *sutrina, medicina)* agreeing with *taberna* understood. D.

46. *Lectulos in sole*] Denoting a species of couch then well known and so called. B. On these the ancients used to recline and bask, or also drink, under a temperate sun. Such exposure to the sun was deemed conducive to health. For they would walk naked in the sun, which was "uti sole asso;" or anointed with oil, which was "uti sole uncto." Cic. Att. xii. 6. R. D. *ilignis*] Lest Demea might say that Micio had couches already and could not require these, Syrus mentions couches of a peculiar kind, and with a peculiar sort of feet.

47. *Ubi potetis vos*] For you to drink upon. Col. These words can be assigned to either Syrus or Demea. D. *bene sanè*] Irony; not approbation. D.

48. *sane*] Either redundant; or to be joined with the words following. D. ¶ Sarcastic echo of Demea's word; and spoken aside, as he is retiring. *silicernium*] Cœna quæ infertur diis manibus, quòd eam *silentes cernant*, i. e. umbræ possideant; or because the offerers do not taste of it, but *cernunt* tantùm. D. The old man is so called in contempt, as one deserving to have such a supper prepared for him. R. D. Or, as one soon *silentibus cernendus*, being now old. Or (but not so well) as being bowed down, and *silicem cernens*. D.

49. *odiosè*] ¶ So to Syrus, for "prandium corrumpitur." *cessat*] ¶ Æschinus having settled with Sannio (see ii. 4. 13.) heard of the suspicions against him as to Pamphila, and is now on his way to Sostrata's house, perplexed. See iv. 4. 8. &c. *prandium*] The Greeks and the Romans generally had but one repast a day, which was their supper. The dinner here mentioned was therefore an instance of luxury and debauch. Da. apud Col.

50. *in amore est totus*] A person is *totus in aliqua re*, who wholly devotes himself and his time to any object. Hor. Sat. i. 9. 2. R. D.

51. *unumquicquid*] Plautus uses this word, Trinum. iv. 2. 40. Bœc. *bellissimum*] i. e. lautissimum; *bellus* properly relates to the second course, at which *bellaria* were served. R. D. These were to excite further appetite. D.

52. *Carpam*] i. e. eligam. The verb elsewhere means *lædere*, Georg. iii. 215. "Carpit enim vires." Also, *frui*, ib. 325. and Pers. Sat. v. 151. "genio carpamus dulcia." *sorbilans*] The ancients wrote such words with single *l*. Plautus uses *sorbilum*, Pœn. i. 2. 185. H. *producam*] Aptly for the metaphor; as if the day were dying away. Æn. ix. 486. "Nec te tua funera mater Produxi." D.

ACTUS IV.—SCENA 3.

MICIO, HEGIO.

M. Ego in hac re nil reperio, quamobrem lauder tantopere, Hegio:
*M*eum officium facio: quod peccatum a nobis ortum est, corrigo:
Nisi si me in illo credidisti esse hominum numero, qui ita putant;
† Sibi fieri injuriam ultro, si quam fecere ipsi expostulant,
Et ultro accusant: id quia non est a me factum, agis gratias!
H. Ah, minime: nunquam te aliter, atque es, in animum induxi meum.
Sed quæso, ut unà mecum ad matrem virginis eas, Micio,

Hegio having applied to Micio (see iii. 5. 2.) has learned that Æschinus carried off the music girl merely for the sake of Ctesipho; whereupon they agree to go together to Sostrata, and remove her fears and suspicions.

1. iambic tetrameters.—Hegio had thanked Micio for promising to cause Æschinus to marry the girl, whom he had seduced. E. Compare the sentiment, An. ii. 1. 30. and Plaut. Trin. v. 2. 5. "Non videor meruisse laudem, culpâ caruisse arbitror." Micio and Hegio proceed γνωμολογεῖν, during the scene. The old men are sententious, especially on the subject of their duties, in which they wish to seem zealous. Bœc.

3. *Nisi si*] See An. i. 5. 15.

4. *expostulant*] See iii. 4. 57. The Bembine has *expostules*, approved by Faern, Bentley, and Zeune:—'Who thus think, *viz.* that an injury is first done (unprovokedly offered) to them, if you but expostulate on what they themselves have done, and they are the first to turn accusers.'—There are various pointings given; e. g. 1. no stop at *putant*. 2. *injuriam; ultro*, &c. 3. *fecere, ipsi expostulant*, &c. 4. *fecere ipsi, expostulant*, &c. Westerhove approves of the reading of R. Stephan in his edition of 1540. *qui ita putant, Sibi fieri injuriam, ultro si, quam fecere ipsi, expostulant, Et ultro accusant.* i. e. Si ultro expostulant injuriam, quam ipsi fecere, et ultro accusant. But this, or any other of the constructions given with the reading *expostulant*, seems objectionable, as making it appear that the expostulation made by these unreasonable persons is in some degree the *cause* of their fancying themselves ill-treated,—sibi fieri injuriam, *si* expostulant.—To obviate this I would suggest: *Sibi fieri, injuriam ultro si quam fecere ipsi; expostulant, Et ultro accusant.* 'Whatever injury they have themselves been the first to do, this they consider as done to them (by the injured party);—they accordingly expostulate, and (if this do not succeed) are the first to accuse.' Or point thus, *fecere; ipsi expostulant*.

6. *minimè*] Not *minime ago;* but *minime te credo esse* illorum in numero. D. ¶ Or, *minimè* gratias ago *propter illud*, scil. "id quia non est a *te* factum." *aliter, atque*] ¶ 'Otherwise than;' see on Hea. ii. 3. 24.

7. *unà mecum*] Observing propriety, τὸ πρέπον, as she is a matron and unknown to Micio. D.

Atque istæc eadem, quæ mihi dixti, tute dicas mulieri:
Suspicionem hanc propter fratrem ejus esse, et illam psaltriam.
M. Si ita æquum censes, aut si ita opus est facto, eamus. H. Bene facis:
Nam et illi animum jam relevabis. quæ dolore ac miseria
Tabescit; et tvo officio fueris functus: sed si aliter putas,
Egomet narrabo quæ mihi dixti. M. Immo ego ibo. H. Bene facis:
Omnes, quibus res sunt minus secundæ, magis sunt nescio quo modo
Suspiciosi: ad contumeliam omnia accipiunt magis:
Propter suam impotentiam se semper credunt negligi.
Quapropter te ipsum purgare ipsi coram placabilius est.

8. *mulieri*] In this word appears the reason; a woman, timid and distrustful. D.

9. *et illam psaltriam*] Scil. propter fratrem ejus (Ctesiphonem) esse. D. ¶ This construction seems rather forced; the alternative is: "Suspicionem hanc propter fratrem ejus esse, et *propter* psaltriam;" but it would be absurd to tell Sostrata either by way of consolation, or of new intelligence, that her suspicion against Æschinus is on account of *that music girl.* In either construction *ejus* means Æschinus; but Bentley thinks it would more properly refer to Ctesipho; therefore he suggests: *Suspicionem hanc propter fratrem esse: ejus esse illam psaltriam;* ejus, scil. fratris.

11. *illi*] Sostratæ vel Pamphilæ. Mi. ¶ Rather the latter; then *et* shows this as an additional reason for Micio to go in; and *dolore* refers to the girl's peculiar situation, and *miseria* to her anxiety of *mind.* Comp. An. i. 5. 35. *relevabis*] i. e. recreabis, eriges. So *levare* is used. R. D. It is the greatest relief to persons in sorrow, to meet sympathy in those who have occasioned it. Ma.

12. *Tabescit*] Conficitur. Lucret. Cic. R. D. Applicable to the wasting away of either body or mind. Mi. *officio*] One who is the cause of affliction ought himself to offer remedy and consolation, instead of delegating the office to another. Ma. *si aliter putas*] Artfully, by relaxing he the more readily extorts what he requires. D.

14. *minus secundæ*] ¶ By *litotes*, for adversæ. *nescio quo modo*] i. e. without any perceptible reason. D.

15. *Suspiciosi*] Plautus shows how suspicious are the indigent; he makes Euclio say, Aul. ii. 2. "Non temerarium est ubi dives blandè appellat pauperem."—"Alterâ manu fert lapidem, panem ostentat alterâ." Ma. *ad contumeliam*] ¶ In the way of affront; as if insult were intended.

16. *suam*] ¶ Their *peculiar* indigence, which in morbid sensibility they magnify to themselves; while perhaps the persons whom they suspect as intending to insult are ignorant of its existence. *impotentiam*] Inopiam, humilem conditionem. R. D. See on Eu. ii. 3. 61. Menander: Πρὸς ἅπαντα δειλὸς ὁ πένης ἐστὶ πράγματα· Καὶ πάντας αὑτοῦ καταφρονεῖν ὑπολαμβάνει. L. *negligi*] Faern disapproves of this, and from the Bembine reading *claudier*, he conjectures *calvier.* i. e. decipi. But *calvi* generally has the active meaning, decipere; and when in a passive sense does not imply *contumelia.* Read *ludier*, i. e. ludificari falsis promissis; this may have been the origin of the Bembine *claudier* or *cludier*, as anciently written. B. *negligi*] ¶ 'That they are slighted.' Thus Sostrata, if you should not personally wait upon her, would fancy that you disdained to visit or give satisfaction to so humble a person; hence, "*Quapropter te* ipsum," &c.

17. *te ipsum*] Either to be taken together; or *te* Micionem purgare *ipsum* Æschinum. D. ¶ Better join them, 'you

18 M. Et recte, et verum dicis. H. Sequere me ergo hac intro. M. Maxime.

ACTUS IV.—SCENA 4.

ÆSCHINUS.

Discrucior animi: hocine de improviso mali mihi objici
Tantum; ut neque quid de me faciam, neque quid agam, certum siet?
Membra metu debilia *sunt*: anim*us* timore obstipuit.

in person;' and *purgare* is absolute, 'to make exculpation' to Sostrata herself in her presence (ipsi coram). *ipsi coram*] Al. *ipsis coram*, i. e. matre et virgine; for not to address the girl would be worse than not to enter the house at all. B. *placabilius*] i. e. ad placandum aptius. Ph. v. 7. 68. R. D. *Placabilis*, ἱλαστήριος, i. e. placativus; so *penetrabile* applied to *telum*, *frigus*. Mi.

18. *recte, et verum*] *Recte* refers to the words; *verum* to the subject and sentiment. For the words might be *recta*, and yet the purport *false*. D.

Æschinus, in anxiety of mind on account of the suspicions against him, approaches Sostrata's house, and after debating with himself he determines to go in, and acquaint her with the truth.

1. Iambic tetrameters.—*Discrucior animi*] ¶ On this construction of the genitive see Hea. ii. 1. 13. Eu. ii. 2. 43. *hocine mali*] ¶ What the misfortune is, appears in lines 6, 7. *objici*] Properly applied to *malum*; Ph. iii. 2. 18. Virg. Æn. ii. 200. R. D. And to what is unexpected. D.

2. *certum*] ¶ He means that he himself is unresolved on the subject.

3. This and the next five lines seem incapable of rational scansion; the books are at variance in the arrangement of the words, and commentators have been perplexed in no small degree; and perhaps the solution offered by Westerhovius is not the worst: "Quid, si Terentius datâ operâ Æschinum, metu confusum, etiam confusis versibus loqui voluit?" Hare arranges thus:—

1.	Discruci | or ani | mi	*iamb. monom. hyp.*
2.	Hŏcĭnĕ de īn | prōvīsō | mălī mi ōb | jĭcī tān | tum	*bacch. tetr.*
3.	Ut nĕquĕ quĭd | mē făcĭam, | nĕquĕ quĭd ăgam | cērtūm sĭet	*id.*
4.	Mēmbră mĕtū | dēbĭlĭă sŭnt: | ănĭmŭs tĭmō | re ōbstĭpŭit,	*id.*
5.	Pēctŏrĕ cōn | sĭstĕrĕ nīl | cōnsĭlĭī | quīt. Vah! quō	*id.*
6.	Mŏdō me | ēx hac ēx | pĕdĭam tūr | ba tanta?	*id.*
7.	Nūnc sūspī | cĭō dē me īn | cĭdīt: nĕque ĕ | a īmmĕrĭtō:	*id.*
8.	Sōstrătă crē | dīt, mĭhĭ mē | psaltrĭam hānc | ēmīssē:	*id.*

The last syllable of line 2 is carried on to line 3. In line 3. the first syllable of the third choriambus is resolved into two short ones; and *siet* is made a monosyllable. In line 4. the last syllable of the second choriambus, as also the first of the third, is resolved likewise; and the *u* of *animus* is made short notwithstanding its position. In line 6 *me* does not suffer elision.—The liberties taken by Bentley seem more tolerable; he arranges thus:—

1. Discrucior animi,
2. Hocine ex \| improvi \| so mali \| mi objici
3. Tantum; ut—neque quid \| de me—faciam, \| nec quid a—gam cer \| tum si—et.
4. Membra metu \| debilia \| sunt; animus \| præ timore
5. Obstipuit: \| pectore con \| sistere nil \| consili quit.

Pectore consistere nil consilii quit. vah!
Quomodo me ex hac expediam turba
Tanta? nunc suspicio de me incidit; neque ea immerito.
Sostrata credit, mihi me psaltriam hanc emisse: id anus
Mihi indicium fecit.
NAM ut hinc forte ea ad obstetricem erat missa: ubi eam vidi, ilico
Accedo; rogito, Pamphila quid agat: jam partus adsiet?
Eone obstetricem arcessat? illa exclamat, "Abi, abi jam, Æschine:
Satis diu dedisti verba: sat adhuc tua nos frustrata est fides."—
"Hem, quid istuc obsecro," inquam, "est!"—"Valeas, habeas illam quæ placet."
Sensi ilico id illas suspicari; sed me reprehendi tamen,
Ne quid de fratre garrulæ illi dicerem, ac fieret palam.
Nunc quid faciam? dicam fratris esse? id quidem minime est opus

6. Vah, quo—modo me ex | hac ex—pediam | turba—nescio: | tanta—nunc
7. Suspício de me íncidit.
8. Neque ea im—merito: | Sostrata—credit | mihi me—psaltri | am hanc e—misse
9. Id ánus mi indiciúm fecit.
Thus line 2. is a cretic; line 3. a trochaic tetrameter; lines 4. and 5. are choriambics; lines 6. and 8. are tetrameters catalectic, each followed by its clausula (*clausulæ* being so called "quod clauderent sententiam.") Sometimes, however, such a line is put at the beginning, as line 1. *Discrucior animi.*

3. *metu*] *Metu* patris; *timore* divortii. D. *obstipuit*] For *obstupuit*; see Heins. Virg. Æn. i. 513. R. D.

4. *consistere*] ¶ No firmness of purpose can find place in his agitated breast. Hence *turba*, expressing the *tumult* of his feelings.

6. *nunc*, &c.] Here appears the cause of his trouble. D. *ea*] ¶ Scil. incidit suspicio. He *now* sees this; but was hitherto blind to the jeopardy in which he was placing himself in his eagerness to serve his brother.

9. A TROCHAIC TETRAMETER CAT.—*missa*] ¶ Canthara; see iii. 2. 56.

10. IAMBIC TETRAMETERS.—*Accedo; rogito,*] ¶ Præsens historicum. Hec. v. 3. 3. *quid agat*] ¶ Græcism; see An. i. 5. 33.

11. *Eone*] Ideone, eam ob rem, scil. quia partus adest. MI.

12. *dedisti verba*] ¶ 'You have deceived us;' see An. i. 3. 6. *adhuc*] i. e. even to the present time. Cic. Verr. i. 17. R. D.

13. *Hem,*] Upon hearing what is new, and unexpected. D. *Valeas*] ¶ In the same sense as "Abi, abi," above; see An. iv. 2. 13. *habeas*] ¶ Reluctant concession, and in anger; see An. iv. 1. 25. Comp. An. v. 3. 18. "Imo habeat, valeat, vivat cum illâ."

14. *id*] ¶ Scil. (7.) "*mihi* me psaltriam hanc emisse." *me reprehendi*] *Reprehendere se* is elegantly used for *se retinere, reprimere*; to withhold, check oneself, from doing or saying a thing. Al. *repressi.* R. D.

15. *garrulæ*] As being "anus" (7.) D. To tell a thing to a women is as bad as what Antiphanes says, πᾶσι τοῖς κήρυξιν ἐν ἀγορᾷ φράσαι. FAR. *ac fieret palam*] Demens scil. cum *minime opus* fuit. D. i. e. ac *ne* fieret; the force of *ne* being carried forward by the copulative. R. D.

16. TROCHAIC TETRAMETERS CAT.—

Usquam efferri. ac mitto; fieri potis est, ut ne quà exeat.
Ipsum id metuo ut credant: tot concurrunt verisimilia:
Egomet rapui: ipse egomet solvi argentum: ad me abducta est domum:
Hæc adeo *mea* culpa fateor fieri. non me hanc rem patri,
Utut erat gesta, indicasse? exorassem ut eam ducerem.
Cessatum usque adhuc est: nunc porro, Æschine, expergiscere:
Nunc hoc primum est: ad alias ibo, ut purgem me: accedam ad fores:
Perii! horresco semper, ubi pultare hasce occipiō miser.
Heus, heus: Æschinus ego sum; aperite aliquis actutum ostium.
Prodit nescio quis: concedam huc.

fratris esse?] ¶ Scil. hanc psaltriam; as is the fact. Comp. iv. 3. 9. *minimè est opus*] ¶ He means that the publicity would be *ruinous* to Ctesipho; the figure *litotes;* see Hec. i. 2. 76.

17. *ac mitto*] ¶ Scil. "dicere fratris esse."—'and accordingly I discard the idea.' Comp. Ph. ii. 1. 2. Colman renders thus:

—But what shall I do now? shall I confess
The girl to be my brother's; an affair
Which should by no means be reveal'd?—But not
To dwell on that.—Perhaps they'd not disclose it.
Nay I much doubt if they would credit it:
So many proofs concur against myself.——

Al. *age, mitto*. Al. *amitto.—fieri potis est*] ¶ A new idea strikes him, that although he should tell the matter to Sostrata and Pamphila, (to clear himself), yet it might be prevented from spreading further. Under this view, so far is he from giving up the idea *(mitto)* of telling the truth, that he now feels *fear* lest that very truth may not be credited by them.

18. *ut*] ¶ For *ne non;* as often used after *metuo* or *vereor;* An. v. 4. 11. Hec. i. 2. 16. *concurrunt*] ¶ To confirm them in the false suspicion.

19. *egomet solvi*] ¶ Therefore it was to Æschinus, not to Sannio, that Micio counted down the money, iii. 3. 15. *ad me —domum*] For *ad domum meam;* or, because at the house Sannio had struggled against Æschinus to retain the girl. D.

20. *Hæc—fieri*] ¶ The suspicions against me, and my misery now in consequence. *adeo*] See An. iii. 3. 47. *culpâ*] ¶ Scil. which he explains immediately.

21. *Ut ut*] i. e. sive male, sive bene. D. *exorassem*] He had promised Sostrata that he would do this. D. See iii. 2. 35.

22. *nunc porro*] So Davus arouses himself, An. i. 3. 1. D. *expergiscere*] Noli amplius cessare. Sall. Cat. 20. R. D.

23. AN IAMBIC TETRAMETER. —*primum*] For he has also to entreat his father. D. ¶ Hence *ad alias*, 'to the others,' before he goes to Micio. Al. *ad illas*, in which case, by shortening *i*, the line will be a trochaic tetr. cat. as the rest. *ad fores*] Sostratæ scil. D. ¶ So saying he goes up; is timid at first *(Perii! horresco)*, but at length knocks *(Heus, heus)*.

24. TROCHAIC TETRAMETERS CAT.—*horresco semper*] So Phædria, Eun. i. 2. 4. "Tremo, horreoque, postquam aspexi hanc." where see note.

25. *aperite aliquis*] *Aliquis* with the force of the plural number; for the word includes a reference to several. Anciently *quis, aliquis, quisquam*, were used without regard to gender or number. D.

26. *nescio quis*] ¶ Hearing a man's voice from within, and not immediately recognizing it as that of Micio, whom he could least expect to find in the house.

ACTUS IV.—SCENA 5.

MICIO, ÆSCHINUS.

——— M. ITA ut dixi, Sostrata,
Facite: ego Æschinum conveniam; ut, quomodo acta hæc sint, sciat.
Sed quis ostium hoc pultavit? Æ. Pater hercle est: perii! M. Æschine.
Æ. Quid hŭic hīc negoti est? M. Tune has pepulisti fores? tacet.
Cur non ludō hunc aliquantisper? melius est;
Quandoquidem hoc nunquam mihi ipse voluit credere.
Nil mihi respondes? Æ. Non equidem istas, quod sciam.
M. Ita? nam mirabar, quid hīc negoti esset tibi.
Erubuit: salva res est. Æ. Dic sodes, pater,

MICIO, leaving Sostrata's house (see iv. 3. 18.) meets Æschinus about to enter; he dissembles as to his knowledge of Æschinus' intrigue, and gives a somewhat fictitious account of the cause and result of his own visit. He thus so distresses the youth, as to extort from him a confession of his passion for Pamphila; then he upbraids him for concealing the facts from him so long, and at last delights and surprises him by stating that his marriage is to take place immediately.

1. This with last line of preceding scene is a TROCHAIC TETRAM. CAT.—*dixi*] Al. *dixti;* preferable, because it is more suitable to Micio's disposition to submit to others, than to order. B. ¶ Micio, having opened the street door, stops at the threshold and speaks thus to Sostrata within, with whom he and Hegio have had an interview since end of scene 3.

2. TROCHAIC TETRAMETERS CAT.—*Facite*] He means either that they should be at ease; or that they should prepare for the nuptials. D.

3. *Sed quis, &c.*] ¶ Micio having heard the knock at the door (iv. 4. 24.) and opened it, looks out, and at first sees nobody; therefore he asks the question. For Æschinus had withdrawn to one side, when he heard footsteps approaching; iv. 4. 26. "concedam huc."

4. *Quid huic, &c.*] Another source of fear, in that his father has been in this house. D. *tacet—voluit credere.*] ¶ To himself aside. Bent. and Fa. transfer *tacet* to the beginning of next line; in which case this line is iambic trimeter, *Quid huic hic* being an anapæst, as also *Tacĕt cur* in next line, where, then, hiatus at *ludo* will be unnecessary.

5. IAMBIC TRIMETERS.—*ludo*] ¶ Scil. by pretending ignorance of the facts he has just learned, and concealing the happy arrangement just concluded with Sostrata. But he will not sustain the painful delusion for more than a moment (*aliquantisper*); and this merely for the youth's own good (*melius est*), to make him the more sensible of his own ill-judged dissimulation (*Quando quidem, &c.*)

6. *hoc*] ¶ This *matter;* i. e. his intrigue, and obligations to Pamphila. *nunquam, &c.*] Contrary to the practice which he mentions, i. 1. 28. "quæ fert adolescentia, Ea ne me celet, consuefeci filium." D.

7. *istas*] Scil. pulsavi; and *quod* for *quantum*. D.

8. *Ita?*] ¶ He views him with scrutinizing eye, pretending to believe him, and merely adds his reason (*nam*) for having asked the question. *hic*] ¶ At the house whence I have just come out.

9. *Erubuit*] Contrariwise Simo in the Andrian, v. 3. 7. "Num ejus color pudoris signum usquam indicat?" D. ¶ Spoken aside. *salva res est*] Instead of *salvus est;* as if his whole interest in life (*res*) were

Tibi vero quid istic est rei? M. Nil mihi quidem:
Amicus quidam me a foro abduxit modo
Huc, advocatum sibi. Æ. Quid? M. Ego dicam tibi:
Habitant hic quædam mulieres; pauperculæ,
Ut opinor, has non nosse te, et certo scio:
Neque enim diu huc commigrarunt. Æ. Quid tum postea?
M. Virgo est cum matre. Æ. Perge. M. Hæc virgo orba
est patre:
Hic meus amicus illi genere est proximus:
Huic leges cogunt nubere hanc. Æ. Perii! M. Quid est?
Æ. Nil: recte: perge. M. Is venit, ut secum avehat:
Nam habitat Mileti. Æ. Hem! virginem ut secum avehat?
M. Sic est. Æ. Miletum usque obsecro? M. Ita. Æ. Animo
male est.

centred in Æschinus. So he said above, i. 1. 24. "In eo me oblecto; solum id est carum mihi." D. Menander: Ἐρυθριῶν πᾶς χρηστὸς εἶναί μοι δοκεῖ. L.

10. *mihi*] i. e. in which I am personally interested. D. ¶ Micio here says what is not true; following up what he said above, 'ludo hunc." In his subsequent narrative there is a mixture of truth and fiction, the latter being used only where Æschinus cannot from his own knowledge as yet gainsay.

11. *Amicus—abduxit*] This is true; but *advocatum* is not. *Quidam* and *Huc* are emphatic, to indicate a business of a trivial nature, and of little difficulty; also *advocatum* shows it concerns another person; and *sibi*, to assist that person, and not a third party, e. g. mulieribus. He wishes to extinguish all hope in Æschinus. D.

12. *Quid?*] Scil. *ait*. D. Cur, in qua re, abduxit te advocatum sibi? Mi. *Ego dicam tibi*] Prolix, like an old person; also as if it were a trifling matter, and nothing to be concealed. D.

13. *quædam*] As if obscure; and *pauperculæ*, that Æschinus may despair of being allowed to marry in the family. D.

14. *Ut opinor*] Donatus explains, *adeo ut;* 'these women are *so* obscure *that* I think you cannot be acquainted with them.' Wherefore Bentley says he must have read *opiner*. Construe thus: "pauperculæ, ut opinor; et certo scio has non nosse te." Al. *mulieres pauperculæ; Opinor, has*, &c. Al. *pauperculæ. Æ. Ut opinor. M. Has non nosse te, certo scio.—certo scio*] He assumes this confidently, because Æschinus has not yet made confession. D.

15. *enim*] ¶ Another reason why you should not be acquainted with them.

16. *Virgo est*, &c.] He is thus minute in detail, as if Æschinus were quite a stranger to the facts, and as if he, Micio, thought so. D.

17. *Hic*] Qui me advocatum abduxit de foro. D.

18. *leges*] By the laws of Attica as to destitute orphan girls, their nearest kinsmen were obliged either to marry or to portion them off. Comp. Ph. i. 2. 75. ii. 3. 63. Bo. There was a similar law among the Israelites; Num. xxxvi. 6. &c. which institution Grotius thinks was borrowed by the Athenians from the Phœnicians. W. See Ph. ii. 1. 67. *Quid est?*] ¶ Pretending surprise that Æschinus is startled at a story in which (as Micio pretends to think) he cannot be interested.

19. *recte*] See Hea. iii. 2. 7. *perge*] He is more urgent than any one would be who was really disinterested. D.

20. *Mileti*] Πιθανῶς. D. *Hem*, &c.] His feelings betray what he in words denied; and forgetting himself he shows indignation as in a matter of personal interest. D.

21. *Sic est—Ita*] Micio assumes a careless air, as if these matters concerned strangers merely. D. *Animo male est*] i. e. magno dolore afficior. R. D. ¶ *Male est* scil. *mihi*.

Quid ipsæ? quid aiunt? M. Quid istas censes? nihil enim.
Commenta mater est, esse ex alio viro,
Nescio quo, puerum natum; neque eum nominat;
Priorem esse illum, non oportere huic dari.
Æ. Eho, nonne hæc justa tibi videntur postea?
M. Non. Æ. Obsecrō, non? an illam hinc abducet, pater?
M. Quid illam ni abducat? Æ. Factum a vobis duriter,
Immisericorditerque: atque etiam, si est, pater,
Dicendum magis aperte, illiberaliter.
M. Quamobrem? Æ. Rogas me? quid illi tandem creditis
Fore animi misero, qui cum illa consuevit prius?
Qui infelix haud scio an illam misere nunc amat,
Quum hanc sibi videbit præsens præsenti eripi,
Abduci ab oculis? facinus indignum, pater.
M. Qua ratione istuc? quis despondit? quis dedit?
Cui, quando nupsit? auctor his rebus quis est?

22. *istas*] Scil. posse dicere. D. *nihil*] Scil. dicunt; i. e. nothing of weight. D.

23. *ex alio viro*] He now touches at Æschinus; but pretends ignorance of the person. D. ¶ And pretending disbelief of the fact; thus to force from Æschinus an acknowledgment; as this fact is the main tie binding Pamphila to him; and on this accordingly he rests his argument, 32.

24. *neque eum nominat*] ¶ Whence he would be the more warranted to consider her story a fiction (*commenta est*).

25. *Priorem*, &c.] ¶ 'The mother argues that such person (the father of the child) has a prior claim, and that her daughter ought not to be given to my Milesian friend.'

26. *hæc*] ¶ These representations of the mother. *postea?*] 'After all;' now when you have heard both sides.

28. *Quid illam ni*] ¶ Tmesis; see iii. 3. 28. *vobis*] ¶ You and your friend. *duriter*] Not *crudeliter;* but, *dura mente, inflexibili:* ἀτενῶς. D.

30. *illiberaliter*] Αὔξησις. For if necessity arise, many things must be done and suffered *duriter*, and even *immisericorditer;* and yet not unjustly and dishonourably (*illiberaliter*). D.

31. *Quamobrem*] Purposely he leads him on to defend himself. D.

32. *Fore animi*, &c.] What more could he say of himself, if he were confessing the affair? D. *animi*] ¶ Join *quid animi;* 'what think ye, after all, will be the state of mind of that wretched man,' with whom, &c. *qui cum illa*] Al. *qui illa*. Al. *qui illi*. ¶ To reconcile the present text with the metre *illa* must be the nominative, qu. *quicum illa* consuevit. *prius*] Al. *prior*, as Eu. pr. 6. "quia læsit prior." Westh. ¶ Then *qui* would be nominative, 'qui prior consuerit;' as 'illa prior cons.' would be improper.

33. *haud scio an*] ¶ 'It may so be,' 'for aught I know.' By this phrase he seeks to cloak the identity of this case with his own. *misere*] This and *perdite* are often used with *amare*. An. iii. 2. 40. Hea. i. 1. 45. It means *vehementer;* see iv. 1. 6.

34. *præsens præsenti*] Increasing the force. Æn. iv. 83. "Illum absens absentem auditque videtque." The idea here is derived from Æn. iv. 408. "Quis tibi nunc, Dido, cernenti talia sensus," &c. D. Read *præsens præsentem:* præsens amator præsentem amicam; and the parallel in Æn. iv. confirms this. B.

36. *istuc*] Scil. dicis. D. *quis despondit*] Quia non interfuit pater. He covertly rebukes Æschinus for having engaged in the matter without his knowledge. D.

37. *Cui*] ¶ Again urging him to avow himself as the person. *quando*] Because there was no marriage. D. *auctor*] Auctores nuptiarum are parents, kinsmen, or guardians, who arrange or sanction the marriage, or sign the marriage contract.

Cur duxit alienam? Æ. An sedere oportuit
Domi virginem tam grandem, dum cognatus huc
Illinc veniret, expectantem? hæc, mi pater,
Te dicere æquum fuit, et id defendere.
M. Ridiculum: adversumne illum causam dicerem,
Cui veneram advocatus? sed quid ista, Æschine,
Nostrâ? aut quid nobis cum illis? abeamus. quid est?
Quid lacrymas? Æ. Pater, obsecro, ausculta. M. Æschine, audivi omnia,
Et sciō: nam te amo: quo magis, quæ agis, curæ sunt mihi.
Æ. Ita velim me promerentem ames, dum vivas, mi pater,
Ut me hoc delictum admisisse in me, id mihi vehementer dolet:
Et me tvi pudet. M. Credo hercle: nam ingenium novi tuum
Liberale: sed vereor ne indiligens nimium sies.
In qua civitate tandem te arbitrare vivere?

Without such persons women among the Athenians and Romans could not contract marriage. R. D.

38. *alienam*] One not bethrothed to him, but pledged to another; one to whom he was not bound as a kinsman. Mr. *sedere*] Implying inactive delay; Æn. xii. 15. "Sedeant spectentque Latini." D. ¶ Its connexion with *expectantem* is the more appropriate. *sedere*] In reference to the custom of the Greeks; comp. Æn. vii. 52. "Sola domum et tantas servabat filia sedes, Jam matura viro, jam plenis nubilis annis." W.

39. *grandem*] Scil. natu; And. iv. 5. 19. "grandiuscula est." R. D. Æschinus might infer her adult age from what Micio said 24. D.

41. *Te dicere*] ¶ To urge these points; taking the occasion of your being *advocatus.—et id defendere*] His love urges him to add this, which is puerile and pressing too far, when, as he pretends, he argues with his father on behalf of a total stranger. D.

44. *Nostrâ*] ¶ Scil. *e re* nostra *sunt*, 'what do these things concern us?' In some editions, *ista* is omitted; Al. *id;* in either case *refert* is implied. *quid nobis cum illis*] He is consistent in this; for to Æschinus asking "tibi vero quid istic est rei?" (10) he replied "Nihil mihi quidem." The old man proceeds thus, not wantonly to vex him, but to enhance his own kindness, by showing into what jeopardy his love had well nigh fallen. D.

45. TROCHAIC TETRAM. CAT.—*Quid lacrymas*] As if he suddenly perceived him weeping, and is ignorant of the cause. This despair of Æschinus brings him to a confession, and puts an end to Micio's dissimulation. D. *audivi omnia*] Paternal feeling will not endure to distress the son by exacting a formal confession. Æn. i. 385. "nec plura querentem Passa Venus, medio sic interfata dolore est." We may suppose that Micio was proceeding further until overcome by this feeling. D.

47. *Ita—Ut*] In such asseverations *ut* always follows, either immediately, or at some distance. D. See Hea. ii. 3. 67. *promerentem ames*] *Meritò* ames; and not merely from necessary obligation. E.

48. *in me*] Added αὐξητικῶς. D. 'Admittere in se' means, committere. R. D.

49. *me tui pudet*] ¶ 'I feel ashamed before you.' So. iii. 3. 38. Hea. ii. 3. 19. and n. *nam*] ¶ Therefore Micio is pleased; considering a due sense of shame an honourable feeling; comp. 9.

50. *indiligens*] Thus he does not call him ingratus, or even negligens, but merely *indiligens*; and that not as to another, but as to himself. Micio's mode of reproof amounts almost to blandishment; and has more effect with the hearer (as Terence would have appear) than rigour and severity. D.

51. *In qua civitate*] 'Do you forget

Virginem vitiasti, quam te jus non fuerat tangere:
Jam id peccatum primum magnum, et humanum tamen:
Fecere alii sæpe, item boni. at postquam id evenit, cedo,
Numquid circumspexti? aut numquid tute prospexti tibi
Quid fieret? qua fieret? si te ipsum mihi puduit dicere,
Qua resciscerem? hæc dum dubitas, menses abierunt decem.
Prodidisti et te, et illam miseram, et gnatum, quod quidem in te fuit.
Quid? credebas, dormienti hæc tibi confecturos deos?
Et illam sine tua opera in cubiculum iri deductum domum?
Nolim cæterarum rerum te socordem eodem modo.
Bono animo es, duces uxorem hanc. Æ. Hem! M. Bono animo es, inquam. Æ. Pater,
Obsecro, non ludis tu nunc me? M. Ego te? quamobrem? Æ. Nescio:

that this is Athens, where laws prevail?' He utters the words mildly, not as Cicero, Cat. i. 4. "Pro di immortales! ubinam gentium sumus?" &c. D. *tandem*] Elegantly added, to give force to interrogations, as *vero*. Z. Comp. An. iii. 2. 12.

53. A TROCHAIC TRIMETER HYP.—Bentley to avoid this metre, which does not occur elsewhere in Terence, reads:—*Jam peccatum primum id magnum; magnum, at humanum tamen.*

54. TROCHAIC TETRAMETERS CAT.—*Fecere alii*] Extenuating by example, what cannot be excused. And *boni*, not when they so act, but *alias* boni. He generously says *evenit*, not 'commissum est.' D.

55. *circumspexti*] *Circumspicimus* præsentia, *prospicimus* futura. D.

56. *quâ*] i. e. qua ratione, per quas personas. D. *si te ipsum*] Suggesting that Æschinus ought not to have felt shame towards Micio. D.

57. *Quâ*] i. e. per quos; and to all the clauses, "numquid circumspexti" is implied. D. *resciscerem*] See Hec. v. 4. 28. *hæc dum dubitas*] *Dubitare* is often joined with a pronoun in the accusative neuter. R. D. ¶. Qu. *quoad* hæc. *abierunt*] *Abire* is applied to what deserts us by degrees; hoc autem ex partu intelligit (24). D.

58. *Prodidisti*] Comp. Hea. iv. 1. 26. *quod quidem in te fuit*] Sall. Jug. 14. "Quod in familia nostra fuit, præstitit, ut in omnibus bellis adesset vobis." D.

59. *Quid? credebas*] Al. *Quid credebas?—dormienti*] More forcible than *cessanti;* and ἀπὸ τοῦ ἀδυνάτου. And *confecturos*, stronger than the simple verb. He mentions the gods in relation to the matters which he himself is effecting, as if what excuses them should excuse him likewise. D. Menander: Αὐτόματα γὰρ τὰ πράγματ' ἐπὶ τὸ συμφέρον ῥεῖ, κἂν καθεύδῃς. Cic. vii. Verr. "Quibus omnia populi R. beneficia dormientibus deferunt." L.

60. *iri deductum*] ¶ For *deductum iri*, future infinitive, which is composed always of *iri* and the *supine* of the verb; not the participle.

61. *Nolim*] ¶ *Nolo* elsewhere implies imperiousness; but not so here. *cæterarum rerum*] Ancient form, for *cæteris in rebus*. R. D. ¶ On the reason of the genitive for the ablative, see Hea. ii. 1. 13. n.

62. *es*] Imperative, and present; *esto* would imply the future. Æschinus may be supposed to weep. Therefore Micio at last in a word imparts full security, *duces uxorem*. D. To aid the metre B. rejects *hanc*.

63. *nunc*] ¶ 'You would have me believe that you were deceiving me a while ago; but perhaps you spoke truly before, and *now* mock me.' *Ego te?*] The force of these pronouns is to give the reason why he must now be speaking in earnest. For it is the part of true attachment to throw a person into false alarm, where joy is immediately to succeed; but the reverse to

Quia tam misere hoc esse cupio verum, eo vereor magis.
M. Abi domum, ac deos comprecare, ut uxorem arcessas: abi.
Æ. Quid? jam uxorem? M. Jam. Æ. Jam? M. Jam quantum potes. Æ. Di me, pater,
Omnes oderint, ni magis te, quàm oculos nunc amō meos.
M. Quid? quàm illam? Æ. Æque. M. Perbenigne. Æ. Quid? ille ubi est Milesius?
M. Abiit: periit: navem ascendit. sed cur cessas? Æ. Abi, pater:
Tu potius deos comprecare? nam tibi eos certo scio,
Quo vir melior multo es quam ego, obtemperaturos magis.
M. Ego eo intro; ut, quæ opus sunt, parentur: tu fac ut dixi, si sapis.
Æ. Quid hoc est negoti? hoc est patrem esse, aut hoc est filium esse?
Si frater aut sodalis esset, quî magis morem gereret?
Hic non amandus? hicine non gestandus in sinu est? hem!
Itaque adeo magnam mi injecit sva commoditate curam;

excite feelings of joy where sorrow must ensue. D. *Nescio*] Dutifully; for there is no reason why he should not believe his father. D.

64. *miserè*] See iv. 1. 6. *Quia* introduces merely an excuse for his misgiving at first.

65. *deos*] ¶ This is all you need do; for every facility from *human* agency is at hand. *deos comprecare*] i. e. fac sacra, offer vows and prayers to the gods presiding over wedlock. R. D. *abi*] He repeats the word, as Æschinus hesitates. D. ¶ His incredulity now rests upon the marriage being to take place so immediately, as implied by Micio desiring him to *go* on the instant, to prepare. Hence the emphasis on *jam* next line.

67. *quàm oculos*] The eyes are frequently referred to in expressing the force of love; the sense of sigh[illegible] being dearest of all to us. Catull. car[illegible] R. D.

68. *Æque*] ¶ Te [illegible]m (Pamphilam) amo; honest[illegible]g him to recede a little from [illegible] and they now speak with plea[illegible]rbenignè] ¶ Scil. dicis; as in P[illegible] Spoken facetiously, thanking [illegible] compliment, as the utmost [illegible]t to expect. *Benignè* was [illegible] teous expression of [illegible]

favour offered. Hor. Ep. i. 7. 16. and 62. *ille*] ¶ A jealous anxiety; pardonable at such a moment.

69. *Abiit*] Facetiously; not to say 'mentitus sum.' So a nurse, perceiving a child too much frightened by some object of terror, which she has conjured up, says 'it is gone.' D. *periit*] i. e. abiit, ut nesciamus ubi locorum sit. R. D. ¶ 'There is an end of him.'

71. The gods were supposed to favour good men, as if under obligations to such. Here is an occasion of praising his father without flattery; and it was respectful to consign to a father the performance of religious duties. Æn. ii. 717. "Tu, genitor, cape sacra manu, patriosque penates." D. *magis*] For *eò* magis; and *eò* is often omitted, where *quò* precedes. R. D.

73. IAMBIC TETRAMETERS CAT.—*Quid hoc*] This [illegible] both surprise, and praise. T[illegible]hows his approval of suc[illegible]

74[illegible] ¶ This means [illegible] [illegible]

Ne forte imprudens faciam, quod nolit: sciens cavebo.
78 Sed cesso ire intro, ne mora meis nuptiis egomet siem.

ACTUS IV.—SCENA 6.

DEMEA.

Defessus sum ambulando: ut, Syre, te cum tua
Monstratione magnus perdat Jupiter!
Perreptavi usque omne oppidum: ad portam, ad lacum;
Quo non? neque illic fabrica ulla erat; neque fratrem homo
Vidisse se aiebat quisquam. nunc vero domi
Certum obsidere est usque, donec redierit.

ACTUS IV.—SCENA 7.

MICIO, DEMEA.

M. Ibo, illis dicam nullam esse in nobis moram.

nitate; see Hea. iii. 2. 10. n. R. D. ¶ Micio has now withdrawn. Here is a practical illustration of Micio's argument in i. 1. 47. "Ille, quem beneficio adjungas, ex animo facit; studet par referre: præsens, absensque, idem erit."

77. *sciens cavebo*] ¶ A Græcism; qu. 'sciam et cavebo, I will take forethought, and be cautious;' and thus I shall do nothing *imprudens*.

78. AN IAMBIC TETRAMETER.—Adopt the Bembine reading *moræ*; and read *sim* for *siem*. B. ¶ Thus, and by making *meis* one syllable, the verse will be catalectic.

Demea returns from the journey on which Syrus had sent him in search of Micio; and complains of his disappointment.

1. IAMBIC TRIMETERS.—*ut*] For *uti*[illegible]; he is panting as he speaks. He [illegible] does not believe that he was pur[illegible]ly sent astray. D. *cum*] Expressing [illegible]nation; Eu. iv. 3. 9. "I hinc quo [illegible] tuis tam lepidis." Mi. [illegible] step, as be[illegible] 5. 25. [illegible]" Mi.

usque] Continuò; as in 6. Mi. *ad lacum*] The poet humourously makes the old man recollect the matters of least importance. Also, he mentions, not the places near (as *porticus*, *macellum*, *Cratini ædes*, *templum Dianæ* iv. 2. 42.) but those remote, to show how far he wandered. D.

4. *Quo non?*] As if too weary to describe the places. D. *fabrica*] Syrus (iv. 2. 45.) had directed him thus; but there was no such place. Fab. *neque—quisquam*] ¶ Thus it seems he inquired of many.

6. *Certum*] See An. ii. 1. 11. *obsidere*] To sit down as it were in seige at my brother's house. Mi.

Demea accosts Micio on the subject of Æschinus' intrigue with Pamphila, and is surprised to find he knows all, and thinks lightly of it; but when Micio goes on to state that the marriage is arranged, and that the music girl also is to remain in his house, &c., Demea considers his brother insane, and the family ruined.

1. IAMBIC TRIMETERS.—In this scene is an example of rebuke ill-timed, and there-

Quia tam misere hoc esse cupio verum, eo vereor magis.
M. Abi domum, ac *d*eos comprecare, ut uxorem arcessas: abi.
Æ. Quid? jam uxorem? M. Jam. Æ. Jam? M. Jam quantum potes. Æ. Di me, pater,
Omnes oderint, ni magis te, quàm oculos nunc amō meos.
M. Quid? quàm illam? Æ. Æque. M. Perbenigne. Æ. Quid? ille ubi est Milesius?
M. Abiit: periit: navem ascendit. sed cur cessas? Æ. Abi, pater:
Tu potius *d*eos comprecare? nam tibi eos certo scio,
Quo vir melior multo es quam ego, obtemperaturos magis.
M. Ego eo intro; ut, quæ opus sunt, parentur: tu fac ut dixi, si sapis.
Æ. Quid hoc est negoti? hoc est patrem esse, aut hoc est filium esse?
Si frater aut sodalis esset, quî magis morem gereret?
Hic non amandus? hicine non gestandus in sinu est? hem!
Itaque adeo magnam mi injecit sva commoditate curam;

excite feelings of joy where sorrow must ensue. D. *Nescio*] Dutifully; for there is no reason why he should not believe his father. D.

64. *miserè*] See iv. 1. 6. *Quia* introduces merely an excuse for his misgiving at first.

65. *deos*] ¶ This is all you need do; for every facility from *human* agency is at hand. *deos comprecare*] i. e. fac sacra, offer vows and prayers to the gods presiding over wedlock. R. D. *abi*] He repeats the word, as Æschinus hesitates. D. ¶ His incredulity now rests upon the marriage being to take place so immediately, as implied by Micio desiring him to *go* on the instant, to prepare. Hence the emphasis on *jam* next line.

67. *quàm oculos*] The eyes are frequently referred to in expressing the force of love; the sense of sight being dearest of all to us. Catull. carm. iii. 4. R. D.

68. *Æque*] ¶ Te *æque* ac illam (Pamphilam) amo; honesty compelling him to recede a little from the *magis;* and they now speak with pleasantry. *Perbenignè*] ¶ Scil. dicis; as in Ph. v. 8. 62. Spoken facetiously, thanking him for the compliment, as the utmost he has a right to expect. *Benignè* was used also as a courteous expression of thanks on declining a favour offered. Hor. Ep. i. 7. 16. and 62. *ille*] ¶ A jealous anxiety; pardonable at such a moment.

69. *Abiit*] Facetiously; not to say 'mentitus sum.' So a nurse, perceiving a child too much frightened by some object of terror, which she has conjured up, says 'it is gone.' D. *periit*] i. e. abiit, ut nesciamus ubi locorum sit. R. D. ¶ 'There is an end of him.'

71. The gods were supposed to favour good men, as if under obligations to such. Here is an occasion of praising his father without flattery; and it was respectful to consign to a father the performance of religious duties. Æn. ii. 717. "Tu, genitor, cape sacra manu, patriosque penates." D. *magis*] For *eò* magis; and *eò* is often omitted, where *quò* precedes. R. D.

73. IAMBIC TETRAMETERS CAT.—*Quid hoc*] This expresses both surprise, and praise. Terence thus shows his approval of such a father. D.

74. *morem gereret*] ¶ This means a compliance with a person's desires and fancies, without making any question as to prudence or wisdom; and this is to be expected rather in a 'brother or companion' than in a father.

76. *commoditate*] i. e. facilitate, huma-

Ne forte imprudens faciam, quod nolit: sciens cavebo.
Sed cesso ire intro, ne mora meis nuptiis egomet siem.

ACTUS IV.—SCENA 6.

DEMEA.

DEFESSUS sum ambulando: ut, Syre, te cum tua
Monstratione magnus perdat Jupiter!
Perreptavi usque omne oppidum: ad portam, ad lacum;
Quo non? neque illic fabrica ulla erat; neque fratrem homo
Vidisse se aiebat quisquam. nunc vero domi
Certum obsidere est usque, donec redierit.

ACTUS IV.—SCENA 7.

MICIO, DEMEA.

M. IBO, illis dicam nullam esse in nobis moram.

nitate; see Hea. iii. 2. 10. n. R. D. ¶ Micio has now withdrawn. Here is a practical illustration of Micio's argument in i. 1. 47. "Ille, quem beneficio adjungas, ex animo facit; studet par referre: præsens, absensque, idem erit."

77. *sciens cavebo*] ¶ A Græcism; qu. 'sciam et cavebo, I will take forethought, and be cautious;' and thus I shall do nothing *imprudens*.

78. AN IAMBIC TETRAMETER.—Adopt the Bembine reading *moræ;* and read *sim* for *siem*. B. ¶ Thus, and by making *meis* one syllable, the verse will be catalectic.

DEMEA returns from the journey on which Syrus had sent him in search of Micio; and complains of his disappointment.

1. IAMBIC TRIMETERS.—*ut*] For *utinam;* he is panting as he speaks. He as yet does not believe that he was purposely sent astray. D. *cum*] Expressing indignation; Eu. iv. 3. 9. "I hinc quo dignus es, *cum* donis tuis tam lepidis." Mr.

3. *Perreptavi*] With slow step, as being an old man. Hor. Sat. i. 5. 25. "Millia tum pransi tria repimus." Mr. *usque*] Continuò; as in 6. Mr. *ad lacum*] The poet humourously makes the old man recollect the matters of least importance. Also, he mentions, not the places near (as *porticus*, *macellum*, *Cratini ædes*, *templum Dianæ* iv. 2. 42.) but those remote, to show how far he wandered. D.

4. *Quo non?*] As if too weary to describe the places. D. *fabrica*] Syrus (iv. 2. 45.) had directed him thus; but there was no such place. FAR. *neque—quisquam*] ¶ Thus it seems he inquired of many.

6. *Certum*] See An. ii. 1. 11. *obsidere*] To sit down as it were in seige at my brother's house. Mi.

DEMEA accosts Micio on the subject of Æschinus' intrigue with Pamphila, and is surprised to find he knows all, and thinks lightly of it: but when Micio goes on to state that the marriage is arranged, and that the music girl also is to remain in his house, &c., Demea considers his brother insane, and the family ruined.

1. IAMBIC TRIMETERS.—In this scene is an example of rebuke ill-timed, and there-

D. Sed eccum ipsum. te jam dudum quæro, Micio.
M. Quidnam? D. Fero alia flagitia ad te ingentia
Boni *illius* adolescentis. M. Ecce autem. D. Nova,
Capitalia. M. O*he*, jam. D. Ah, nescis qui vir sit. M. Scio.
D. O stulte, tu de psaltria me somnias
Agere; hoc peccatum in virginem est civem. M. Scio.
D. O*ho*, scis et patere? M. Quidni patiar? D. Dic mihi,
Non clamas? non insanis? M. Non. D. Malim quidem.—
Puer natu' est. M. Di bene vertant. D. Virgo nihil habet.
M. Audivi. D. Et ducenda indotata est? M. Scilicet.
D. Quid nunc futurum est? M. Id enim quod res ipsa fert:
Illinc huc transferetur virgo. D. O Jupiter!
Istocine pacto oportet? M. Quid faciam amplius?

fore ridiculous. D. *illis*] Sostratæ et filiæ. D.

3. *Fero*, &c.] He begins with high sounding words, with ostentation of severity;—*fero*—*flagitia*—*ingentia*; and *boni*, which is ironical, and thus more bitter than direct accusation. D.

4. *Ecce autem*] A phrase used when something new arises; or when gladness is interrupted by something sad. R. D. ¶ Perhaps Micio here turns aside to the spectators, as much as to say, 'See there, as usual.' Thus i. 1. 54. at Demea's approach, he said, "credo jam, ut solet, Jurgabit." Comp. i. 1. 73. "Ecce autem de integro;" and Eu. ii. 3. 6. *Nova*] ¶ Which you have not yet heard of; which has come to light since I told you of the abduction of the music girl. (i. 2).

5. *Ohe, jam*] ¶ Scil. *satis*; or *desine*; or rather *scio omnia*; and Demea seems so to understand him. *qui*] ¶ For *qualis*; Eu. i. 1. 21. "Sentiet qui vir siem." *vir*] Irony; for *vir* is a word of praise; iv. 2. 25. "virum te judico." D.

6. *stulte——somnias*] ¶ Arrogating to himself superior wisdom, and rebuking his brother for stupidity as to what is doing around him. Still musing, perhaps, upon the flattery of Syrus, iii. 3. 40. "Tu, quantus quantus, nil nisi sapientia es: Ille, somnium."

7. *hoc*] ¶ Novum, quod fero ad te. *civem*] By a law of Solon, this offence was punished with a fine of a hundred drachmæ; afterwards a thousand; but a subsequent law compelled marriage as an atonement. S. The offender was compelled to choose ἢ γάμον ἄπροικον ἢ θάνατον. L.

8. *Oho*] Now his anger is turned from Æschinus to Micio. D.

9. *clamas*] ¶ As was the habit of Demea himself; i. 1. 35. "Venit ad me sæpe clamitans." On the meaning of the word, see iii. 3. 26. *Malim quidem*] Some editions better assign these words to Micio, as an unfinished sentence in which he is interrupted; *malim quidem* scil. aliter esse, si fieri posset. S. As below, 20. R. D.

10. *Di bene vertant*] A person says this, when an event is according to his wishes. D. *Virgo*] Quæ etiam cum viro fuit. Virg. Ecl. 6. 'Ah virgo infelix.' FAR.

11. *Audivi*] Admitting the fact, as if it were trivial; ἀφελῶς et cum ἐξουθενισμῷ. D. *ducenda*] She *must* be taken in marriage, unless Æschinus is to be condemned. Æn. xi. 230. "Pacem Trojano a rege petendum." D. Bentley would read this without interrogation, and as if spoken in derision; as also, 33. *eadem hæc discet*.

12. *Quid*] In his anger, he asks Micio, although he knows well; and a question so put requires no reply, but Micio does reply, as if the question were directly intended. D.

14. *Istocine*, &c.] In exclaiming *O Jupiter*, he turned aside from Micio; but now he addresses him. D. *Istocine pacto oportet?*] Must the marriage take place in the manner you state, even without a portion? MI.

D. Quid facias? si non ipsa re tibi istuc dolet,
Simulare certe est hominis. M. Quin jam virginem
Despondi: res composita est: fiunt nuptiæ:
Demsi metum omnem. hæc magis sunt hominis. D. Cæterum,
Placet tibi factum, Miciō? M. Non, si queam
Mutare: nunc quum non queo, animo æquo fero.
Ita vita est hominum, quasi quum ludas tesseris
Si illud, quod maxime opus est jactu, non cadit,—
Illud quod cecidit forte, id arte ut corrigas.
D. Corrector! nempe tuâ arte viginti minæ
Pro psaltria periere; quæ, quantum potest,
Aliquo abjicienda est; si non pretio, gratiis.
M. Neque est, neque illam sane studeo vendere.
D. Quid igitur facies? M. Domi erit. D. Pro divum fidem!
Meretrix et materfamilias una in domo?
M. Cur non? D. Sanumne te credis esse? M. Equidem arbitror.

15. *ipsa re*] If you do not *really* feel grief, you ought at least to pretend it. E.

16. *Simulare*] ¶ The verb infinitive used as a substantive. Comp. Hea. iii. 2. 38. *hominis*] ¶ Scil. "officium liberi hominis," as in And. ii. 1. 30. *Homo* is often used with emphasis for a person having the feelings or capacities proper to mankind; iv. 2. 40. "Cense'ne hominem me esse?" *Quin*] ¶ Even *pretence* can do no good now.

17. *Despondi*] Properly; for he who seeks a girl for marriage *despondet;* he who gives her away *spondet*. D.

18. *hominis*] ¶ i. e. in the more exalted sense of the appellation; as in Hea. i. 1. 25. "Homo sum," &c.

19. *Placet tibi*] All Demea wanted was to put Micio out of temper. D. See Eu. v. 2. 12.

20. ¶ On the sentiment comp. Hor. Od. i. 24. 19. "Durum! sed levius fit patientiâ, Quicquid corrigere est nefas."

21. *quasi quum ludas tesseris*] A peculiar idiom, for quasi *ludus tesserarum*. D. Comp. Plutarch, *περὶ εὐθυμίας*. Κυβείᾳ ὁ Πλάτων τὸν βίον ἀπείκασεν, ἐν ᾧ καὶ βαλεῖν δεῖ τὰ πρόσφορα, καὶ βαλόντα χρῆσθαι καλῶς τοῖς πεσοῦσι.

22. *opus est jactu*] Or should we join, *jactu non cadit?* D. This is imitated by Cæsar, B. C. iii. "Si non omnia caderent secunda, fortunam esse industriâ sublevandum." L.

23. *id*] ¶ Redundant after *Illud;* giving emphasis: *That*, the mishap, is the very thing of all others which you must strive to counteract; at such a point least of all should you abandon the game. *arte ut corrigas*] Hor. Sat. ii. 8. 84. "redis mutatæ frontis, ut arte Emendaturus fortunam."

24. *nempe*] ¶ To wit; this is the mode, forsooth, in which you have corrected the misfortune.

25. *quantum potest*] ¶ Scil. celerrimè; as An. v. 2. 20.

26. *abjicienda*] ¶ She *must;* being now a mere incumbrance; because Æschinus for whom you bought her (as Demea erroneously supposes) is on the point of marriage. This is the reason why the twenty minæ *periere*, have gone for nothing. *si non*] ¶ If nobody will buy her, you must even give her for nothing; the reason appears in 29.

30. *Cur non*] He might have said, 'non est Æschini amica;' but Ctesipho's offence must be concealed. D. *Sanumne te credis*] ¶ Al. *Sanum te*, which relieves the scansion. Bentley transposes, *Sanumne credis te*. It never once occurs to Demea that the music girl may not have been got for Æschinus.

D. Ita me di ament, ut video ego tuam ineptiam,
Facturum credo, ut habeas quicum cantites.
M. Cur non? D. Et nova nupta eadem hæc discet? M.
Scilicet.
D. Tu inter eas restim ductans saltabis. M. Probe.
D. Probe? M. Et tu nobiscum unà, si opus sit. D. Hei
mihi!
Non te hæc pudent? M. Jam vero omitte, Demea,
Tuam istanc iracundiam: atque ita uti decet,
Hilarum ac lubentem fac te gnati in nuptiis.
Ego hos conveniam; post huc redeo. D. O Jupiter,
Hancine vitam! hoscine mores! hanc dementiam!
Uxor sine dote veniet: intus psaltria est:
Domus sumtuosa: adolescens luxu perditus:
Senex delirans. ipsa, si cupiat, Salus
Servare prorsus non potest hanc familiam.

31. *Ita me di ament*] The order is: Ita me di ament, te facturum credo, &c. D. *ut video—ineptiam*] ¶ 'Such is my view of your folly.' Treat this as parenthetic, and as giving the reason for his *believing (credo)*.

32. *Facturum*] ¶ Either 'that you will do it,' i. e. psaltriam habiturum domi; or (as D. explains) 'that you will effect—bring to pass—that,' &c. *cantites*] Frequenter canas amatoria cantica, more juvenum, cum jam sis senex. Mi. Such songs, Græcè λοκρικὰ, as are alluded to, Virg. Ecl. i. 5. "Formosam resonare doces Amaryllida silvas." Hor. Sat. i. 5. 15. "absentem ut cantat amicam." L.

33. *Cur non*] ¶ Micio by his short and calm replies not only holds his point, but shows that he will not be irritated by his brother, i. 2. 62, 65. "Non nil molesta hæc sunt mihi: sed ostendere Me ægre pati illi, nolui.—verum si augeam,—Insaniam profectò cum illo." *nova nupta*] Therefore the more docile. D. See on 11. *eadem hæc*] Quæ fient a psaltriâ. Mi. ¶ Referring particularly to the *songs*.

34. *restim ductans*] You, as conductor in the dance, will draw the cord, which the rest will lay hold of and follow you. So in Cic. "familiam ducere" to be the head of a family. *Restim ductare* is the same as κόρδακα ἕλκειν in Aristoph. i. e. to dance in a ring with hands joined. Mi. Said to be derived from the Trojans, who so danced while admitting the fatal horse within the walls. E. *Probe*] Pulchrè id faciam. Mi.

36. *te hæc pudent*] ¶ i. e. pudori sunt; the impersonal verb is more usual, e. g. te horum pudet, or hoc te pudet. *Jam vero*] There having been enough of dispute and levity, Micio appeals to his brother in a serious manner, exhorting him to forego his anger and adapt himself to the occasion; but Demea is not yet prepared for this, and on Micio departing, he gives way to his violent feelings. Bœc.

37. *Tuam istanc*] i. e. ridiculous and futile. D. ¶ *Tuam*, your habitual ill temper. *iracundiam*] This is the vice of anger in excess; *ira* may be with good cause. D.

38. *Hilarum*] Anciently, for *hilarem*. D. *lubentem*] Many can seem *glad*, without being so *heartily*. D.

40. *Hancine vitam!* &c.] All this is elliptical; as he is speaking to himself and angry; supply *esse* or something similar. D.

43. *Salus*] Σωματοποιΐα (personification). Plaut. As. ii. 2. 2. "Lubentiorem te faciam, quam ipsa lubentia est." Also ὑπερβολή. D. *Salus* was a goddess with the Romans, as Ὑγίεια with the Greeks; her temple originated in a vow made by C. Jul. Bibaculus, in a war with the Samnites. Far. In Hec. iii. 2. 3. she is a goddess curing diseases, and daughter of Æsculapius. R. D.

ACTUS V.—SCENA 1.

SYRUS, DEMEA.

S. ÆDEPOL, Syrisce, te curasti molliter,
Lauteque munus administrasti tuum.
Abi: sed postquam intus sum omnium rerum satur,
Prodeambulare huc libitum est. D. Illud sis vide
Exemplum disciplinæ. S. Ecce autem hic adest
Senex noster. quid fit? quid tu es tristis? D. Oh scelus!
S. Ohe, jam tu verba fundis hic, sapientia?
D. Tun' si meus esses? S. Dis quidem esses, Demea,
Ac tvam rem constabilisses. D. Exemplum omnibus
Curarem ut esses. S. Quamobrem? quid feci? D. Rogas?
In ipsa turba, atque in peccato maximo,

SYRUS comes out a little intoxicated, and is met by Demea, who accosts him angrily.

1. IAMBIC TRIMETERS.—*curasti*] This is properly applied to the board and banquet. Hor. Ep. i. 4. 15. and hence the phrase "corpus curare." R. D.

2. *Lautè*] On this word see iii. 3. 71. *munus*] ¶ The task which he had generously assigned himself, iv. 2. 51. *munus administrasti*] Fine words, as if he had performed some public service, while he alludes merely to eating and drinking. Hence Demea, 13. "Quasi re bene gestâ." W.

3. *Abi*] Blandishment; and applied either to another, or one's self, as here; when a person has gained all his wishes and is satisfied in every thing. D.

4. *Prodeambulare*] Two prepositions in one compound. Virg. Geo. iii. 256. "Pede prosubigit terram;" and Iliad, ii. 305. ἀμφιπερικρήνην. The verb here implies a luxurious saunter. D. ¶ It is his 'pleasure' to come *forth* (*Pro*) to take the air, as he has enjoyed himself fully within (*intus*).

5. *Exemplum disciplinæ*] Who by his own example shows, what is the system observed in the family. R. D. ¶ Pursuing the thoughts expressed at close of last scene.

6. *quid fit*, &c.] This language shows the security of a drunken person. Syrus takes no caution in addressing the old man; but, when he knows he is angry, even enquires the cause of his sadness. D.

7. *Ohe, jam*] Put a stop at *jam*, i. e. 'ohe jam desine.' B. *fundis*] Either, 'you utter without cessation;' or, 'you waste to no purpose,' as he said, iii. 3. 79. "Nam quid tu hic agas, ubi—nemo obtemperat?" D. *sapientia*] Either *sapientia verba*; or *tu sapientia*, as in iii. 3. 40. "Tu—nihil nisi sapientia es." D. ¶ Bœclere suggests that Syrus here, and also in saying "Dis quidem—constabilisses," speaks aside to the spectators; but it seems better to suppose otherwise, for Syrus in this scene altogether forgets his tactics; as D. observes: "nihil nunc in Syro nisi simplex et purum ob ebrietatem;" and of this in the end he becomes sensible, where he says aside that he regrets he has come forth into the street in such a state, *nollem huc exitum*.

8. *Dis*] You would be rich, your household would be managed so well. FAR. ¶ This is most provoking to Demea, as *Tun' si meus esses?* was spoken angrily and conveying the reverse of this; and with a threat, which he goes on to add: "Exemplum," &c.

9. *constabilisses*] i. e. (as Cic. Philip. xi. 2.) rem familiarem constituisses. R. D. *Exemplum*, &c.] See Eu. v. 4. 24.

11. *In ipsa turba*] Demea with earnestness and gravity of gesture pressing these arguments to a drunken man, must seem as ridiculous as the besotted demeanour of the hearer. D.

Quod vix sedatum satis est, potastis, scelus,
Quasi re bene gesta. S. Sane nollem huc exitum.

ACTUS V.—SCENA 2.

DROMO, SYRUS, DEMEA.

Dr. Heus! Syre, rogat te Ctesipho ut redeas. S. Abi.
De. Quid Ctesiphonem hic narrat? S. Nihil. De. E*h*o carnifex,
Est Ctesipho intus? S. Non est. De. Cur hic nominat?
S. Est alius quidam, parasitaster parvulus:
Nostin'? De. Jam scibo. S. Quid agis? quŏ abis? De. Mitte me.
S. Noli, inquam. De. Non manum abstines, mastigia?
An tibi jam mavis cer*e*brum dispergam hic? S. A*b*iit.
Ædepol comissatorem haud sane commodum,
Præsertim Ctesiphoni. quid ego nunc agam?

12. *potastis*] He uses the plural, although he sees but one person inebriated; as he said above, "Exemplum disciplinæ;" as if all the parties were to be presumed as in the same predicament. Æn. ii. 65. "et crimine ab uno Disce omnes." D. Al. *potasti*, rectè. B.

Dromo, from Micio's house, calls out to Syrus, that Ctesipho wants him. Demea hearing this concludes that his son is within, and in spite of efforts to detain him he forces his way in.

1. iambic trimeters.—*Heus!*] Thus Dromo vociferates loudly. D. *redeas*] Therefore Ctesipho, from whom Syrus came out drunk, must have been drinking too. D. Dromo in drunkenness discloses what Syrus had so long concealed. Far. ¶ It is not necessary to suppose Dromo intoxicated; he is probably scarcely out of the house and does not see Demea.

2. *narrat*] Nominat. Mi. ¶ Then *Quid* would mean 'propter quid;' and *Nihil* 'propter nihil.' Better explain, 'Quid Ctesiphonem *rogare* hic narrat. What does this fellow say of Ctesipho? S. Nothing.' Thus there is more point in *nominat* below, 'Why then does he *name* him?'

4. *alius*] Not *alius parasitaster*, but *alius Ctesipho*, qui est parasitaster. And *alius*, not *alter*, as if there were not merely two of that name, but many. D. Thus the poet makes Syrus, even in his cups, bethink him of stratagems. Bœc. *parvulus*] Al. *paululus*, rectè; for *parvulus* refers to age; *paululus*, to stature, as is here intended. B.

5. *Nostin'?*] Like a thorough rogue, he is confident in the lie. D. ¶ 'You know the *person?* *De.* I shall instantly ascertain the *fact*.' *Quid agis*, &c.] This is unlike the sober craftiness of Syrus; for his retaining the old man is a sort of confession. D. *Mitte*] ¶ Manum abstine; as he afterwards says.

6. *Noli*] Scil. intrare. Mi. *mastigia*] Μαστιγίας means, flagellis dignus; verbero. R. D.

7. *cerebrum dispergam*] See iii. 2. 19. *Abiit*] Having escaped from my hands, and rushed in. Far. He says this dolefully. Mi.

8. *comissatorem*] Scil. habebunt. Mi. An unwelcome guest; Menand. Ὁ σκληρὸς ἀνὴρ ἐστιν ἐν νέοις γέρων. Far. *Commissator* was one who came to join a jovial party, bursting in upon them unexpectedly with much noise and clamour. Col. *haud sane commodum*] ¶ Litotes; his presence will be extreme discomfiture.

9. *Præsertim*] Suggesting that he will be unwelcome to all, and to Æschinus, but *especially* to Ctesipho. D.

Nisi, dum hæ silescunt turbæ, interea in angulum
† Aliquo abeam, atque edormiscam hoc villi. sic agam.

; ACTUS V.—SCENA 3.

MICIO, DEMEA.

M. Parata a nobis sunt, ut dixi, Sostrata,
Ubi vis. quisnam a me pepulit tam graviter fores?
D. Hei mihi, quid faciam? quid agam? quid clamem? aut querar?
O cœlum, O terra, O maria Neptuni! M. Hem tibi,
Rescivit omnem rem: id nunc clamat scilicet:
Paratæ lites: succurrendum est. D. Eccum adest
Cummunis corruptela nostrûm liberûm.

10. *Nisi*] ¶ As if he said, "quid agam? *nescio*, nisi aliquo abeam," &c. *hæ*] Non, quæ jam sunt; sed, quæ erunt. D. ¶ Arising from his own carelessness, and the consequent discovery by Demea. *silescunt*] Are lulled, composed. Plaut. Mil. ii. 6. 100. R. D.

11. *villi*] Diminutive of *vinum*; so *unus* makes *ullus*; *asinus*, *asellus*. D. Put for *crapula*. R. D.

A collision between the brothers; wherein Micio is charged with a breach of faith in aiding Ctesipho to vice, and urges in defence, first, as to the *expense*, that he will take the consequences upon himself; secondly, as to the *morals* of the youths, that they have in many respects good dispositions, and, as to their faults, these will be remedied by time and maturer years.

1. Iambic trimeters.—*Parata*] He does not say what; as he had explained all before, (*ut dixi*). D.

2. *Ubi vis*] Scil. fiant nuptiæ; or something similar. D. *a me*] i. e. meas. D. ¶ Or rather, 'coming out *from my house*;' as Micio's house, whence Demea is just issuing, adjoins that of Sostrata. *pepulit*] Here less properly used in reference to a person *coming out* at the street door. R. D. See And. iv. 1. 58. n. *graviter*] Demea, like a person in a passion, beat the door violently, as if angry at it. D. ¶ His subsequent words, audible as he enters the street, show how excited he is.

3. *Hei mihi, &c.*] Αὔξησις. The poet is elaborate here; for Demea ought to be more energetic in censuring Ctesipho, than he was as to Æschinus. Feeling at a loss for adequate language, he exclaims *Hei mihi*: and in the case of Æschinus he merely felt indignation, and disputed; but here, he asks, *quid faciam?* Comp. Virg. Geo. iv. 504. (on the loss of Eurydice): "Quid faceret? quo se, raptâ bis conjuge, ferret?" D.

4. *O cœlum, &c.*] Thus he complains to the whole universe, which consists of these three elements. Virg. Æn. i. 62. "Principio maria ac terras cœlumque profundum." Persons in indignation accuse all things. Ib. ii. 7. 45. "Quem non incusavi amens hominumque deorumque." D. ¶ Comp. Demos. Halones. μὰ γῆν, μὰ κρήνας, μὰ ποταμούς, μὰ νάματα. *maria Neptuni*] So Flor. "maria oceani." R. D. ¶ Hom. Il. ὠκεάνοιο ῥέεθρα. *Hem tibi*] Τῷ ἰδιωτισμῷ *tibi*; for Micio speaks to nobody. D.

5. *omnem rem*] Scil. de amore Ctesiphonis. Far. *id*] *Ob* id. D. *scilicet*] Al. *ilicet*; but *ilicet* implies despair and therefore is inconsistent with "succurrendum est." B.

6. *succurrendum est*] Ctesiphoni scil. D. The character of Micio appears extremely amiable through the first four acts. But his conduct in conniving at the irregularities of Ctesipho, and even assisting him to support them, is certainly reprehensible. Perhaps the poet threw this shade over his virtues, on purpose to show that mildness and good humour might be carried to an excess. Col.

7. *Communis corruptela*] Who corrupted both of them alike. D.

M. Tandem reprime iracundiam, atque ad te redi.
D. Repressi, redii: mitto maledicta omnia:
Rem ipsam putemus. dictum inter nos hoc fuit,
Ex te adeo est ortum, ne tu curares meum,
Neve ego tuum? responde. M. Factum est, non nego.
D. Cur nunc apud te potat? cur recipis meum?
Cur emis amicam, Miciō? num quî minus
Mihi idem jus æquum est esse, quod mecum est tibi?
Quando ego tuum non curo, ne cura meum.
M. Non æquum dicis. D. Non? M. Nam vetus verbum hoc quidem est,
Communia esse amicorum inter se omnia.
D. Facete: nunc demum istæc nata oratio est.

8. *iracundiam*] Since he cannot blame him for the anger, he censures the excess of it. D. See iv. 7. 37. *ad te redi*] Virg. Geo. iv. 443. "victus In sese redit." Cic. Cæcil. 17. "Redit ad se atque ad mores suos." D. See An. ii. 4. 5.

9. *Repressi, redii*] This is a sudden change; but arising less from mild submission, than from being baffled by his adversary. He sees how little his intemperance can move Micio, and he has now exhausted himself. Besides he is now eager to convince him as to the breach of contract, and being confident of victory is willing to adopt whatever means Micio leaves open to him. Certainly, as to this point, Demea is in the right, and to his well founded arguments Micio opposes finesse and sophistry. Bœc.

10. *Rem*] The very matter of dispute. ii. 1. 31. "Mitte ista, atque ad rem redi." D. *putemus*] ¶ 'Let us consider dispassionately.' Donatus takes this in the obsolete sense of *purgemus;* as *putamina*, purgamenta; and *putatores* arborum.

11. *adeò*] Præterea. Mr. See An. iii. 3. 47. *est ortum*] ¶ The compact (quod *dictum fuit)* emanated first from you, in proposing to adopt Æschinus; being to the effect *ne* (ut non) *tu curares meum*, &c. Micio gave the same account of it, i. 2. 50. "Curemus æquam uterque partem."

12. *responde*] ¶ Confidently pressing; the argument being *unanswerable.*—*Factum est*] Micio reluctantly confesses; but facetiously, as if he despised the point made. D.

13. *apud te*] ¶ At your house; 'chez vous.' *recipis*] Applied to those who receive into their house, and give shelter to thieves and other offenders (Hec. v. 1. 16.) These were called by the lawyers *receptatores*. R. D.

14. *Micio*] ¶ Peculiar force; see Hea. iii. 1. 31. *qui minus*, &c.] ¶ Why ought not I to have the same right of controul as to your Æschinus, which you now assume as to my Ctesipho? And yet you have denied me such right (see i. 2. 51). Or rather explain: 'Why should not I insist on my exclusive right over Ctesipho; as you insist on yours over Æschinus?' in other words, *Quando ego tuum*, &c.

15. *quod mecum est tibi*] ¶ 'Your right as regards me;' and *tecum* is implied to *Mihi*, 'my right with respect to you:' our relative rights ought to correspond, and be co-extensive as to their several objects. Bentley, in order to introduce *tecum*, and mark the antithesis, reads: *Mihi jus idem sit tecum, quod mecum est tibi.*

17. *æquum*] ¶ Cavilling upon Demea's word (15), and using it in a most refined sense; as if what was strict right *(jus)* must give way, if shown to be merely 'not fair,' according to a friend's caprice, borrowing some colour from an old adage. *vetus*] ¶ Assuming that whatever is most *ancient* is best; and ought at all events to override a contract of recent date.

18. *Communia esse amicorum*] Malchus de Pythagora: τοὺς δὲ φίλους ὑπερηγάπα, κοινὰ μὲν τὰ τῶν φίλων εἶναι πρῶτος ἀποφηνάμενος. L. Menander apud Suidam: Τὰ τῶν φίλων κοιν', οὐ μόνον τὰ χρήματα, Καὶ νοῦ τε καὶ φρονήσεως κοινωνία. W. ¶ So Eurip. Orest. 733.

19. *nunc demum*] Seeing that Micio, beaten in his position, is obliged to advance things contrary to his former argu-

M. Ausculta paucis, nisi molestum est, Demea.
Principio, si id te mordet, sumtum filii
Quem faciunt, quæso facito hæc tecum cogites:
Tu illos *d*uos olim pro re tollebas tua,
Quod satis putabas tua bona ambobus fore;
Et me tum uxorem credidisti scilicet
Ducturum: ea*n*dem illam rationem antiquam obtine:
Conserva, quære, parce: fac quamplurimum
Illis relinquas: gloriam tu istam obtine.
Mea, quæ præter spem evenere, utantur sine:
De summâ nil decedet: quod hinc accesserit,
Id de lucro putato esse omne. hæc si voles
In animo vere cogitare, Demea,
Et mihi, et tibi, et illis demseris molestiam.
D. Mittō rem: consuetudinem ipsorum. M. Mane;
Scio: istuc ibam. multa in homine, Demea,
Signa insunt, ex quib*us* conjectura facile fit,

ments. D. ¶ For Micio's reasoning in act i. sc. 2. was based on quite the opposite of his newly cited proverb: for he held that each must keep his own rights distinct. *nata*] Properly applied to a matter suddenly started. See Eu. iii. 1. 8. D.

20. *Ausculta paucis*] ¶ Micio now drops the facetious, and even the show of argument; and seriously urges a practical view of the particular case, as immediately concerns the interests of all parties. On the construction of *paucis*, see Eu. v. 8. 37.

21. *id te mordet*] So the Greeks: τοῦτ' ἐμὲ δάκνει. L. *sumtum filii Quem faciunt*] A figure of speech; Eu. iv. 3. 11. "eunuchum quem dedisti nobis, quas turbas dedit!" D. Where see n.

23. *duos*] Al. *duo*, anciently for 'duos.' *tollebas*] Al. *tolerabas*; which Faern approves, because *tollebas* is improper when applied to adults; but Micio speaks of children, for he says *olim*. B. *pro re—tuâ*] i. e. in proportion to your means. R. D. Hea. v. 1. 67. "Duo talenta pro re nostra—satis."

26. *antiquam*] See An. iv. 5. 22.

27. *Conserva, quære, parce*] So spoken as to show Micio's dislike to such a course. *Conserva* parta; *quære* nova; *parce* omnibus. D.

28. *tu istam*] ¶ As much as to say, 'in which *I* do not envy you.' *obtine*] See An. iv. 5. 22.

29. *utantur*] Scil. *his*; or *mea* utantur, anciently. D.

30. *De summâ*] Rei tuæ scil. D. *hinc*] ¶ De meâ re.

31. *de lucro*] A thing is said to be "de lucro," which happens unexpectedly. Ph. ii. 1. 16. "Quicquid præter spem eveniat, omne id deputare esse in lucro." R. D. ¶ Set it all down as clear gain. Therefore if my indulgence and their extravagance cause such *accession* ultimately to be small, you cannot complain; for such, small as it may be, will be clear gain, as you shall not have lost what you never possessed. Hor. Od. i. 9. 14. "lucro appone."

33. *demseris*] ¶ He speaks of course only as to probability, hence the subjunctive. An. iv. 1. 16.

34. *rem*] ¶ He abandons the point as to *money*; on which Micio has hitherto been arguing. *consuetudinem*] Scil. *loquor*, or something similar. He passes from the question of expediency, to that of rectitude; or from facts to persons concerned. D.

35. *istuc ibam*] See Eu. i. 2. 44. *in homine*] ¶ 'In mankind.'

36. *Signa, &c.*] Obscurissimus sensus,

Duo quum idem faciunt, sæpe ut possis dicere,
Hoc licet impune facere huic, illi non licet:
Non quod dissimilis res sit, sed quod is qui facit.
Quæ ego illis inesse video, ut confidam fore,
Ita ut volumus: video sapere, intelligere, in loco
Vereri, inter se amare: scire est liberum
Ingenium atque animum: quo vis illos tu die
Reducas. at enim metuas, ne ab re sint tamen
Omissiores paulo. O noster Demea,
Ad omnia alia ætate sapimus rectius:
Solum unum hoc vitium senectus affert hominibus:
Attentiores sumus ad rem omnes, quam sat est:
Quod illos sat ætas acuet. D. Ne nimium modo
Bonæ tuæ istæ nos rationes, Micio,

et re et verbis. D. ¶ Colman's version seems to give the meaning correctly:

> There are in nature sundry marks, good Demea,
> By which you may conjecture easily,
> That when two persons do the self-same thing,
> It oftentimes falls out, that in the one
> 'Tis criminal, in t'other 'tis not so:
> Not that the thing itself is different,
> But he who does it.

The *duo* in Micio's analogy does not allude to the *two* young men, as both doing the same thing, but to the young men on one hand, and older persons on the other, such as Micio and Demea, in whom many acts would be unpardonable, which same, in the case of the young men, might well be winked at.

37. *sæpe*] Better to join this with *faciunt;* for otherwise, two persons doing the same thing might result from mere accident. D. ¶ Not so; for the remark made by Micio cannot be universally applicable, but only in certain cases, *often*. Join "conjectura, ut sæpe possis dicere," *ut* being for *ita ut*.—*dicere*] For intelligere, scire; which in point of time precedes *dicere*. D.

39. *quòd—quòd*] Al. *quò—quò*, rectè. B. *is*] ¶ i. e. persona; the *person* in the respective cases.

40. *Quæ*] The aforesaid *signa* inherent in man, whence his future habits can be conjectured. Mi.

41. *sapere*, &c.] He enumerates the *signs*. Mi. ¶ They have *wisdom* (i. e. principles to guide them) and *intelligence* (to discern what is expedient in particular cases). *in loco*] ¶ i. e. on occasions proper for it.

42. *Vereri*] ¶ As regards reputation, and filial duty. Comp. ii. 4. 5. *scire est*] i. e. scire licet eorum ingenium atque animum liberalem esse et nobilem. Faer.

43. *quo vis*, &c.] ¶ i. e. they are of that class to whom "Hoc licet impunè facere."

44. *ab re*] ¶ *Ab* for *quoad;* Cic. Div. x. 8. "ab omni re sumus paratiores."

45. *Omissiores*] i. e. negligentiores in re familiari curandâ. To this is opposed (48.) "Attentiores ad rem." R. D. Ἀνειμένοι, ἀνετώτεροι. Hea. v. 2. 9. "te vidi animo esse omisso." D. *paulo*] Extenuating; for Demea would say, *plurimum* omissi. D. *noster*] Comp. An. v. 2. 5. and Eu. i. 2. 74.

46. *alia*] Except as to avarice; thus what you wish for in your sons is a vice of old age. D. Menander apud Stobæum: Εἰ τ' ἄλλ' ἀφαιρεῖν ὁ πολὺς εἴωθεν χρόνος Ἡμῶν, τό γε φρονεῖν ἀσφαλέστερον ποιεῖ. W. *ætate sapimus rectius*] Our principles are the more sound, as our years advance,—as to discerning between the good and the evil.

48. *quàm sat est*] Quàm *opus* est. Ph. v. 3. 14. R. D.

49. *Quod*] ¶ *Ad* quod. *acuet*] ¶ Render them *keen;* considering avarice, whether as a science, or an appetite. Cic. Orat. i. 20. "quòd consuetudo exercitatioque intelligendi prudentiam acueret." *Ne*] Supply *timeo* or something similar. Or read *Næ*, and *subvertit* in 51. D.

50. *tuæ istæ*] As if they were futile;

Et tuus iste animus æquus subvertat. M. Tace;
Non fiet. mitte jam istæc: da te hodie mihi:
Exporge frontem. D. Scilicet, ita tempus fert,
Faciendum est: cæterum rus cras cum filio
Cum primo lucu ibo hinc. M. Immo de nocte censeo:
Hodie modo hilarum fac te. D. Et istam psaltriam
Una illuc mecum hinc abstraham. M. Pugnaveris.
Eo pacto prorsum illic alligaris filium.
Modo facito, ut illam serves. D. Ego istuc videro:
Atque illi favillæ plena, fumi, ac pollinis,
Coquendo sit faxo et molendo: præter hæc
Meridie ipso faciam ut stipulam colligat:

and disapproved of by the speaker. So iv. 7. 37. "tuam istam iracundiam." D.

51. *animus æquus*] Applied to one who takes in good part whatever happens. R. D. ¶ Rather in the sense in which "æquum" is used in 17. and perhaps in allusion to it: 'your *fair* way of thinking;' irony. *Tace*] i. e. non subvertet; do not say so; εὐφημισμός. D. See iii. 4. 12.

52. *da te hodie mihi*] ¶ Comp. Soph. Trach. 1107. δός μοι σεαυτόν. Be guided by me for this day.

53. *Exporge frontem*] i. e. ostende te hilarem (see 56.); so, frontem explicare, solvere, relaxare; and on the contrary, frontem contrahere, corrugare, ducere, adducere, adstringere. R. D. ¶ Hor. Sat. ii. 2. 125. "Explicuit vino contractæ seria frontis."

54. *Faciendum est*] ¶ If it must be so, it must. *cras*] ¶ For Micio only requested as to one day; *hodie*.

55. AN IAMBIC TETRAM. BRACH.—This line can be reduced to a senarian by omitting either *Immo* (with Faer.) or, *ibo hinc* (with B.) *Cum*] Often joined to nouns expressing time. Sall. Jug. 68. "cum occasu solis." R. D. *lucu*] As *noctu* for *nocte*. FAB. Al. *prima luce.—Immo de nocte*] ¶ 'Nay,' I do not ask you to wait until dawn *(prima lux)* you may even go 'immediately after midnight.' Hor. Ep. i. 2. 32. "Ut jugulent homines, surgunt de nocte latrones." i. e. de *media* nocte.

56. IAMBIC TRIMETERS.—*fac*] Using the same word as above (22.) knowing that to be joyful must be a labour to him. D. *istam psaltriam*, &c.] Every syllable is uttered with bitterness; *istam*, implying abhorrence; *psaltriam*, whom he will carry off as a slave; *unà mecum*, when she ought rather to remain with the young men; and *illuc*, to which he will *compel* her to go, as is the force of *abstraham*.

57. *Pugnaveris*] ¶ See Eu. v. 2. 60. αὔξησις. Before, he simply gave his advice in acquiescence, "censeo;" but now, 'That will be an achievement.'

58. *illic*] ¶ Rure; where Demea had always wished to keep him. Al. *illi* (used for *illic*) which aids the scansion. *alligaris*] ¶ The attractions of the girl will *bind* him to the place.

59. *illam*] With emphasis; thus you shall retain them both. D. *istuc*] i. e. ut illam servem. D. ¶ '*I* will see to that,' with a vengeance.

60. *illi—faxo*] ¶ 'As to her, I will bring to pass' *that*, &c. and *illi* is as if he were conferring a boon upon her.

61. *Coquendo*] A notable passage in Plautus, as to the tasks of a female slave, Merc. ii. 3. 62. 'Nihil opus nobis ancilla, nisi quæ texat, quæ molat, Lignum cædat, pensum faciat, ædes verrat, vapulet, Quæque habeat cotidianum familiæ coctum cibum." BŒC. *molendo*] *Molere* ought to precede *coquere*; but he puts *coquere* first as most destructive to beauty; or because the wheat was roasted before it was bruised. Virg. Æn. i. 179. "Et torrere parant flammis, et frangere saxo." D. ¶ At all events ὕστερον πρότερον is frequent; and the passage from Virgil may be an instance.

62. *Meridie*] When the sun is most intense; using the adverb as a noun. The word is qu. *medidie*, putting *r* for *d*. D.

Tam excoctam reddam atque atram, quam carbo est. M.
  Placet.
Nunc mihi videre sapere. atque equidem filium,
Tum etiam si nolit, cogam ut cum illa unà cubet.
D. Derides? fortunatus, qui istoc animo sies:
Ego sentio. M. Ah! pergisne? D. Jamjam desino.
M. I ergo intro: et cui rei opus est, ei hilarem hunc sumamus diem.

ACTUS V.—SCENA 4.

DEMEA.

Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, ætas, usus semper aliquid apportet novi;
Aliquid moneat, ut illa, quæ te scire credas, nescias;
Et quæ tibi putâris prima, in experiendo repudies:

63. *Placet*] He will not contradict, from fear of provoking him to quarrel again. D.

65. *cogam*] i. e. cogerem, si ego essem tu. Al. *cogas*. B.

66. *Derides?*] We may suppose that Demea here is constrained to smile against his will. But again he becomes severe, in *Ego sentio*. D. *fortunatus*] He means to suggest the happiness of fools, who are insensible to misfortunes. Comp. Eu. ii. 2. 13. "At ego infelix neque ridiculus esse, neque plagas pati Possum." D.

67. *Ego sentio*] ¶ 'I feel,' while you are insensible. Demea's manner here, rather than his words, indicate returning anger; which Micio perceiving checks him, *pergisne?*

68. AN IAMBIC TETRAM. BRACH.—The better reading is, *I ergo intro, et cui rei est, ei rei hunc sumamus diem*. Thus a senarian is made, like the rest; and to *cui rei* understand *dies* scil. dicitur. Faer. *opus est*] ¶ Scil. sumere. *ei—sumamus*] ¶ Devote to that object; scil. the nuptials.

Demea reflects with himself upon his own habits heretofore, and also those of his brother; and observing that the latter have been more beneficial in the result, he determines to make the experiment of reforming his own ways, and imitating Micio's.

1. TROCHAIC TETRAMETERS CAT.—*subductâ ratione*] *Ducere, deducere, subducere*, are properly applied to money calculations. For the ancients computed by adding or subtracting pebbles (*calculi*, hence to *calculate*). *Subducere rationes* is to take accounts and ascertain what is spent, what received, and what left; hence elegantly applied to one reflecting with himself by what means he can live aright. Cic. Div. i. 9. R. D.

2. *res, ætas, usus*] These three words happily express what we call experience. Bœc. ¶ Or *res* means the state of the case; and *usus* means experience; so *re ipsâ*, 6. *novi*] which was before unknown. Mi.

3. *Aliquid moneat*] Pindar. in Olymp. Ἁμέραι ἐπίλοιποι μάρτυρες σοφώτατοι. Pub. Syrus: "Discipulus est prioris posterior dies." Far. ¶ Conveys some lesson, so that you find you were ignorant of those things which you supposed you knew, and you in practice discard, &c.

4. *prima*] Ante alia eligenda. D. ¶ Join *tibi prima*; 'the things which you deemed your chief perfections,—on

Quod nunc mi evenit. nam ego vitam duram, quam vixi usque adhuc,
Prope jam excurso spatio mitto. id quamobrem? re ipsa repperi,
Facilitate nihil esse homini melius neque clementia.
Id esse verum, ex me atque ex fratre cuivis facile est noscere:
*I*lle svam semper egit vitam in otio, in conviviis:
Clemens, placidus, nulli lædere os, arridere omnibus:
Sibi vixit: sibi sumtum fecit: omnes benedicunt, amant.
✓Ego ille agrestis, sævus, tristis, parcus, truculentus, tenax, ✓
Duxi uxorem: quam ibi miseriam vidi! nati filii,
Alia cura. heia autem, dum studeo illis ut quamplurimum
Facerem, contrivi in quærendo vitam atque ætatem meam.
Nunc exacta ætate hoc fructi pro labore ab his fero,
Odium: ille alter sine labore patria potitur commoda:
Illum amant; me fugitant: illi credunt consilia omnia:
Illum diligunt: apud illum sunt ambo; ego desertus sum.

which you most piqued yourself;' or, 'the things which you deemed most beneficial to you;' and prefer the latter on account of *homini melius* (7.) in his illustration of this sentiment.

6. *Prope jam*, &c.] See i. 1. 18. n. sub. fin. *excurso spatio*] i. e. vitâ prope exactâ; metaphor from the race course, called *spatium*. R. D. ¶ The same metaphor is elegantly employed, 2 Tim. iv. 7. Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα.—Hebr. xii. 1. τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα. *mitto*] ¶ Repudio. *quamobrem*] ¶ Scil. Quamobrem id facio? *nempe quia* repperi, &c.

7. *Facilitate*] *Facilis*, one whose anger is easily appeased; *clemens*, one who has no anger. D. Comp. i. 1. 17.

8. *cuivis facilè*] ¶ The more. stupid must Demea have been in not discovering the fact earlier.—This makes him appear ridiculous, considering his former boasting.

10. *nulli lædere os*] i. e. to offend no one to his face. R. D. ¶ Scil. solebat; or by a Græcism, qu. ὥστε lædere.

11. *Sibi vixit*] He followed the life most convenient to himself, not engaging himself in others' affairs. R. D. *benedicunt*] i. e. laudant, probant. R. D. As it is said, An. i. 1. 41. "Obsequium amicos —parit." Bœc.

12. *ille*] As now well known by being *agrestis*. D. See An. i. 1. 59. *agrestis*, &c.] This description comprises not only what Horace mentions, Ep. i. 18. "Asperitas agrestis et inconcinna gravisque;" but also that other vice censured by the same poet: "Durus homo atque odio qui posset vincere Regem;" also, "Immoritur studiis et amore senescit habendi." Bœc. *Sævus* factis; *tristis* animo; *truculentus* vultu. D.

13. *ibi*] ¶ In my wife; not implying that he had a bad wife; but showing that these very characters in himself (agrestis, sævus, &c.) rendered matrimony a wretchedness to him. *miseriam*] See Eu. iii. 1. 16. *nati filii*] Menander apud Stobæum: Τὸ γυναῖκα ἔχειν, εἶναί τε παίδων, Παρμένων, Πατέρα, μερίμνας τῷ βίῳ πολλὰς φέρει. W.

14. *heia*] ¶ This reading I have (with Faern. and B.) substituted for *porro* in Zeune, for sake of the metre.

15. *Facerem*] i. e. conficerem, corroderem; Liv. i. 9. So *rem facere* is a common phrase. R. D. *vitam atque ætatem*] ¶ *Vitam* refers to his state of existence; *ætatem* to the years.

16. *exactâ*] ¶ "Prope jam excurso spatio;" see Hea. ii. 3. 39. *hoc fructi*] *Fructi*, anciently for *fructûs*; i. e. hunc fructum. Mi. *labore*] ¶ Scil. in quærendo; *ab his*, the objects of that labour.

17. *ille alter*] ¶ Scil. frater, Micio; comp. 8. *patria potitur commoda*] Ancient syntax for *patriis potitur commodis*. Far. ¶ So *gaudia* (22) for *gaudiis*. *commoda*] Scil. those fruits and pleasures

Illum ut vivat, optant: *m*eam autem mortem expectant scilicet.
Ita eos *m*eo labore eductos maximo, hic fecit suos
Paulo sumtu: miseriàm omnem ego capio; hic poti*t*ur gaudia.
Age, age, nunc experiamur contra, ecquid ego possiem
Blande dicere, aut benigne facere, quando hoc provocat.
Ego quoque a meis me amari, et magnipendi postulo.
Si id fit dando, atque obsequendo, non posteriores feram.
Deerit: id *m*ea minime refert, qui sum natu maximus.

ACTUS V.—SCENA 5.

SYRUS, DEMEA.

S. Heus! Demea, rogat frater ne abeas longius.
D. Quis homo? O Syre noster, salve: quid fit? quid agitur?

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which fortunate fathers find in their children. Mi. ¶ He goes on to describe them.

20. *Illum ut vivat, optant*] ¶ By a rare idiom, for Ille ut vivat, optant; comp. Hea. i. 1. 32, "fac me ut sciam;" and see n. *expectant*] ¶ As Micio had told him. i. 2. 29. "ubi te expectatum ejecisset foras." *scilicet*] ¶ As a matter of course; I may be certain.

21. *labore—maximo*] ¶ Antithesis between *labore* and *sumtu;* also *maximo* and *paulo.—fecit suos*] Has bound to himself; conciliated. v. 6. 10. R. D. "Illum amant—illi credunt—Illum diligunt: apud illum sunt ambo."

23. AN IAMBIC TETR. BRACH.—Read *áge nunc jam, experiámur porro cóntra,* &c. for *jam* and *porro* are in the Bembine; and one *age* is to be omitted for the metre. B. *experiamur contrà*] The plural here is more comic than if he said *experiar*. D. ¶ He will now put a new system into practice, discarding the old (contrà); as he said, 4. "in experiendo repudies."

24. TROCHAIC TETRAMETERS CAT.—*Blandè dicere*] i. e. humanior esse sermone et verbis; Hec. v. 4. 21. R. D. *benignè facere*] To be liberal and munificent. R. D. *hoc*] Anciently for *huc*. Al. *eo*. Al. *huc*. B. *provocat*] In certamen vocat. Plaut. Curc. ii. 3. 76. "Provocat me in aleam, ut ego ludam." B. ¶ Demea has no help for it; Micio's fascinating ways will walk over the course (in his son's affections), if he will not enter the lists and compete. Hence *Ego quoque;* and *postulo*, as a competitor.

25. *a meis me*] ¶ Hence his great prospect of success. *magnipendi*] Diligi et amari. E. See An. i. 5. 59.

26. *dando—obsequendo*] ¶ By money, and by manners. *non posteriores feram*] Non vincar. Mi. See Eu. i. 2. 71.

27. *Deerit*] Supply *si*, which is often omitted. D. ¶ Scil. res; this refers to *dando;* the other (obsequi) costs nothing. *meâ*] Let the poverty, to be dreaded in consequence, await those who are younger. Mi. *natu maximus*] ¶ i. e. "prope jam excurso spatio." 6.

Demea meets Syrus, and makes a beginning in the reformation of his manners, by practicing "blande dicere" to the slave.

1. IAMBIC TRIMETERS.—Here is shown how absurd blandishment appears in one unaccustomed to employ it; and how readily a person in leaving one extreme runs into the opposite. D. ¶ Syrus has now slept off his intoxication; see v. 2. 11.

2. *homo*] ¶ Complimentary, to a slave; as putting him on an equality; so *noster;* and *quid fit?* &c. entering into conversation as if he were a friend or acquaintance. See iii. 3. 19. *salve,* &c.] These words from Demea lose the desired effect, from

S. Recte. D. Optime est. jam nunc hæc tria primum addidi
Præter naturam, 'O noster, quid fit? quid agitur?'
Servum haud illiberalem præbes te; et tibi
Lubens bene faxim. S. Gratiam habeo. D. Atqui, Syre,
Hoc verum est, et ipsa re experiere propediem.

ACTUS V.—SCENA 6.

GETA, DEMEA.

G. Hera, ego huc ad hos proviso, quam mox virginem
Arcessant. sed eccum Demeam. salvus sies.
D. O, qui vocare? G. Geta. D. Geta, hominem maximi
Pretii esse te hodie judicavi animo meo.
Nam is mihi profecto est servus spectatus satis,
Cui dominus curæ est, ita ut tibi sensi,. Geta.
Et tibi ob eam rem, si quid usus venerit,
Lubens bene faxim. meditor esse affabilis;

being out of season; for he says *salve* to one whom he has often seen, and with whom he has so often quarrelled. So *quid fit?* when he both knows what is doing, and condemns his acts. D.

3. *jam, &c.*] This he says to himself aside. *hæc tria*] Scilicet *verba*. D. See An. i. 5. 6.

4. *Præter naturam*] i. e. contrary to his nature and disposition. R. D.

5. *haud illiberalem*] This sudden awkward transition from his former abuse of Syrus, shows that Demea strives against his nature. D. ¶ On the force of this word, particularly when applied to a slave, see on An. i. 1. 11. *præbes te*] Te ostendis, factis probas. D. *et*] He not only shows his opinion in words, but *also* he will in deeds. D.

6. *Atqui*] ¶ Syrus had replied "Gratiam habeo," in a rather incredulous manner.

7. *propediem*] ὑφέν, whereby *propediem* is an adverb of time; *cito*. D.

Demea practices similarly towards Geta, as he had done in preceding scene to Syrus.

1. iambic trimeters.—¶ Geta coming out says this to Sostrata within. *ad hos*] Micio and Æschinus. D. *proviso*] ¶ See An. ii. 4. 1. 'I am going out to see how soon,' &c.

3. *O*] About to accost him, he pauses, not knowing his name. Æn. i. 327. "O, quam te memorem, virgo?" D. *qui vocare*] i. e. what is your name? R. D. ¶ This careful enquiry as to his name, and then repeating it, is flattering.

4. *animo meo*] In my opinion; as far as I can judge. So *mihi* next line. D. ¶ Demea's language to Geta is not so ridiculous as his manner to Syrus in preceding scene; for he had seen Geta with Hegio who commended him very highly, iii. 4. 33.

5. *spectatus*] ¶ See An. i. 1. 64. The word generally has *satis* joined to it.

6. *ut tibi*] ¶ Scil. domina curæ est. He says *sensi*, as he heard this from Hegio, iii. 4. 35. "alit illas: solus omnem familiam Sustentat."

8. *bene faxim*] These promises are here put into Demea's mouth; that when he shall afterwards act accordingly, the change may not seem to the spectators absurd or too sudden. D. *meditor esse affabilis*] I am practising myself in affability. So Plaut. Stich. ii. 2. 34. "meditari se ad cursum." The ancients applied *meditatio* to any

Et bene procedit. G. Bonus es, quum hæc existimas.
D. Paulatim plebem primulum facio meam.

ACTUS V.—SCENA 7.

ÆSCHINUS, DEMEA, SYRUS, GETA.

Æ. Occidunt me quidem, dum nimis sanctas nuptias
Student facere: in apparando totum consumunt diem.
D. Quid agitur, Æschine? Æ. Ehem, pater mi, tu hic eras?
D. Tuus hercle vero et animo et naturâ pater;
Qui te amat plus quam hosce oculos. sed cur non domum
Uxorem arcessis? Æ. Cupio: verum hoc mihi mora est,
Tibicina, et hymenæum qui cantent. D. Eho,
Vi'n' tu huic seni auscultare? Æ. Quid? D. Missa hæc face,
Hymenæum, turbas, lampadas, tibicinas:
Atque hanc in horto maceriam jube dirui
Quantum potest: hac transfer: unam fac domum:

bodily exercise. R. D. ¶ Μελετῷν. Virg. Ecl. i. 2. "Silvestrem tenui musam meditaris avenâ."

9. *procedit*] i. e. succeeds according to my wish. Liv. ii. 44. "eandem viam velut processisset." In v. 9. 22. the verb is applied in the same sense to persons. R. D.

10. *plebem primulum*] I make a beginning with slaves and the lower order; presently from these experiments I will proceed to deal with their masters. Far. *facio meam*] i. e. mihi faventem. Virg. Æn. ii. 396. "haud numine nostro." D. Comp. v. 4. 21.

Demea now makes himself agreeable to Æschinus.

1. iambic trimeters.—*Occidunt*] i. e. give me the greatest annoyance. Hor. Epod. 14. 5. Ph. iv. 3. 67. So *enecare* in comic writers. R. D. *quidem*] Al. *equidem*, which prevents the license. Guyet. reads: *Occidunt me, qui, dum nimis sanctas nuptias Student facere, in ap. totum cons. diem.*—*sanctas*] Prepared with solemn and religious pomp. Far. ¶ This is explained by lines 7. and 9.

4. *et animo*] Micio, who had adopted him, seemed as if *pater animo*; but Demea here arrogates both characters to himself, *et animo et natura*. E.

5. *plus quam hosce oculos*] More comic than *amo* simply. D. See iv. 5. 67. *sed cur*, &c.] He adds this, anticipating what he thinks Æschinus wishes. D.

7. *Tibicina*] Plaut. Cas. iv. 3. "Quæ suavi cantu concelebret omnem plateam Hymenæo." Far. *hymenæum*] Carmen nuptiale, epithalamium; Photius traces the word from ὑμεναίειν, Æolic for ὁμονοεῖν, as newly married persons should live in harmony. Far. See on An. ii. 2. 28.

8. *huic seni*] Speaking slightingly of himself; and as if his being *senex* is the only reason why his advice should not be adopted. He says this with joyful countenance. D.

9. *turbas*, &c.] The plural number; showing his disapproval of so many things; and pronouncing the words in a tone of displeasure. Plaut. "Quos tu mihi parasitos, luscos, quos Summanos somnias?" D. *lampadas*] i. e. nuptial torches. Ov. Ep. xii. 137. "Ut subito nostras Hymen cantatus ad aures Venit, et accenso lampades igne micant." R. D. ¶ See on Hec. i. 2. 60. *Lampadas* is the accusative plural Græcè; as *lampades* (in Ovid) is the Greek nominative, and therefore has es short.

11. *Quantum potest*] See An. v. 2. 20. *hac*] ¶ This way; he points across the

Traduce et matrem, et familiam omnem ad nos. Æ. Placet,
Pater lepidissime. D. Euge! jam lepidus vocor.
Fratri ædes fient perviæ: turbam domum
Adducet, et sumtum admittet. multa; quid mea?
Ego lepidus ineo gratiam: jube nunc iam
Dinumeret illi Babylo viginti minas.
Syre, cessas ire ac facere? S. Quid ago? D. Dirue.
Tu illas abi et traduce. G. Di tibi, Demea,
Benefaciant, quum te video nostræ familiæ
Tam ex animo factum velle. D. Dignos arbitror.
Quid tu ais? Æ. Sic opinor. D. Multo rectiu' est,
Quam illam puerperam nunc duci huc per viam

wall which is to be thrown down for the occasion. *unam fac domum*] ¶ One house, as it were, being made of two (Sostrata's and Micio's) by making a thorough passage between them, "Fratri ædes fient perviæ."

12. *ad nos*] ¶ To Micio's house; of which he now speaks as if he himself were of the household, as he would enlist himself in all its sympathies.

13. *Euge!* &c.] Thus Demea is not acting from genuine feeling, but merely carrying out his experiment. D.

14. *Fratri*] ¶ Demea *himself* is gaining a character *(lepidus)* by these generous outbreaks; but in the mean time it is to his *brother* the evil consequences will accrue. He strives to turn the tables; for he said (v. 5. 22.) "miseriam omnem *ego* capio: *hic* potitur gaudia."

15. *multa*] Alia fient incommoda. Mi.

16. *lepidus*] ¶ This is the ground on which he enters into favour. *jube*] ¶ Donatus and Bentley explain this, *age*, implying contempt in alluding to Micio. But I think Demea here interrupts his soliloquy, to repeat to Æschinus the direction he had given in line 10. ("maceriam *jube* dirui."), and then resumes his soliloquy, until, turning about, he sees Syrus standing idle, Æschinus having hesitated to give the order, and then he gives the order himself; *Syre, cessas—Dirue*; see lines 1, 2, of next scene. Bœclere would discard line 17. as spurious.

17. *illi Babylo*] Al. *ille;* and thus the passage, somewhat difficult, may mean: 'Although *that prodigal* brother of mine may have paid twenty minæ for the music girl, or even although he may yet lavish as much more to ingratiate himself with the young men,—I however now have as much thanks as he.' *Babylo* (or Babylonius) is a prodigal person, as the Medes and Persians were notorious for luxury. Juv. iii. 221. "Meliora et plura reponit Persicus orborum lautissimus." Hor. Od. "Persicos odi, puer, apparatus." B. *illi*] To whom? whether to Ctesipho, Sannio, Æschinus, or Syrus? D. It is doubted whether *Babylo* is the dative or the nominative; follow Bentley. R. D. ¶ Hare considers *Babylo* as the name of a money changer upon whom Micio might be supposed to give orders for money:—'Order forthwith, that Babylo pay him twenty minæ.' Then *illi* may be used indefinitely, and explain:—'I am the prime favorite without cost; but you, Micio, must be always ready to give the money orders,—forthwith order Babylo to pay *such an one* twenty minæ.'

19. *Tu*] ¶ To Geta, while Syrus proceeds to pull down the wall. *illas abi et traduce*] Σύγχυσις, or transposition of words, for *abi et illas traduce*. Plaut. Merc. v. 4. 35. "serva et subveni hunc senem." R. D.

20. *Benefaciant*] See Ph. ii. 3. 47.

21. *ex animo factum*] i. e. bene factum; as being done *ex animo*, according to wish. D. *Dignos*] I consider you all worthy to be thus treated, and made one with our family. Mi.

22. *Quid tu ais*.] Asking Æschinus what he thinks of his advice; but in a manner as if he knew he would approve of it. D. *rectius*] Scil. that the wall should be broken, and the women conducted through the garden, (11. "hac transfer.")

23. *huc*] Al. *hac*, i. e. by the stage; which represents the street itself. B. ¶ *Huc*

Ægrotam. Æ. Nihil enim vidi melius, mi pater.
D. Sic soleo. sed *e*ccum, Micio egreditur foras.

ACTUS V.—SCENA 8.

MICIO, DEMEA, ÆSCHINUS.

M. JUBET frater? ubi is est? tun' jubes hoc, Demea?
D. Ego vero jubeo, et in hac re, et aliis omnibus
Quam maxime unam facere nos hanc familiam,
Colere, adjuvare, adjungere. Æ. Ita quæso, pater.
M. Haud aliter censeo. D. Imo hercle ita nobis decet:
Primum, hu*j*us uxoris est mater. M. Quid postea?
D. Proba et modesta. M. Ita aiunt. D. Natu grandior.
M. † Scio. D. Parere jam diu hæc per annos non potest:
Nec, qui ea*m* respiciat, quisquam est: sola est. M. Quam hic rem agit?
D. Hanc te æquum est ducere: et te operam, ut fiat, dare.

must mean, to Micio's house, as 12. "ad nos."

24. *enim*] ¶ "Sic opinor;—nihil *enim*," &c.

25. *Sic soleo*] Scil. *suadere bene*; a common phrase denoting self commendation; and with irony, as if it was his custom to order his own walls to be pulled down to accommodate his sons. MI.

DEMEA persuades Micio to consent to marry Sostrata, and to agree that they should give the use of a piece of land to Hegio.

1. IAMBIC TRIMETERS.—*Jubet frater?*] It seems as if Micio had said "cur diruis?" and Syrus had replied "quia hoc jubet frater tuus." *Jubet* scil. dirui maceriam. D. The *e* of *jubet* is here short.

2. *hac re*] The removal of the wall; *aliis omnibus*, for example, as to the old man's marriage. D.

3. *unam*] ¶ One with our own. *hanc*] Of Sostrata and her daughter. MI.

4. *Colere, &c.*] *Colere* has reference to Pamphila; *adjuvare*, to Hegio; *adjungere*, to Sostrata. And observe, *colere* is the part of the superior. Æn. i. 16. "Posthabitâ coluisse Samo." D.

5. *Haud aliter censeo*] ¶ Micio has not well weighed the extent of Demea's words, nor imagined how far he may push this concession; hence Demea adds *Imo hercle*; we must not stop here, but must carry out this view substantially.

6. *hujus uxoris est mater*] His (Æschinus') wife has a mother. FAR. Demea cautiously gives reasons for his plan before he mentions the plan itself. So Iris advising the Trojan matrons to burn the ships. Æn. v. 606. D.

7. *Ita aiunt*] As much as to say, what is that to me? D.

8. *Scio*] Micio does not yet understand the purport of this; but so replies, as if wondering what can be intended. D. *Parere, &c.*] He adds this, because otherwise he would seem to advise against his sons' interests, who would be in danger of losing the inheritance from Micio. D. *per annos*] See Eu. i. 2. 33.

10. *te—te*] The former is addressed to Micio; the latter to Æschinus; and the reason why Æschinus ought *operam dare* is, to benefit his mother-in-law. D.

M. Me ducere autem! D. Te. M. Me! D. Te inquam. M. Ineptis. D. Si tu sis homo,
Hic faciat. Æ. Mi pater. M. Quid? tu autem huic, asine, auscultas? D. Nihil agis:
† Fieri aliter non potest. M. Deliras. Æ. Sine te exorem, mi pater.
M. Insanis? aufer. D. Age, da veniam filio. M. Satin' sanus es?
Ego novus maritus anno demum quinto et sexagesimo
Fiam: atque anum decrepitam ducam! idne estis auctores mihi?
Æ. Fac: promisi ego illis. M. Promîsti autem? de te largitor, puer.
D. Age, quid? si quid te majus oret? M. Quasi non hoc sit maximum.
D. Da veniam. Æ. Ne gravere. D. Fac, promitte. M. Non omittitis?
Æ. Non, nisi te exorem. M. Vis est hæc quidem. D. Age prolixe, Micio.

11. IAMBIC TETRAMETERS.—*Si tu sis homo*] Thus facetiously he constrains Æschinus to persuade Micio; and he must not merely give advice, but actually bring the thing to pass; "Hic faciat." D. Demea, now assuming the character of Micio, uses even his very words; i. 2. 27. "et tu illum tuum, si esses homo," &c. iv. 7. 18. "Dempsi metum omnem: hæc magis sunt hominis."

12. *Nihil agis*] ¶ There is no use in your opposition to this.

13. *Deliras*] Properly used in reference to a loquacious person. Ph. v. 8. 8. And *deliras* is suitable as to the old man; *insanis*, to the youth. D.

14. *aufer*] Understand either *te* or *manum;* as he may have put his hand on Micio, in saying *mi pater*. D. *Auferre se* means *abire;* as afferre se, advenire. R. D. *da veniam*] i. e. do what he asks; give the indulgence. Cic. Quint. iii. 1. "tibi veniam non dedit uti rescriberet." R. D.

15. He argues from the person (*Ego);* the thing itself (*novus maritus);* the time (*anno demum*, &c.); and the manner (*anum decrepitam*). D.

16. *decrepitam*] See Eu. ii. 1. 25. on the derivation. *idne*] ¶ Scil. *ad* id; 'are ye my advisers to this?'

17. *illis*] To Hegio, and Sostrata, and her daughter. MI. *autem*] *Autem* with interrogation has the force of indignation and rebuke; comp. above, 11. and below, 27. R. D. *de te*] More pointed than *de tuo;* and well said to one who has engaged *himself* in marriage. D. ¶ Rhunken explains, "de bonis tuis," not so well. It is as if he said: 'be generous of *yourself*—bestow yourself away if you will—but not *me*.'

18. *majus*] ¶ What would you say, if he should ask of you a greater favour, (when you refuse this *trifling* one)?—Such is the force, as Micio's reply shows.

19. *Da veniam*] See 14. *Ne gravere.*] 'Do not be obdurate;' for a person *gravem se præstat* who does not readily perform a kindness which is in his power. D. *omittitis*] ¶ Scil. *me*. Micio and Æschinus had laid hold of him in a playful way, to persuade him. Al. *omittis*, addressed to Æschinus merely; which is better, but for the metre.

20. *Vis est hæc quidem*] A common phrase used by those who were pressed too closely, whether by external force, or by

M. Etsi hoc mihi pravum, ineptum, absurdum, atque alienum a vita mea
Videtur: si vos tantopere istuc vultis, fiat. Æ. Bene facis.
Merito te amo. D. Verum, quid ego dicam? hoc confit quod volo:
Quid nunc quod restat? Hegiō his est cognatus proximus,
Affinis nobis, pauper: bene nos aliquid facere illi decet.
M. Quid facere? D. Agelli est hic sub urbe paulum, quod locitas foras:
Huic demus qui fruatur. M. Paulum id autem? D. Si multum est, tamen
Faciendum est: pro patre huic est: bonus est: noster est: recte datur.
Postremo non meum illud verbum facio, quod tu, Micio,
Bene et sapienter dixti dudum, Vitium commune omnium est,

words and entreaty. Cic. Amic. 8. "vim hoc quidem est afferre." Sueton. Cæs. 82. "ista quidem vis est." R. D. *Age prolixè, Micio*] i. e. age *benignè;* as was anciently the meaning of *prolixè*. Or, *age* is used absolutely expressing urgency, and to *prolixè* is understood *noster esto,* or something similar; and *Micio* means *suavis,* in reference to the derivation of the name. D.

21. *pravum*] See iii. 3. 37. *absurdum*] A thing is *absurdum* when one would turn away his ears (qu. *surdus*) from it, as unworthy of attention. Mi. On *ineptus* and *absurdus,* see iii. 3. 22.

22. *si vos,* &c.] It is ridiculous and comic to consent to marry, not from choice or duty, but to gratify the desire of others. D.

23. A TROCHAIC TETRAMETER CAT.—*Verum, quid ego dicam?*] Aside, congratulating himself; and urging himself to proceed further. Far. *hoc confit quod volo*] Thus my wish is effected; that Micio should incur expense and turmoil at home, while I ingratiate myself. D.

24. IAMBIC TETRAMETERS.—*Quid nunc quod restat?*] This he says aloud to Micio; and artfully, to show that what he is now about to urge, is his *last* request Bœc. ¶ *Ad id* quod restat. *Hegio his,* &c.] See end of note on 5.

25. *Affinis nobis*] Properly; for *cognati* of the wife are *affines* to the husband. D.

26. *sub urbe*] i. e. ad urbem, prope urbem. In this phrase *sub* most properly expresses proximity to a higher place; e. g. "sub monte castra metari," more elegantly than 'prope montem.' R. D. *quod locitas foras*] i. e. which you let for tillage to sojourners. R. D. *Foras* is as if he said, nescio cui alieno. D.

27. *qui fruatur*] i. e. giving him merely the yearly fruits and profits, the land remaining your own; such enjoyment as the lawyers term *usufructuary*. Liv. xlii. 19. *Qui* is the ablative, as Hea. iv. 5. 30. R. D. ¶ He says this for the like reason as he said above, 8. "Parere jam," &c. where see note.

28. *huic*] ¶ Sostratæ; see iii. 2. 53, 54. This acquires force from the success of Demea's previous request; for thus *huic* is as if he said, 'to your intended wife.' *bonus est,* &c.] Ἐπιτροχασμὸς in urging; and ἀσύνδετον in crowding together many reasons. D.

29. *Postremo*] His preceding arguments were from fact; he now appeals to the person: 'You said that old men ought to shun the disgrace of avarice; you must prove the truth of that by acting upon it.' And thus he constrains Micio that he cannot decently refuse. Bœc. *non meum*] He convinces him on the testimony of his own words, and thus obliges him to be consistent with himself:—'I will not take from you or arrogate to myself (*non meum—facio*) the merit of so good and wise a saying.' Far. ¶ He alludes to Micio's words v. 3. 47. Bentley reads *nunc meum,* 'I now adopt your sentiment,' and turn it against you.

Quod nimium ad rem in senecta attenti sumus: hanc maculam nos decet
Effugere: dictum est vere, et re ipsa fieri oportet.
M. Quid istic? dabitur: quandoquidem hic vult. Æ. Mi pater.
D. Nunc tu mi es germanus pariter corpore et animo. M. Gaudeo.
D. Suo sibī gladio hunc jugulo.

ACTUS V.—SCENA 9.

SYRUS, DEMEA, MICIO, ÆSCHINUS.

———— S. Factum est, quod jussti, Demea.
D. Frugi homo es: ego *æ*depol hodie *m*eâ quidem sententiâ
Judico Syrum fieri esse æquum liberum. M. Istunc liberum?
Quodnam ob factum? D. Multa. S. O noster Demea, *æ*depol vir bonus.
Ego istos vobis usque a pueris curavi ambos sedulo:

But the above explanation of the common reading seems satisfactory. *verbum*] See An. i. 5. 6.

31. *maculam*] Exaggeration in applying this name to parsimony; and in ridicule of Micio's opinion. D.

32. IAMBIC TRIMETER HYP.—Hare adds *denique* to the end of this line, and prefixes *Hic vult dari* to the next, making each an iambic tetrameter. Bentley, instead of *denique*, adds *Micio;* and otherwise alters considerably to the end of the scene.

33. AN IAMBIC TRIMETER.—*Quid istic?*] See An. iii. 3. 40. Eu. i. 2. 91.

34. A TROCHAIC TETRAMETER CAT.—*germanus—corpore*] This he is by nature, by birth; but now he is so also by the tie of affection, *animo*.

35. *Suo sibi gladio*] i. e. I turn against him what he himself has said; the same proverbial phrase is used by Cicero. *Suus sibi* is elegantly put for *suus proprius;* Plaut. Capt. i. 1. 14. Cic. Amic. 3. R. D. *jugulo*] Comp. Eu. iii. 1. 27. This with first line of next scene makes a TROCHAIC TETRAMETER CAT.

Demea procures the manumission of Syrus and his wife. Being asked the reason of his own sudden change of manners, he shows that Micio's system of universal indulgence towards the youths, although tending to ingratiate him, has a pernicious effect; he then offers to be their adviser for the future, in reproving, restraining, or indulging them, as circumstances may require; and to this they accede.

1. This with last line of preceding scene makes A TROCHAIC TETRAM. CAT.—*Factum est*] i. e. diruta est maceria. D. This phrase is derived from military custom; for a tribune or centurion thus reported to his general the execution of his orders. R. D.

2. TROCHAIC TETRAMETERS CAT.—*Frugi*] See Eu. iii. 5. 60. *ego*] Al. *ergo*. *quidem*] ¶ At least;—as if he meant merely to give his opinion, not to dictate.

3. *liberum*] ¶ He had said to Syrus, v. 5. 5. "tibi—bene faxim.—et ipsâ re experiere propediem." *Istunc liberum?*] ¶ With surprise. So far does Demea now outstrip Micio in imagining plans of beneficence! and Micio will not comply without rigidly requiring good cause, *Quodnam ob factum?*

4. *Multa*] He answers generally; for particulars might fail him. D. *bonus*] Al. *bonus es*. Bentley suggests *bonu's*.

5. *Ego*, &c.] Syrus sees Demea's embarrassment, having nothing to say on his

Docui, monui, bene præcepi semper, quæ potui omnia.
D. Res apparet. et quidem porro hæc, obsonare cum fide,
Scortum adducere, apparare de die convivium:
Non mediocris hominis hæc sunt officia. S. O lepidum caput!
D. Postremo, hodie in psaltria hac emenda, hic adjutor fuit,
Hic curavit: prodesse æquum est: alii meliores erunt.
Denique hic vult fieri. M. Vi'n' tu hoc fieri? Æ. Cupio. M. Si quidem
Tu vis; Syre, eho accede huc ad me; liber esto. S. Bene facis:
Omnibus gratiam habeo: et seorsum tibi præterea, Demea.
D. Gaudeo. Æ. Et ego. S. Credo. utinam hoc perpetuum fiat gaudium,
Phrygiam ut uxorem meam unà mecum videam liberam!
D. Optimam quidem mulierem. S. Et quidem tuo nepoti, hujus filio,
Hodie primam mammam dedit hæc. D. Hercle vero serio,

behalf, and therefore comes forward himself to rehearse his merits; from which it appears he acted as *pædagogus*. D.

6. *quæ potui*] As if he had been willing to do more. D.

7. *Res apparet*] Demea admirably derides, but with apparent seriousness. D. *obsonare cum fide*] ¶ Sarcastically; alluding in particular to what Syrus had told him, iii. 3. 66. "pisces ex sententia Nactus sum;" as if to cater for his own appetite (*ex sententia*) were obsonare *cum fide* as to his master. Al. *cum fide Scortum*, i. e. psaltriam quæ fidibus canat.

8. *Scortum*] ¶ Purposely he uses the most ill sounding word, rather than *psaltriam*; such forsooth are the merits of Syrus! *de die*] Repente, neque ante prædictum, nec pridie constitutum. D. But *de die* means 'de *medio* die;' as in Horace, "de medio potare die," i. e. shortly after mid day or noon, a time at which it was considered disgraceful and voluptuous to feast. For anciently (as appears from Hippocrates) dinners were rare, or at least nothing was taken at mid day but some slight refreshment privately. This view throws light on Acts ii. 15. and 1 Thess. v. 7. Far. See iv. 2. 49. and v. 3. 55.

9. *lepidum caput*] So "festivum caput," &c. Græcè φίλη κεφαλὴ, &c. Far.

10. *hodie in psaltria*] This is all spoken seriously, to appear the more ridiculous. D. ¶ Contrast this commendation of Syrus by Demea, with his expressions on the same subject, iii. 3. 15, 18. "Disrumpor."—"Huic mandes, si quid rectè curatum velis." *adjutor*] As if the thing were meritorious; otherwise it would be *impulsor*. D. Comp. iv. 2. 21.

11. *prodesse*] ¶ To do him some benefit; if it were only to stimulate other slaves to good conduct.

12. *hic vult*] Demea makes unfair use of the prodigal disposition of Æschinus. D. *cupio*] ¶ Not merely *volo*.

13. *accede huc ad me*] That I may turn you round. Such was the usual ceremony in manumission. Pers. "Heu steriles veri, quibus una Quiritem Vertigo facit." Far.

14. *seorsum tibi*] Thus Demea has gained even more than he wished; for he is even preferred to those who are beloved. D.

15. *Gaudeo. Æ. Et Ego*] Words of congratulation to Syrus, which he acknowledges in the usual way, *Credo*. D. See Hec. iii. 5. 7. *utinam hoc perpetuum*] See Eu. v. 8. 19. and An. v. 5. 5.

16. *uxorem*] Women who cohabited with slaves were not properly called uxores or conjuges, but *contubernales*. But ancient writers do not always observe the distinction. R. D.

18. *Hodie*] ¶ Æschinus' infant son

Si quidem primam dedit; haud dubium, quin emitti æquum siet.
M. Ob eam rem? D. Ob eam: postremo a me argentum, quanti est, sumito.
S. Di tibi, Demea, omnes semper omnia optata offerant.
M. Syre, processisti hodie pulchre. D. Si quidem porro, Micio,
Tu tvum officium facies; atque huic aliquid paulum præ manu
Dederis, unde utatur: reddet tibi cito. M. Istoc vilius.
Æ. Frugi homo est. S. Reddam hercle, da modo. Æ. Age, pater. M. Post consulam.
D. Faciet. S. O vir optime! Æ. O pater mi festivissime!
M. Quid istuc? quæ res tam repente mores mutavit tuos?
Quod prolubium? quæ istæc subita est largitas? D. Dicam tibi:
Ut id ostenderem, quod te isti facilem et festivum putant,
Id non fieri ex vera vita, neque adeo ex æquo et bono:

was but just now born. See iv. 4. 10. iv. 5. 24.

19. *Si quidem* &c.] This is humourous; for in any other case a female slave would as of course do such a service if desired. FAB. *emitti*] Scil. manu; as fully expressed Ph. v. 5. 2. R. D.

20. *Ob eam rem?*] Scouting the thing, as of no moment. D. *quanti est*] Quanti empta est; or, quanti a te æstimabitur. But this is mere talk, in order to persuade Micio. FAB.

21. *Di tibi*, &c.] Plaut. Capt. ii. 2. 105. "Di tibi omnes omnia optata offerant." Hor. Sat. ii. 8. "Tibi di quæcunque preceris Commoda dent." BŒC.

22. *processisti*] See v. 6. 9. *Si quidem*] ¶ You can in truth say to him "processisti pulchrè," *if* in addition *(si porro)* to his and his wife's liberty you will give them some money.

23. *tuum officium*] It is the duty of a patron, not to abandon his freedman, but to maintain him after manumission. Plaut. Curc. iv. 3. 15. "Facis melius quam pars lenonum, qui libertos faciunt, et eos deserunt." D. *præ manu*] What Plautus calls, "argenti præsentarii;" and *præ* here seems to designate place, not time; as "præ oculis." Plaut. "nummos Philippeos portat præ sibi;" vulgarly in English, *beforehand*. FAB.

24. *unde utatur*] i. e. vivat; whence *usura* for *vita;* Cic. Cat. i. 12. "Unius usuram horæ gladiatori isti non dedisset." Or, unde alatur, of which he is to make use or profit, so as to return you the principal; and accordingly he adds *reddet tibi cito*. D. *Istoc vilius*] As if he said "Nihil minus;" being a refusal, as he shows a hair or some thing such; qu. Istoc vilius *quicquam non dabo*. D. 'Am I to give the use of my money to such a fellow,—than whom nothing is more vile or treacherous?' But he either checks himself, or is interrupted by Æschinus, "Frugi," &c. FAB. *Istoc vilius*, i. e. sine istoc; ut istoc ne redeat. Plaut. Curc. ii. 1. 28. "Vænire poteris intestinis vilius;" i. e. absque intestinis. E. Micio showing a hair or something such, [or showing his little finger; or snapping his fingers] says that Syrus will render back what is less value than *that;* i. e. will not return the money at all; this appears from the reply of Æschinus, and afterwards the confirmation by Syrus himself, *Reddam hercle*. MI.

28. *Quod prolubium*, &c.] This passage is borrowed from Cæcilius. DA. *Prolubium*, *προθυμία*, i. e. a ready mind for extravagance. D. Al. *proluvium*, from proluo.

29. *quod*] ¶ Ut id ostenderem, *scilicet*, quod te, &c. On the force of *quod* here, see Eu. v. 7. 34. *isti*] ¶ Mere youths, persons of inexperience; comp. 35. 36.

30. *non fieri ex verâ vitâ*] Non ex

Sed ex assentando, indulgendo, et largiendo, Micio.
Nunc adeo si ob eam rem vobis vita mea invisa, Æschine, est,
Quia non justa injusta, prorsus omnia omnino, obsequor;
Missa facio: effundite, emite, facite quod vobis lubet.
Sed si id vultis potius, quæ vos propter adolescentiam
Minus videtis, magis impense cupitis, consulitis parum,
Hæc reprehendere, et corrigere me, et obsecundare in loco:
Ecce me, qui id faciam vobis. ÆE. Tibi, pater, permittimus:
Plus scis quid facto opus est. sed de fratre quid fiet? D. Sino:
† Habeat; in istac finem faciat. ÆE. Istuc recte. Ω. Plaudite.

CALLIOPIUS RECENSUI.

vero vivendi modo, ex bonis moribus quos recta ratio format; verum ex fallaci vita. MI.

31. *indulgendo*] Demea now ascribes indulgence as a fault. D. ¶ This shows that Demea has altered his manners for a time, not from conviction, but expediency.

32. *vobis*] ¶ To you and Ctesipho. *vita mea*] ¶ This he assumes to be *vera vita*, habits of life as they ought to be.

33. *justa injusta*] Proverbial; such as, 'fanda nefanda,' 'digna indigna,' 'velis nolis.' D. ¶ Implying that Micio's way is, "justa injusta, prorsus omnia, omnino obsequi" following as of course from "assentando, indulgendo, et largiendo."

34. *Missa facio*] ¶ I abandon all things to you; I will not interfere between you and ruin; do as ye will. Al. *Missos*, scil. vos. *facite*] He returns to his old bitterness. This is ἐπιτροπή, permitting with reluctance, what he wishes to be otherwise. D.

35. *id*] ¶ Scil. me reprehendere et corrigere et obsecundare in loco, hæc, quæ vos, &c.

36. *videtis*] Providetis; vel, intelligitis. FAR. *consulitis parum*] Do not act advisedly. R. D.

37. *obsecundare in loco*] See Hea. iv. 6. 23.

38. *Ecce me*] ¶ Here am I at your service. *permittimus*] Terence would not have the father repulsed for ever from his sons' affections. D.

39. *Plus scis*] The poet, after showing the inexperience of the youths, now ascribes wisdom to the old man, as knowing *quid facto opus est*, διὰ τὸ ἔχειν ἐκ τῆς ἐμπειρίας ὄμμα. (Aristot. Eth. vi. 11.) BŒC. *Sino:*] This is indeed a permission, but with reservation; and given with a degree of indignation, and menace. D.

40. *in istac finem faciat*] His intrigues must end in *her*. D. ¶ Thus maintaining his character of *corrector:* and though now yielding, this is only "in loco." *Istuc recte*] These words Donatus properly ascribes to Micio. B. Thus Micio maintains his old opinions, and shows that his brother had erred by excessive severity, but admits this to be an exception, *Istuc recte*, as much as to say, *non ut cætera*. D.

It has been said that *L'Ecole des Maris* of Moliere was a copy of the *Brothers* of Terence.—The French author almost equals the purity of the diction of Terence, and goes far beyond him in the intrigue, the character, the catastrophe, and humour. VOLTAIRE; Contes des Guillaume Vade. (apud Colman.)

It is impossible for any reader, who is come fresh from the perusal of the Brothers of Terence, and the Ecole des Maris of Moliere, to acquiesce in the above decision. Moliere, so far from having taken only the idea of his piece from the Brothers, has translated some passages almost literally, and the latter part of the second scene of the Ecole des Maris is a very close imitation of one in the fourth act of the Brothers. In point of fable, I make no scruple to prefer the piece of Terence to that of Moliere. The intrigue of the four first acts of the Brothers is more artfully conducted than that of any other of Terence's pieces.

In the Andrian, was all the Episode of Charinus to be omitted, the play would be the better for it. In the Eunuch, as has been before observed, there is a lameness in the catastrophe, and the conclusion of Thraso's business in the last scene becomes episodical. In the Self-Tormentor the intrigue in a manner ends with the third act. In the Phormio, the loves of Antipho and Phaedria have no further relation to each other, than that Phormio is used as an engine to both. But in the play before us, the interest which Æschinus takes in Ctesipho's affairs, combines their several amours so naturally, that they reciprocally put each other in motion. Col.

Besides, if the two contrasted characters are both drawn with equal force, the intention of the drama will be rendered equivocal. To conceive the whole force of this reasoning, open the Brothers of Terence. There you will see two brothers contrasted, both drawn with equal force; and you may challenge the most subtle critic to tell you which is the principal character, Micio or Demea? If he ventures to pronounce before the last scene, he will find to his astonishment, that He, whom he has taken, during five acts, for a man of sense, is a fool; and that He, whom he has taken for a fool, may be a very sensible man.

One would suppose at the beginning of the fifth act, that the author, embarrassed by the contrast which he had established, was obliged to abandon his design, and to turn the interest of his piece topsy-turvy. But what is the consequence? That we no longer know which side to take; and after having been all along for Micio against Demea, we conclude without knowing, whether we are for one, or the other. One would almost desire a third father to preserve the golden mean between the two characters, and to point out the faults of each of them. Diderot.

END OF THE ADELPHI.

HECYRA.

CHARACTERS.

PARMENO,	a slave.
LACHES,	an old man, father of Pamphilus.
PHIDIPPUS,	an old man, father of Philumena.
PAMPHILUS,	son of Laches, married to Philumena.
SOSIA,	a slave.

PHILOTIS,	a courtezan.
SYRA,	an old woman.
SOSTRATA,	wife of Laches, and *mother-in-law* of Philumena.
MYRRHINA,	wife of Phidippus.
BACCHIS,	a courtezan, loved by Pamphilus.

DERIVATION OF THE NAMES.

Parmeno; see Eunuch.
Laches; see Eunuch.
Phidippus, from φειδὼ, parsimony, and ἵππος, a horse.
Pamphilus; see Andrian.
Sosia; see Andrian.
Philōtis, from φιλότης, friendship.
Syra, as being of *Syrian* origin.
Sostrata; see Heautontimorumenos.
Myrrhina, from μυῤῥίνη, myrtle.
Bacchis; see Heautontimorumenos.

ARGUMENT.

Pamphilus, son of Laches and Sostrata, seduced Philumena, daughter of Phidippus and Myrrhina, having accidentally met her at night;—he afterwards married her, not knowing her to be the same. Bacchis, a courtezan, had hitherto engaged his love; consequently he payed little attention to Philumena. Shortly after his marriage, having occasion to go abroad, he left Philumena at home, but, on returning, as it happened, he surprized her on the point of her delivery; on account of which she was residing with her mother, in order to keep the nature of her illness concealed. Pamphilus, thence irritated, and meditating a divorce,—against the will of his parents, who are ignorant of the cause,—learns the fact that he himself was the sole cause of his present jealousy, by finding with Bacchis a ring which he had taken from the finger of Philumena on the night on which he had first met her.

Exhibited at the Ludi Megalenses, first without a prologue, Cn. Octavius and T. Manlius being Consuls U.C. 589. Brought on again at the funeral games of Æmilius Paulus, and not well received; it was then acted a third time, and with success, Q. Fulvius and L. Marcius being curule ædiles.—*Tibiis paribus.*

ARGUMENT

BY

SULPICIUS APOLLINARIS.

Uxorem duxit Pamphilus Philumenam,
Cui quondam ignorans virgini vitium obtulit:
Ejusque, per vim quem detraxit, anulum
Dederat amicæ Bacchidi meretriculæ;
Dein profectus in Imbrum est: nuptam haud attigit.
Hanc mater utero gravidam, ne id sciat socrus,
Ut ægram ad sese transfert. revenit Pamphilus:
Deprehendit partum: celat: uxorem tamen
Recipere non vult. pater incusat Bacchidis
Amorem. dum se purgat Bacchis, anulum
Mater vitiatæ forte agnoscit Myrrhina.
Uxorem recipit Pamphilus cum filio.

PROLOGUS.

HECYRA est huic nomen fabulæ; hæc cum data est
Nova, novum intervenit vitium et calamitas,
Ut neque spectari, neque cognosci, potuerit;
Ita populus studio stupidus in funambulo
Animum occuparat. nunc hæc plane est pro nova:
Et is, qui scripsit hanc, ob eam rem noluit
Iterum referre, ut iterum possit vendere.
Alias cognostis ejus; quæso, hanc noscite.

THIS prologue was delivered on the occasion of the *second* attempt to gain a hearing for the play; the first attempt having, from the caprice of the populace, proved utterly unsuccessful. This *second* attempt succeeded so far that attention was given to the first Act; and it was not till the *third* attempt, on the occasion of which the *alter prologus* was pronounced, that the entire piece was heard.

1. IAMBIC TRIMETERS.—*Hecyra*] ¶ This is one of the plays which were not borrowed from Menander; it is supposed that the basis of the Hecyra is due to Apollodorus. *Hecyra*] He opens this with giving the *name*, that it may have the recommendation, ipsâ facie, of being new. D. Ἑκυρὰ, socrus; so called because the principal characters are fathers-in-law and mothers-in law. CAS. *data est*] i. e. acta est. Cic. Tusc. Quæst. i. 1. "Livius fabulam dedit." R. D. The play was first presented without any prologue; or such prologue has been lost. FAB.

2. *Nova, novum*] So Hom. Od. ω. 40. Κεῖτο μέγας μεγαλωστὶ λελασμένος ἱπποσυνάων. D. *intervenit*] Interrupted its success. See And. iv. 3. 17. and Hea. ii. 3. 40. *vitium*] i. e. impedimentum. Met. from augury; for augurs applied the term *vitium*, if thunder or hail or any portend had been observed, sufficient to cause the dissolution of the comitia. Hence magistrates *vitio creati*, elected under bad omens, who were obliged to resign their office. R. D. ¶ On *calamitas*, see Hea. ii. 3. 14.

3. *spectari,—cognosci,*] Thus its rejection was not the result of judgment on its merits. D. *Spectari* must mean, to be viewed to the end. R. D. *cognosci,*] ¶ See And. prol. 24. *Spectare* must precede *cognoscere*. Comp. Alt. pr. 12.

4. *Ita*] See And. i. 2. 2. *studio stupidus*] i. e. studio spectandi et admiratione stupens. R. D. So *timidus* for *timens;* Virg. Ecl. vi. 20. "timidisque supervenit Ægle." D. *funambulo*] Such were σχοινοβάται, and among the number τῶν θαυματοποιῶν. CAS. *in funambulo—occupârat,*] ¶ Comp. And. v. 1. 10. "Homini adolescentulo in alio occupato amore."

5. *occupârat,*] ¶ Had engaged their mind to the exclusion of every other object. *pro nova:*] ¶ Though not actually *new* (nova), as having appeared before; yet new to all intents and purposes (pro nova), as not having been heard.

6. *ob eam rem*] 'For that very reason,' 'on that consideration,' scil. that it can now appear "pro novâ." *noluit*] ¶ Scil. at the time, when it was rejected.

7. *Iterum referre,*] To bring it back on the stage, when the rope dancer should have withdrawn; as D. seems to explain. *ut iterum possit vendere*] He would rather show the poet as avaricious, than as diffident of the success of his play. CAS. ¶ That he might by its appearing *pro novâ*, be able to sell it at some ensuing games. The first *iterum* in this line is not otherwise necessary than to give better force to the second. For *possit* we might expect *posset;* but the action implied in *possit* is *now* in performance, 'that he might, as he now is, be able,' &c. See Hea. v. 2. 30.

8. *Alias cognôstis*] Of the Andrian, his

ALTER PROLOGUS.

Orator ad vos venio ornatu prologi:
Sinite exorator ut sim, eodem ut jure uti senem
Liceat, quo jure sum usus adolescentior,
Novas qui exactas feci ut inveterascerent,
Ne cum poetâ scriptura evanesceret.
In his, quas primum Cæcilî didici novas,
Partim sum earum exactus, partim vix steti.

first, he speaks in another strain: "Ut pernoscatis ecquid spei sit reliquum: Posthâc quas faciet de integro comœdias," &c. R. D. *noscite.*] ¶ *Noscere* precedes *cognoscere;* we must *know* a thing, before we can *judge of* it. Thus he again impresses on his hearers the *novelty* of this play, in as much they have yet to *become acquainted with* it.

L. Ambivius Turpio in this prologue, or rather defence, pleads in behalf of the Hecyra, which had failed of a hearing, twice, under his auspices. He adduces an example in several plays of the celebrated Cæcilius, which he, in his youth, had attempted to bring forward; but in which, severally, he had either been entirely baffled, or had procured but a partial hearing. He however resolved to risk the exhibition once more, when his exertions were so far crowned with success, as to draw admiration to the pieces, and fame to the poet.—Thence he has no reason to doubt ultimate success for Terence in the single instance of the Hecyra.—It is thought that Ambivius must have been an actor of no common talent, as well as a popular favourite.

1. iambic trimeters.—*Orator*] ¶ See Heaut. prol. 11. *ornatu prologi:*] In the dress, character, of a prologue-speaker. Heaut. prol. 11. "Oratorem esse voluit me, non prologum."—i. e. when he ought, strictly, to deliver the prefatory introduction, technically called *prologus,* he comes forward as an *orator,* a pleader.—*Prologus* (πρῶτος λόγος) was divided according to Evanthius into four species, called by the Greeks:—1. συστατικός, *commendatitius,* in which the poet or the piece was commended;—2. ἀναφορικός (or ἐπιτιμητικός) *relativus,* in which retorts were made to an adversary, or thanks returned to the people;—3. ὑποθετικός (or, δραματικός) *argumentativus,* containing the argument of the play; 4. μικτός, *mixtus,* containing a combination of the foregoing three.—The prologue to the Andrian, then, is of the *second* kind; for he complains that he is obliged "to write prologues," *qui malevoli Veteris poetæ maledictis respondeat.* The prologue of the Heaut. is, from l. to 10, ὑποθετικός, from 10. to end it is, as there stated, not properly *prologus* at all; though that part certainly partakes of the συστατικός and ἀναφορικός to a degree. This prelude to the Hecyra wears no feature whatever of the prologue, and is the only one in which no allusion is made to Lavinius. See Ph. pr. 3.

2. *exorator*] ¶ See Hea. ii. 3. 117. *uti senem*] ¶ ut liceat me, senem, uti (*frui*) eodem jure. *jure*] *Jus* is often conditio, status. R. D. ¶ He requests that, by *pleading,* he may meet with the same *justice* (the same decision—the same sentence) at their tribunal now, as he had done in the case of Cæcilius' plays; may obtain *justice* in favour of his client's cause. The *jus* is explained lines 4, 5.

4. *Novas—exactas*] ¶ New *plays* which had been expelled from the stage; had not as yet obtained a hearing. For "*novæ*—*exactæ* feci ut inveterascerent." On this idiom see Hea. i. 1. 32. *inveterascerent,*] ¶ Become *veteres,* and be *novæ* no longer, becoming, as it were, old and well known acquaintances with the people. The antithesis here is, I think, one of our author's best.

5. *Ne cum poetâ*] ¶ In order that *the thing written* (poema, fabula) might not, as it were, accompany the poet to oblivion and the grave; that it might survive him.

6. *In his,*] ¶ 'In these plays,' of which I have begun to speak, 'which (I allude to those of Cæcilius) at first I learned, when they were as yet new.' *didici*] ¶ See Hea. prol. 10.

7. *Partim—earum*] ¶ i. e. *Quoad partem* earum. See Hea. v. 1. 55. *exactus,*]

Quia sciebam dubiam fortunam esse scenicam,
Spe incerta, certum mihi laborem sustuli:
Easdem agere cœpi, ut ab eodem alias discerem
Novas, studiose; ne illum ab studio abducerem.
Perfeci ut spectarentur. ubi sunt cognitæ,
Placitæ sunt. ita poetam restitui in locum,
Prope jam remotum injuriâ adversariûm
Ab studio, atque ab labore, atque arte musica.
Quod si scripturam sprevissem in præsentia,
Et in deterrendo voluissem operam sumere,
Ut in otio esset, potius quam in negotio;
Deterruissem facile, ne alias scriberet.
Nunc quid petam, mea causa æquo animo attendite.
Hecyram ad vos refero, quam mihi per silentium

¶ From *ex* and *ago;* literally, *driven off* the stage; as line 4. *steti.*] Actors or plays are said *stare* when they please, and are approved by the spectators. Ph. prol. 9. "Olim cum stetit nova." The opposite is *cadere*. Hor. Ep. ii. 1. 176. "Securus cadat an recto stet fabula talo." R. D. ¶ In *some* of the plays he was utterly rejected; in *others* he kept the stage with difficulty.

8. *sciebam*] From this *knowledge* he inferred that the failure was not the fault of the poet, but of casualty. D. *dubiam fortunam*] ¶ Horace might well say, Ep. ii. 1. 177. "Quem tulit ad scenam ventoso Gloria curru." The gale of fortune here is as capricious, as the *people*, the governors of it, were giddy (arbitrio popularis auræ). There is alliteration of *a* in this line; see Hea. pr. 41.

9. *Spe incertâ*] ¶ The ablative absolute. 'Where hope was uncertain.' *incerta, certum*] ¶ Antithesis and paronomasia; compare, 10. *Easdem—eodem;* 11. *studiose—studio;* 18. *otio—negotio;* 23, 24. *vestra—nostra.* 29. *Vetere—nova;* 36. *mihi datum est: vobis datur; tempus—potestas;* 46. *inique iniqui;* 47. *causa causam.* These figures, when judiciously employed, have a powerful effect on a multitude; and were, in ancient days, a chief recommendation to dramatic pieces.

11. *studiosè; ne illum*] ¶ See the argument to this prologue; *illum* means Cæcilius.

13. *Placitæ sunt:*] ¶ See An. iv. 1. 21. *Ita*, thus, in this way. Or, to such a degree.

14. *jam*] ¶ By repeated failures. *Injuriâ*, until I obtained *jus* (3) for him. *Adversariûm*, he speaks as if Cæcilius' unfavorable reception was due to some few personal enemies. But this is merely to avoid giving offence to the present audience, as the *people* were really the cause.

15. *atque—atque*] ¶ Emphatic; to draw attention to the losses which the people as well as the poet would have sustained but for *his* perseverance; for thus Ambivius has more abundant excuse for persevering now in the Hecyra. *studio*] ¶ Not 'pursuit,' for then *labore* would not have so much point, as is evidently marked by *atque*. Translate, therefore, 'enthusiasm, zeal' for contest and competition. So, Virg. Georg. iii. 498. "studiorum atque immemor herbæ." Thus, the poet would be discouraged (*ab studio*);—his labour lost (*ab labore*);—and the drama (*arte musica*) would lose a votary who might prove an acquisition.

16. *in præsentia,*] ¶ Under the circumstances *then* present. See Hea. v. 2. 9.

17. *operam sumere*] ¶ We find, Operam *sumere* in aliquo, *dare* alicui ad aliquod, *præstare* alicui ad aliquid, *navare* alicui.

18. *negotio;*] ¶ From *ne* (or, perhaps, *sine*) and *otium*. See on 9.

19. *Deterruissem*] ¶ Scil. *potest esse* ut det. 'I might easily have frightened Cæcilius from writing others,' by allowing the same blank prospect to stand before him.

20. *æquo animo*] ¶ Compare Heaut. prol. 27. and 35.

21. *per silentium*] ¶ See Heaut. prol. 36. 'with the advantage of a calm.'

Nunquam agere licitum est, ita eam oppressit calamitas.
Eam calamitatem vestra intelligentia
Sedabit, si erit adjutrix nostræ industriæ.
Quum primum eam agere cœpi, pugilum gloria,
(Funambuli eodem accessit exspectatio,)
Comitum conventus, strepitus, clamor mulierum
Fecere, ut ante tempus exirem foras.
Vetere, in nova, cœpi uti consuetudine,
In experiendo ut essem: refero denuo.
Primo actu placeo: quum interea rumor venit,
Datum iri gladiatores: populus convolat:
Tumultuantur, clamant, pugnant de loco.
Ego interea meum non potui tutari locum.
Nunc turba nulla est: otium, et silentium, est.
Agendi tempus mihi datum est: vobis datur
Potestas condecorandi ludos scenicos.

22. *ita*] ¶ See 13. *oppressit*] ¶ Quashed it, overwhelmed it; like the hurricane; from which a metaphor is probably intended here; observe *Sedabit*.

25. *Quum primùm*] ¶ See argument to first prologue. *pugilum gloria,*] Periphrasis, for pugiles etiam gloriosi. D. Who fight for *glory;* or, for *pugiles* simply, as βίη Πριάμοιο, i. e. Πρίαμος. Cas. Horace has this passage in view, Ep. ii. 1. "Sæpe etiam audacem fugat hoc terretque poetam," &c. &c. Bœc.

26. *eódem*] ¶ To the same scene of confusion. *accessit*] Bentley, to avoid interruption in the sentence, would read "accedens." *exspectatio,*] ¶ They were expecting a rope dancer; another incentive to the uproar.

27. *Comitum*] As I know not, how this can mean either the favorers of the pugilists, or servants attendant on their masters; perhaps we might read *comiti*, from *comitium*. B. *strepitus,*] ¶ Al. *studium*, with the meaning which I attach to *studio*. 15. From this passage it is inferred, that on that occasion the Hecyra was introduced in an amphitheatre.

29. *Vetere*] ¶ I began to resort to my old custom, scil. *trying* again and again, as in the case of Cæcilius. *in novâ*] ¶ Scil. *consuetudine*, implied; in this *new* custom of expelling a play written by Terence; a thing unprecedented. This is otherwise explained, in *novâ fabulâ;* not well. *cœpi*] ¶ Compare its use in line 10.

30. *In experiendo ut essem.*] i. e. ut experirer. "Esse in aliquâ re" means "in aliquâ re versari." R. D. ¶ So *ibi esse*, in Heaut. v. 2. 30. and ib. iii. 1. 63. Eu. v. 2. 8. "Fui fugitando." *refero denuo.*] ¶ *re* and *denuo*, redundancy, to mark his perseverance. *Refero, placeo, venit*, &c. are instances of the *præsens historicum;* see Heaut. v. 2. 30.

32. *Datum iri*] ¶ This form is consistent with the *præsens historicum*, pervading this forcible and eloquent sentence; for, otherwise it should be *dandas esse*, as expressing that a thing, at a time past, was about to take place. *gladiatores:*] ¶ First exhibited by M. and D. Brutus at funeral games in honour of their father, in the consulate of Claudius and Fulvius. We are told that sometimes even women fought with the sword, in the *empire*. There existed a college of these men at Rome, as early, at least, as 177. A. D. They were forbidden by Constantine; and after him by Honorius.

34. *meum—locum.*] ¶ There is a drollery in the juxta position of *loco* and *locum*, as referring to his own *place* (i. e. the stage), and the *place* (i. e. seats,) for which the people were fighting:—how could *he* retain that concerning which a whole *multitude* was at war?

36. *datum est:*] By the ædiles. D. Rather, 'favorable opportunity is given,' quia turbæ nullæ sunt. Bœc.

37. *condecorandi*] ¶ Of gracing them by

Nolite sinere per vos artem musicam
Recidere ad paucos. facite, ut vestra auctoritas
*M*eæ auctoritati fautrix adjutrixque sit.
Si nunquam avare pretium statui arti meæ,
Et eum esse quæstum in animum induxi maximum,
Quam maxime servire vestris commodis;
Sinite impetrare me, qui in tutelam meam
Studium suum, et se in vestram commisit fidem,
Ne eu*m* circumventum inique iniqui irrideant.
*M*ea causa causam accipite, et date silentium;
Ut lubeat scribere aliis, mihique ut discere
Novas expediat, posthac pretio emtas meo.

affording a tranquil assemblage and favorable hearing.

39. *Recidere*] ¶ To fall *back* into the hands of a few; as it would, to a degree, in this instance, if you were to *retract* now the favor which you have long since bestowed on Terence. If a play be deserving in itself, let not caprice on your side (*per vos*) be chargeable for its expulsion. *vestra auctoritas*] ¶ This whole sentiment, as well as line 45, is highly flattering to the ears of a crowd.

40. *fautrix adjutrixque*] ¶ He flatters by personifying, in a measure, the *auctoritas* of the people.

41. *Si nunquam*] ¶ This and the following two lines are lines 48, 49, 50. of prologue to Heautont. where see notes.

44. *qui*] ¶ The antecedent to this is *eum*, line 46.

47. *accipite*] ¶ See And. iv. 1. 57.

49. *pretio emtas meo.*] The estimation of the sum to be paid by the Ædiles being made by me: I, thence, running the risk of being obliged to refund to them what they may have handed to the poet, if the plays fail. D. But, though it is true that the *ædiles* usually bought the plays from the poets; yet it is evident that *actors* sometimes purchased them at their own cost, as Paris the actor (in Juv. Sat. vii. 87.) bought the Agave from Statius. R. D. ¶ As to what method was pursued in the purchase of plays at their second and following exhibitions, and who might be the purchasers, is a matter involved in the uncertainty of antiquity, concerning which, therefore, we can do little more than conjecture.—It is agreed that the ædiles used to purchase the *first* exhibition from the poet.—Then, this line and line 7. of the prologue to the second exhibition of this play may be consistently explained by supposing:—That, in case of the failure of a piece, in the first exhibition, in consequence of popular riots or games, the loss was that of the purchasers, the ædiles; the poet not being held answerable for such vicissitudes, and having the power, therefore, after the failure, of redeeming his character by offering it again for sale, when, probably, a chief actor might buy, if the ædiles did not choose to run the risk again.—(Thus we can see the meaning of line 7. of former prologue "ut iterum possit vendere.")—That, on occasion of a *third* or subsequent attempt, a chief actor became the purchaser, who would have had, by that time, an opportunity of calculating his risk in so doing. Thus Ambivius, by *pretio emtas meo*, implies that he himself had bought the Hecyra, as he probably had done also with respect to the plays of Cæcilius, after they had failed.—This, as far as I can understand, is Colman's view. This accounts for the masterly energy of this *alter prologus*, so natural from Ambivius, as pleading in a cause, wherein his pecuniary interest, in addition to that of his character as an actor, is intimately involved. We see, then, what important friends these actors must have been to the poets whom they favored. This prologue I would put forward as, perhaps, one of the finest specimens of Roman eloquence.—The conjecture of Mad. Dacier may as well be noticed; it is this:—That the ædiles, when they desired to purchase a piece for the stage, required the manager of the company to appreciate its merit and fix the price; for which price the manager was accountable, if the play failed.

ACTUS I.—SCENA I.

PHILOTIS, SYRA.

P. Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra.
Vel hic Pamphilus jurabat quoties Bacchidi,
Quam sancte, ut quivis facile posset credere,
Nunquam, illâ vivâ, ducturum uxorem domum!
Hem! duxit. S. Ergo propterea te sedulo
Et moneo, et hortor, ne cujusquam misereat,
Quin spolies, mutiles, laceres, quemquem nacta sis.
P. Utine eximium neminem habeam? S. Neminem:
Nam nemo illorum quisquam, scito, ad te venit,

The dialogue between Philotis and Syra here, and between them and Parmeno, next scene, serve as the *argument* to the play, whence these *persons* are called προτατικοί.

1. IAMBIC TRIMETERS.—*Per pol quam*] ¶ See And. iii. 2. 6. Comp. And. iii. 1. 2. "Fidelem haud ferme mulieri invenias virum." *paucos*] Read, according to Apollodorus, *paucis*, i. e. singulis singulos. B.

2. *Fideles*] Persons are *fidi* in important matters; *fideles* in more trifling. D.

3. *Vel*] ¶ See Heaut. iv. 6. 2. *quoties—Quam sancte*] ¶ How often and how solemnly!

4. *ut*] ¶ For ita ut; see Heaut. ii. 3. 65. *quivis*] ¶ Not Bacchis only, who was his mistress.

5. *illâ vivâ,*] ¶ As long as Bacchis should live. *ducturum*] ¶ Scil. esse, and connect it with *jurabat*. It is but natural that persons of the character of Philotis and Syra, should not be pleased, at any *marriage*, no matter between whom. *ducturum—domum!*] ¶ 'Escort home;' from which practice, *ducere domum*, and afterwards *ducere* absolutely, came to signify *nubere*. An. v. 3. 20. "Domus, uxor, liberi inventi." So, "quæ domi est," for *uxor*, Ph. iii. 1. 4.

6. *Hem! duxit.*] ¶ And yet, see there! he *has* married; he *has* broken his promise. *Ergo*] This has the effect of reproving a person too slow in acquiescing. Virg. Æn. xi. 707. "Ergo age, care pater, cervici imponere nostræ." D. *sedulo*] ¶ data opera, σπουδαίως. This word does not appear to be derived from *sine dolo* (as D. supposes); though in many instances *sine dolo* would very well explain it.

7. *moneo, et hortor,*] *Monemus* by advice, *hortamur* by impulse. To *misereat* supply *te*. D. *cujusquam*] amatoris.

8. *Quin*] ¶ Wherefore you should not, &c.—pity so much as that you should not. See And. ii. 3. 25. and Heaut. iv. 7. 4. The same here as "quo minus." *spolies, mutiles, laceres,*] i. e. rob him of all that he possesses, and reduce him to the utmost state of want. A similar metaphor occurs, Phorm. ii. 2. 13. B. D. ¶ See note on "exedent," Heaut. iii. 1. 53. *quemquem*] For *quemcunque*; as Liv. i. 24. where see annotators. Bentley and others read thus, in preference to *quemque*. R. D. *nacta sis.*] ¶ Whomsoever you once catch, as it were, in your talons. Comp. Cæsar, B. G. vi. 34. "Germani, quam nacti erant prædam, in occulto relinquunt." Hor. Od. iii. 11. 41. "Quæ, velut nactæ vitulos leænæ, Singulos, ehem, lacerant." and Id. Ep. i. 15. 38. "Quicquid erat nactus prædæ majoris." See iv. 4. 59.

9. *Utine*] ¶ i. e. visne, postulasne ut. *eximium neminem habeam?*] i. e. neminem eximam, but treat all in the same manner. *Eximius* and *egregius* are properly applied, in sacred rites, to the victims which are chosen, picked out, *e grege*, to be sacrificed. R. D.

10. *nemo—quisquam,*] Pareleon; *quisquam* is redundant. D. *scito,*] ¶ Borrowed from the Greeks. Lucian: Αἰσχυνοίμην ἄν, εὖ ἴσθι, ἐπ' αὐτῷ.

Quin ita paret SE, abs te ut blanditiis suis
Quam minimo pretio svam voluptatem expleat.
Hiscine tu, amabo, non contra insidiabere?
P. Tamen pol eandem injurium est esse omnibus.
S. Injurium autem est ulcisci adversarios?
Aut qua via te captent, eadem ipsos capi?
Eheu me miseram! cur non aut istæc mihi
Ætas et forma est, aut tibi hæc sententia?

ACTUS I.—SCENA 2.

PARMENO, PHILOTIS, SYRA.

PA. SENEX si quæret me, modo isse dicito
Ad portum, percontatum adventum Pamphili.
Audi'n' quid dicam, Scirte? si quæret me, uti
Tum dicas: si non quæret, nullus dixeris;

11. *paret se,*] ¶ 'Makes his resolution,' 'lays himself out,' as we say. Compare And. v. 4. 6. "Itane huc paratus advenis." Eu. ii. 2. 9, 18. *abs te*] ¶ Join, expleat abs te.

12. *minimo*] ¶ Scil. sibi, at the lowest possible cost to himself. See And. i. 1. 109. *expleat*] See Heaut. i. 1. 77.

13. *Hiscine*] ¶ Scil. *blanditiis* amatorum; the dative on *insidiabere. contrà*] Eu. iii. 1. 55. "par pari referto." CAS. ¶ To be even with the lover. *insidiabere?*] *Insidiari* is wicked; but *contrà insidiari* is excusable. D.

14. *eandem—esse omnibus.*] ¶ To behave to all lovers, severally, in the same manner, (i. e. with complaisance and yet tenacity) is an outrage against each of them, inasmuch as I must be playing the hypocrite to all. *Omnibus*, the dative, to be connected with "eandem esse."

15. *adversarios?*] ¶ As being merely selfish; of the characters described in 11, 12.

16. *Aut quà*] ¶ Aut *injurium est*, ipsos *adversarios* eàdem *vià a te* capi, quâ viâ *illi* te *captent*. And *eadem vià* means, by an ostentation of *blanditiæ*, suggested only by a mercenary spirit; and thus she says, 'you are to *catch* (capere) them in the same traps in which they *strive to catch* (captare) you.'

17. *istæc*] ¶ Quam video tibi esse.

18. *hæc*] ¶ Quam sentio mihi esse. *sententia?*] ¶ i. e. the sentiments which she has just now been endeavouring to inculcate.

See argument to preceding scene.

1. IAMBIC TRIMETERS.—*Senex*] ¶ i. e. Laches, the principal character in the play. *modò*] ¶ No matter when Laches may enquire for Parmeno, Scirtus is to say that he has just gone *a moment before;* that he may not be expected home as soon as he otherwise should.

2. *portum*] ¶ The Piræeus; as the scene is at Athens. *percontatum*] From *contus*, used by seamen, to try the depths and ground. But *percunctatur* is from *cunctis*, when a thing *a cunctis* perquiritur. D. ¶ This is the active supine, governing *adventum*.—Pamphilus, as we learn from the sequel, had been despatched by his father, Laches, to the island of Imbrus, to look after an inheritance left to his family at the recent death of an old relation.

3. *Scirte*] Κωφὸν πρόσωπον inducitur. Derivation, παρὰ τὸ σκιρτᾶν. D.

4. *Tum dicas:*] ¶ i. e. volo uti tum dicas, scil. me *modo* ivisse. *nullus dixeris;*]

Alias ut uti possim causâ hâc integrâ.
Sed videone ego Philotium? unde hæc advenit?
Philotis, salve multum. Ph. O salve, Parmeno.
S. Salve mecastor, Parmeno. Pa. Et tu ædepol, Syra.
Dic mihi, Philoti', ubi te oblectasti tam diu?
Ph. Minime equidem me oblectavi, quæ cum milite
Corinthum hinc sum profecta inhumanissimo:
Biennium ibi perpetuum misera illum tuli.
Pa. Ædepol te desiderium Athenarum, arbitror,
Philotium, cepisse sæpe, et te tuum
Consilium contemsisse. Ph. Non dici potest,
Quam cupida eram huc redeundi, abeundi a milite,
Vosque hic videndi, antiqua ut consuetudine
Agitarem inter vos libere convivium.
Nam illic haud licebat, nisi præfinito, loqui,
Quæ illi placerent. Pa. Haud opinor commode

¶ See An. ii. 2. 33. If no questions are asked, say nothing; for it will be better, if he should not learn that I am absent at all.

5. *Aliàs*, &c.] ¶ That I may be able (si non quæret) at another time to make use of this excuse (scil. of going to enquire for Pamphilus) *for my leaving the house*, as a fresh one; i. e. to have it in reserve. *causâ*] Προφάσει, prætextu. Cas.

6. *Sed videone*] Our poet introduces Philotis, as just come from abroad, in order to afford him an opportunity for bringing in a narrative of events; for, had she been residing at Athens, she would have no questions to ask of Parmeno. D. ¶ Compare the greeting of Mysis and Crito, And. iv. 5. 6. *Philotium?*] Observe the license of *Philotium*, then *Philotis*. D.

8. *Salve mecastor,*] Anciently, persons greeting, who wished to show earnestness, added an oath. The *me* is either redundant, or the same as *μὰ, μὰ τὸν Ἀπόλλωνα*. D. *ædepol,*] In derision of *mecastor;* and *Syra*, of *Parmeno*. D.

9. *oblectâsti*] vitam jucunde transegisti. Sometimes taken in a reproachful sense. Plaut. Asin. i. 2. 13. "sordido vitam oblectabas pane." R. D. *tam diu?*] ¶ While you were abroad.

10. *me*] Tauntingly; responding to *te*. D.

12. *perpetuum*] ¶ *During* an everlasting two years, which seemed as if it would never end. *illum tuli.*] So, iv. 3. 4. "ibi ego te, et tu me feres." Cas.

13. *desiderium*] ¶ *Regret* for Athens. *Te* is the object of "cepisse." *arbitror.*] ¶ 'I am thinking.' A courteous rebuke to one who, having chosen a strange land in preference to home, is obliged now to reprobate her own caprice.

15. *Consilium*] ¶ Scil. that of leaving Athens, and going off to Corinth.

16. *eram*] ¶ The imperfect; 'I was wishing day after day.'

18. *Agitarem*] See Heaut. iv. 4. 11. *liberè*] ¶ In freedom from the bondage of restraint to which I have since been subject; as explained next line.

19. *illic*, &c.] ¶ *With the soldier*. *Præfinito* is the ablative absolute, and "Quæ-illi-placerent," or *negotio* (the general representative for all sentences or phrases of whatever form) may be considered as its substantive. So, Hor. "Excepto, quod non simul esses, cætera lætus." See Heaut. ii. 3. 40. Perhaps there is allusion to the natural propensity of such men, Eu. ii. 2. 16. "Est genus hominum qui esse primos se omnium rerum volunt." See Bœc.

20. *Quæ illi placerent.*] Meaning that she was obliged to speak both as much only as he wished, and on the subjects only

Finem statuisse orationi militem.
Ph. Sed quid hoc negoti est? modo quæ narravit mihi
Hic intus Bacchis? quod ego nunquam credidi
Fore, ut ille, hâc vivâ, posset animum inducere
Uxorem habere. Pa. Habere autem? Ph. Eho tu, an non habet?
Pa. Habet; sed firmæ hæ vereor ut sint nuptiæ.
Ph. Ita di deæque faxint, si in rem est Bacchidis:
Sed qui istuc credam ita esse? dic mihi, Parmeno.
Pa. Non est opus prolato: hoc percontarier
Desiste. Ph. Nempe *ea* causa, ut ne id fiat palam.
Ita me di amabunt, haud propterea te rogo,
Ut hoc proferam, sed *ut* tacita mecum gaudeam.
Pa. Nunquam tam dices commode, ut tergum meum

which pleased him. D. *Haud opinor*] ¶ I do not think that the soldier acted politely in having restricted speech. Bœc. seems to explain, as if Parmeno applied *nisi præfinito* (otherwise than as intended) as alluding to discourse according to strict rhetorical rules; to insist on this (he says) was *unsuitable* (haud commode) in a *soldier*; for Quintilian says, "simpliciora militares decent." *commodè*] See Heaut. iii. 2. 10.

22. *quid hoc negoti est?*] ¶ The force of *negotii*, here, is to disparage: 'what is this piece of business? what news has Bacchis told me within, here, just now?' There is a spirit of animosity conveyed in these words of Philotis; and naturally; see i. 1. 5. note.

24. *Fore,*] ¶ 'That it would come to pass that,' &c. *quod* of preceding line being a conjunction, "but." She introduces this subject, which has made so strong an impression on her, by giving her opinion of it. *ut ille, hâc vivâ*] ¶ The same words, nearly, which she had used to Syra, in scene 1. where see notes. *animum inducere*] ¶ i. e. ducere in animum τὸ uxorem habere, i. e. nuptias. See And. iii. 3. 40.

25. *Habere autem?*] He proceeds to deny the fact, in order to excuse Pamphilus. Philotis presses him, however, *Eho tu*, &c. 'why deny a fact so evident?' and by this artifice he is entrapped into the confession *Habet;* which he tries to soften down by *sed*, &c. Bœc.

26. *firmæ—nuptiæ.*] ¶ Compare And. "Tibi generum firmum, et filiæ, invenies, virum," and Hec. iv. 1. 41. "virum satis firmum gnatæ." *Ut* is for *ne non*.

27. *Ita—faxint,*] ¶ *Ita*—scil. ut firmæ non sint nuptiæ;—*faxint*—efficiant. *si, in rem est Bacchidis:*] To show that she entertains this wish, not from malice toward the other party, but from friendship towards Bacchis. D. *in rem*] For the interest of Bacchis; *ab re* means, against interest. D. ¶ The dative is also used with *in rem*, And. iii. 3. 14. "Si in rem est utrique, ut fiant;" where see note.

28. *qui istuc credam ita esse?*] Scil. nuptias esse infirmas. D. ¶ Whereby should I believe this? what is your reason for thinking so?

29. *Non est opus prolato:*] ¶ There is *no need* in the thing being spread abroad, i. e. it *must not* be made public. See Heaut. i. 2. 13. and below, 76.

30. *Nempe eâ causâ,*] ¶ Of course your only reason for desiring me to check my curiosity is your wish that the affair should be kept secret; but in truth my object in asking is, not to divulge, but to rejoice upon it in silence.

31. *Ita*] ¶ See Heaut. ii. 3. 67. *amabunt,*] For *ament*. Æn. i. 273.

32. *gaudeam.*] ¶ For she will have reason to *be glad*, if the *nuptiæ* are not *firmæ*.

33. *tam dices commodè,*] ¶ Speak so persuasively. See Heaut. prol. 14. *ut tergum meum*] That I should incur danger of the lash by placing confidence in you. E. ¶ As I would thus be opening to you the secrets of my master's family.

Tuam in fidem committam. Ph. Ah noli, Parmeno:
Quasi tu non multo malis narrare hoc mihi,
Quam ego, quæ percontor, scire. Pa. Vera hæc prædicat:
Et illud mi vitium est maximum. si mihi fidem
Das te taciturum, dicam. Ph. Ad ingenium redis.
Fidem do; loquere. Pa. Ausculta. Ph. Istuc sum. Pa. Hanc Bacchidem
Amabat, ut cum maxime, tum Pamphilus,
Cum pater, uxorem ut ducat, orare occipit:
Et hæc, communia omnium quæ sunt patrum,
Sese senem esse, dicere: illum autem unicum:
Præsidium velle se senectuti suæ.
Ille se primo negare. sed postquam acrius
Pater instat, fecit animi ut incertus foret,
Pudorine anne amori obsequeretur magis.
Tundendo atque odio denique effecit senex.

34. *noli*] She artfully pretends that she has no desire to hear it; that he may confide more in her secrecy; because curiosity indicates loquacity. Hor. Ep. i. 18. 69. "Percontatorem fugito: nam garrulus idem est." D. ¶ So Davus, Ph. i. 2. 12. As if his refusal to tell arose merely from a spirit of opposition, she says playfully, 'Do *not* tell me,' and when I say this, I know you *will*.

35. *multo malis*] See Hea. v. 1. 55.

36. *Quam ego,—scire.*] One would think, from your refusal, that you are not much more eager to *tell* the news to me, than I am to *know*. But the contrary is the fact. *Vera hæc—est maximum*] These words are spoken softly to himself; *si mihi,* &c. aloud. D. ¶ She says true, in insinuating that I am more anxious to *tell*, than she is to *learn*.

37. *Et illud*] ¶ Scil. velle narrare; propensity to *tell*. This is a common *failing* in most servants as well as Parmeno. *fidem*] ¶ Something to induce me to believe *that*, &c. hence, 'a promise.' See And. i. 1. 7.

38. *Ad ingenium redis.*] Because he would deviate from his natural propensity, if he were to persist in secrecy. Cicero, "redit ad se." D.

39. *Istuc sum*] ¶ *Istuc* is the adverb; i. e. Ausculto. See Heaut. v. 2. 30.

40. *ut cum maxime,*] ¶ i. e. vehementissime. 'Pamphilus loved Bacchis, (as *earnestly* [*ita*] as *he did* when he loved her most) at that very time (tum) when his father,' &c. See Ad. iv. 1. 2.

42. *Et hæc, communia, &c.*] ¶ i. e. "Et *occipit* dicere hæc quæ sunt communia om. patr. *scilicet*, Sese," &c.—And to say these things which are the common topics of all fathers, such as,—that he himself was old—Pamphilus moreover was his only son—he wished a support for his old age.

44. *Præsidium*] Children are often called the præsidia of their parents. See Tacit. Annal. i. 3. R. D. ¶ The *præsidium* is his son's marriage, to save his family from extinction.

45. *negare.*] Thus the poet averts from Pamphilus any suspicion of levity in having sworn as he did to Bacchis. Bœc. *acrius*] Three things; *acrius, pater,* and *instat*. D. ¶ i. e. negare *cœpit* se ducturum esse.

46. *instat,*] Scil. orare. *fecit*] ¶ Anacolouthon for *facit;* since *instat* is the *præsens historicum*. See Heaut. v. 2. 30. *animi—incertus*] See note below, iv. 4. 60. *foret,*] Scil. Pamphilus.

47. *Pudorine*] ¶ Scil. pudori patris. Compare And. i. 5. 27. *amori*] ¶ Bacchidis. He began to hesitate whether he should follow the dictates of reverence to his father's wish, or love towards Bacchis.

48. *Tundendo*] *Obtundere*, And. ii. 2. 11. is in the same sense. R. D. *odio*] i. e.

Despondit ei gnatam hujus vicini proximi.
Usque illud visum est Pamphilo neutiquam grave,
Donec jam in ipsis nuptiis, postquam videt
Paratas; nec moram ullam, quin ducat, dari;
Ibi demum ita ægrè tulit, ut ipsam Bacchidem,
Si adesset, credo, ibi ejus commiseresceret.
Ubicunque datum erat spatium solitudinis,
Ut colloqui mecum una posset: "Parmeno,
Perii; quid ego egi? in quod me conjeci malum?
Non potero hoc ferre, Parmeno: perii miser!"
PH. At te di deæque perduint cum isto odio, Laches.
PA. Ut ad pauca redeam, uxorem deducit domum.

importunity which begets *odium*. Plaut. Asin. ii. 4. 40. "jam hic me abegerit suo odio;" and Hor. Sat. i. 7. 6. Phorm. v. 6. 9. R. D. *denique*] ¶ After a length of time. D. *effecit*] ¶ Scil. quod voluit. 'Gained his point.' And implying difficulty.

49. *Despondit*] Observe, all is attributed to the father. D. *ei gnatam*] ¶ For *eum gnatæ*. See And. i. 1. 75.

50. *Usque—Donec*] See An. iv. 1. 38. *illud*] ¶ Scil. His being merely *contracted*. *neutiquam*] See And. ii. 1. 30.

51. *Donec*] ¶ i. e. usque donec *visum est grave* jam in ipsis, &c. 'Even until *his eyes were opened*, now at the approach of the nuptials, after that he sees them prepared.' *Donec* is one of those particles after which the repetition of a verb or sentence is implied, by zeugma, from the preceding clause. Likewise, *nisi* frequently in our author, e. g. below, 67. and Heaut. iv. 1. 30. where see note. *in ipsis nuptiis*] ¶ When matters came to the point of actual *marriage* (as contrasted with "Despondit.") and this he explains by *postquam videt paratas*.

52. *nec moram*] ¶ See note on And. i. 1. 66. "*et* postquam videt *non* ullam moram dari, qui non ducat."

53. *Ibi*] As if he said, "in ipsis, inquam, nuptiis." D. *ægrè tulit*] ¶ Scil. desponsum se esse. *ipsam Bacchidem*,] ¶ Anacolouthon; as if he had intended a verb infinitive to follow. But the change from an infinitive to a finite expression was necessary, inasmuch as no infinitive could contain in it the potential force here required, and given in *commiseresceret*. This Græcism is to be explained on the principle illustrated Hea. i. 1. 82.—'Even Bacchis herself,' who would naturally be the last to pity, as being the person most injured.

54. *Si adesset,*] ¶ For *affuisset*, as also *commiseresceret*, for *commiserita fuisset*.

55. *spatium*] ¶ This word frequently means a part of time; thence put for 'interval, opportunity.' Comp. And. i. 2. 11. and below, iii. 3. 14. *solitudinis*,] ¶ Of a private interview with me. Comp. And. i. 5. 10. "Vos semotæ: nos soli." *Solitudo* originally means ἐρημία, a deserted place.

56. *Ut colloqui mecum unâ posset:*] ¶ In explanation of solitudinis.—"spatium solitudinis, *scil. spatium* ut col." &c. Compare end of note on 51. Instances of this occur, Eu. i. 2. 95. v. 2. 55. *Parmeno:*] ¶ He is repeating the words of Pamphilus to him on the occasion of this private interview.

59. *At*] ¶ Spoken with bitterness. See Heaut. v. 4. 9. This line is an instance of rhetorical apostrophe. *isto*] ¶ Expressing detestation, as in And. prol. 21. Heaut. iii. 3. 29. Compare, as to the style of the imprecation, Eun. ii. 3. 11. "Ut illum di deæque omnes senium perdant." *di deæque*] ¶ A favourite expression of Philotis, above 27.

60. *ad pauca*] As if there were many things that might be said about Pamphilus' love. D. ¶ Scil. verba. The same as "ad rem redeo," 'to the concise detail.' Comp. Hor. Sat. i. 1. 108. "Illuc, unde abii, redeo." *deducit*] A girl was said *deduci* when, after her wedding, she was *escorted* to the bridegroom's house by boys (whose parents were yet living.) carrying torches before her. Tibull. Eleg. iii. 4. 31. "Ut juveni primum virgo deducta marito." R. D.

Nocte illa prima virginem non attigit:
Quæ consecuta est nox, eam nihilo magis.
Ph. Quid ais? cum virgine unà adolescens cubuerit
Plus potus, sese illâ abstinere ut potuerit?
Non verisimile dicis; nec verum arbitror.
Pa. Credo ita videri tibi: nam nemo ad te venit,
† Nisi cupiens tvi: ille invitus illam duxerat.
Ph. Quid deinde fit? Pa. Diebus sane pauculis
Post, Pamphilus me solum seducit foras,
Narratque, ut virgo ab se integra etiam tum siet:
Seque, ante quam eam uxorem duxisset domum,
Sperasse eas tolerare posse nuptias.—
"Sed, quam decrerim me non posse diutius
Habere, eam ludibrio haberi, Parmeno,
Quin integram itidem reddam, ut accepi ab suis,
Neque honestum mihi, neque utile ipsi virgini est."
Ph. Pium ac pudicum ingenium narras Pamphili.
Pa. "Hoc ego proferre incommodum mihi esse arbitror:

62. *Quæ consecuta est*] ¶ i. e. *Nocte*, quæ cons.—nihilo magis, quam primâ, attigit.

63. *adolescens*] ¶ Emphatic. *cubuerit*] ¶ Quo pacto potest esse ut.

64. *Plus potus,*] Plus *solito* potus. R. D. Another reason for surprise.

65. *verisimile*] ¶ See Heaut. iv. 5. 54. *verum*] Scil. quod dicis.

67. *Nisi cupiens*] ¶ Nisi *venit* cupiens tui. *cupiens tui:*] See iv. 4. 60. *ille invitus*] ¶ Judge not of him by yourself; for he, unlike your suitors, had *married*, and *unwillingly*.

69. *seducit*] i. e. seorsim ducit, to speak with me alone. Cic. ad. Div. i. 9. "sæpe eum in senatu modo severe seducerent." R. D. Natural boasting, in the slave, of familiarity with his young master. D.

70. *ut*] See Hea. iv. 2. 50. *ab se*] i. e. quod ad se attinet. Plaut. Curcul. i. 1. 51. "Tam a me pudica est quasi soror mea sit." R. D. ¶ This can be accounted for by understanding, "ab se *relicta* integra." But *ab* is rather *quoad;* comp. Ad. v. 3. 44. *integra*] ¶ From *in* and *tango;* inasmuch as Pamphilus eam "non attigit." *etiam tum*] ¶ Etiam post *dies* aliquot.

71. *Seque*] *Narrat*que se, &c.

73. *Sed*, &c.] Ἀποστροφὴ and ἠθοποιΐα. Transition from the *narrative* style, to *citation* in the person's own words, from the διηγήμα to the μιμητικόν. D. *quam—haberi*] ¶ This clause is the subject to *est*, line 76.

74. *ludibrio haberi,*] ¶ Similar to ludibrio esse, the dative. The meaning of these two words is explained "Quin—reddam." *Parmeno*] ¶ See Heaut. iii. 1. 31.

75. *Quin*] ¶ So that I should not, &c. See And. ii. 3. 25.

76. *Neque honestum—neque utile*] ¶ For "et dedecus mihi, et pernicies ipsi virgini est;" by *litotes*, whereby more is intended to be conveyed than the words strictly mean; comp. Hea. i. 2. 13. Ad. iii. 4. 34.

77. *Pium ac pudicum*] *Pium*, towards his mistress; *pudicum*, towards the virgin. D. Both words refer to the girl; and *pius* is in the sense of *bonus* in And. "ipse est ingenio bono," &c. Bœc.

78. *Hoc ego proferre*] This line is not, as some suppose, from Parmeno as speaking of himself, but as citing the words of Pamphilus. D. *proferre*] ¶ *Hoc proferre* is the subject of "esse," as *reddi patri* is of "est." *Hoc*] That he loves

Reddi patri autem, cui tu nihil dicas vitî,
Superbum est: sed illam spero, ubi hoc cognoverit,
Non posse se mecum esse, abituram denique."
Ph. Quid interea? ibatne ad Bacchidem? Pa. Quotidie.
Sed, ut fit, postquam hunc alienum ab sese videt,
Maligna multo, et magis procax facta ilico est.
Ph. Non edepol mirum. Pa. Atqui ea res multo maxime
Disjunxit illum ab illa: postquam et ipse se,
Et illam, et hanc quæ domi erat, cognovit satis,
Ad exemplum ambarum mores earum existimans;
Hæc, ita uti liberali esse ingenio decet,

Bacchis. D. *proferre*] Comp. 32. *incommodum*] ¶ The substantive to this is, *negotium* implied to represent "hoc proferre." *Incommodum* used, by *litotes*, for a stronger term; as in line 76.

79. *Reddi patri autem,*] ¶ 'On the other hand, (i. e. si non hoc proferam) that a *girl* should be given back to her father, (which must be the case, si hoc non proferam) to whom you can state no fault' as attached to her, to excuse you, 'is,' &c.—The passage "cui—viti" is generally explained differently:—'to whom (meaning *the girl*) you can impute no fault;' as in Plaut. Asin. v. 2. 49. "dotatæ uxori vitium dicere."—Notwithstanding the parallel and the meaning generally given to the idiom *vitium dicere*, I prefer the interpretation which I have given, as it establishes more point in the juxta position of *patri* and *cui*; also in the subsequent *illam* which should refer, doubtless, to a subject far back,—not to the person meant by *cui*, which is the nearest. 'To give her back to her father, to whom you can allege no excuse, is to *him* an insult: but, I hope that *she*,' &c. But, under the other explanation *the insult* should rather refer to the *girl*, and then no thought would be had whatever of the *father's* feelings.

81. *Non posse*] ¶ hoc cognoverit, scil. se non posse, &c. *abituram*] ¶ Go away at last of her own accord; whence I shall not be answerable for the insult of putting her away, and shall save myself from the ignominy "hoc proferendi."

82. *Quid*] Scil. fiebat. *interea?*] ¶ Ever since his marriage, and while he was neglecting Philumena. *Quotidie.*] ¶ This word and *postridie* have the second syllable long, on account of their derivation, scil. *quoto*, and *postero* die.—But, according to Papyrianus, *quotidie* is qu. *continenti die*, and should therefore be written with *c* initial.

83. *Sed,*] ¶ Pamphilus indeed resorted to her, every day; but his influence with her was sensibly declining. *ut fit,*] See And i. 1. 53. *alienum*] For *alienatum*. D. *videt,*] Bacchis, scil.

84. *Maligna*] i. e. difficilis; quæ parce præbebat corpus suum. R. D. ¶ Join, multo magis maligna. *procax*] See Heaut. ii. 1. 15. Bentley restores here, "Maligna magis et magis procax."

85. *Non—mirum.*] ¶ Scil. Bacchidem multo magis malignam et procacem factam esse; inasmuch as the fact of Pamphilus having married was sufficient cause for provocation. *Atqui*] ¶ And yet (little surprising as this *malignitas* and *procacitas* ought to have been to Pamphilus) it was chiefly instrumental in weaning his affections from her. Bentley prefers the reading *Atque*. But, I think, there is more point in *Atqui* as above explained.

87. *Et illam,*] ¶ Bacchidem. "se, Et illam, et hanc cognovit," describes the convalescence of Pamphilus's fevered mind; as he was enabled to look, with the coolness of reflection, on himself and all around him.

88. *Ad exemplum*] *Exemplum* disturbs as well the verse as the sense; therefore, rather than expunge the line, read *Ad amussim*. B. ¶ Explain thus: 'Considering (by way of comparison) their moral principles according to the example of both,' i. e. the example which they each afforded in themselves and their actions, of what those principles were. On *ad*, implying comparison or contrast, see Eu. ii. 3. 69. *existimans*] Al. *æstimans*.

89. *Hæc,*] ¶ Scil. "quæ domi erat." *liberali esse ingenio*] Since *liberale inge-*

Pudens, modesta; incommoda atque injurias
Viri omnes ferre, et tegere contumelias.
Hîc animus, partim uxoris misericordiâ
Devinctus, partim victus hujusce injuriis,
Paulatim elapsu' est Bacchidi, atque huc transtulit
Amorem, postquam par ingenium nactus est.
Interea in Imbro moritur cognatus senex
Horumce: ea ad hos redibat lege hereditas.
Eo amantem invitum Pamphilum extrudit pater.
Relinquit cum matre hic uxorem: nam senex
Rus abdidit se; huc raro in urbem commeat.

nium, from the nature of the context, cannot be put for the woman herself, read, "Hæc, ita uti liberali atque ingenuæ decet." For this *ingenua* is opposed to a *meretrix*, who is usually a libertine or foreigner. In Ph. i. 3. 16. *ingenua* and *liberalis* are joined. B. ¶ Explain by Ellipsis: "ita uti *aliquam*, liberali ingenio *præditam*, esse decet."

90. *Pudens, modesta;*] Scil. Pamphilo visa est, or something similar. *Pudens, modesta;*] She, he says, was *pudens;* Bacchis, *procax;*—she *modesta*, Bacchis *maligna*. D. But the latter part of the comparison, he purposely omits, not to offend Philotis. Cas. *incommoda*] ¶ The affronts of one who is not *morigerus*, does not behave *commode* (see Heaut. iii. 2. 10.), has not congeniality, which is the great cement of amity. Hom. Il. ε. ὃν περὶ πάσης Τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη.

91. *Viri*] Of her husband. *ferre,*] Scil. visa est. *tegere*] This means, not merely *not to divulge*, but *to prevent* all from knowing. D

92. *Hic*] For *tum*. Virg. Æn ix. 246. D. *uxoris misericordiâ*] ¶ 'Αμφιβολία. D. For in uxorem; so "Glycerii amor;" "pudor patris;" "odium tui," "nuptiarum sollicitatio."

93. *Devinctus,—victus*] Elegans παρόμοιον. Cas. ¶ The former, here, implies a result from inclination; the latter, from compulsion. A person is *devinctus* by what is agreeable to him; *victus*, by what he dislikes. Compare, on the former, And. iii. 3. 29. Heaut. i. 2. 34. Ib. ii. 2. 14.—on the latter, Heaut. i. 1. 62. Ib. iii. 1. 29. *hujusce*] Bacchidis.

94. *Paulatim*] His affection for Bacchis must have been great. D. *elapsu' est*] Animus, non Pamphilus. D. *Bacchidi,*] ¶ The language would permit *e Bacchide*, *Bacchidem*, or *Bacchidi*. "Extricated itself, by degrees, from Bacchis." Verbs compounded of prepositions do not necessarily require, in their objects, the same cases which the prepositions govern. *huc*] ¶ In hanc, Philumenam. Her name has not yet been mentioned. Al. *huic*.

95. *par ingenium*] Sall. Jug. 41. "quos eadem odisse, et eadem metuere in unum coegit." Cat. 20. "nam idem velle, atque idem nolle, ea demum firma amicitia est." D. ¶ Implying congeniality; both being *liberali ingenio* (89.) Hence also all *incommoda* and *injuriæ* were at an end.

96. *Imbro*] Imbrus, now Embro, in the Ægean. *moritur—senex*] See. And. i. 1. 78. *cognatus—horumce*] ¶ A relative *of these here*, i. e. of my master's family.

97. *ea—hereditas.*] ¶ *ea* is for *ejus*. Or, the inheritance in that case, thence arising. So, in the parallel, And. iv. 5. 4. "ea bona" may be explained. *redibat*] See on And. iv. 5. 4.

98. *amantem*] ¶ He had but recently begun to love his wife; whence he was the more *invitus*, when ordered to go to Imbrus. *extrudit*] The force of the verb marks the reluctance of Pamphilus. D.

99. *Relinquit*, &c.] Præparatio ad futurum errorem. D. ¶ The *present* tense is natural here, since the effect of the past action still remains; she still continuing with his mother, Sostrata. See the passage cited from Homer, on Hec. v. 2. 30. *nam*] ¶ This is the reason that he did not say, cum *sene*.

100. *Rus abdidit se;*] ¶ Has absconded to the country. *Abdidit*, as D. observes, implies reproach. *Rus*] This word is used, to show that Parmeno is in the city, the scene of the play. D. *rarò—commeat.*] ¶ 'Pays few visits.' *Commeare*,

PH. Quid adhuc habent infirmitatis nuptiæ?
PA. Nunc audies. primo dies complusculos
Bene conveniebat sane inter eas: interim
Miris modis odisse cœpit Sostratam;
Neque lites ullæ inter eas, postulatio
Nunquam. PH. Quid igitur? PA. Si quando ad eam accesserat
Confabulatum, fugere e conspectu ilico:
Videre nolle. denique, ubi non quit pati,
Simulat se a matre arcessi ad rem divinam: abit:
Ubi illic dies est complures, arcessi jubet:
Dixere causam, tunc, nescio quam. iterum jubet:
Nemo remisit. postquam arcessunt sæpius,
Ægram esse simulant mulierem. nostra ilico
It visere ad eam: admisit nemo. hoc ubi senex

διαπορεύεσθαι, means, 'to pass to and from:' thence *commeatus*, liberty of passage to and from.

101. *Quid adhuc*] ¶ Philotis has been waiting earnestly to learn wherein the *infirmitas nuptiarum*, hinted at in line 26, consists, and is disappointed that, as far as she has yet heard (adhuc), they appear "firmæ." Here comes the important part of the plot.

102. *Nunc audies.*] ¶ 'You shall hear presently;' be not impatient.

103. *Benè conveniebat sanè inter eas:*] ¶ 'Good harmony, to say the truth, continued between them,' scil. between Philumena and her mother-in-law, Sostrata, with whom Pamphilus left her. Donatus explains *sane*, by *valide*, joining it with "conveniebat."

104. *Miris modis*] The further explanations are wisely reserved till the end of the play. D. ¶ See And. v. 4. 36. 'Unaccountably;'—no one could tell why.

105. *inter eas,*] Scil. extiterunt. *postulatio*] For *expostulatio*, i. e. querela. Plaut. Bacch. iii. 3. 45. "acris postulatio hæc est." So *postulare* for expostulare. R. D.

106. *igitur?*] ¶ *Igitur* in interrogations denotes urgency, earnestness. Comp. Hea. iv. 6. 14. *accesserat*] Scil. Sostrata.

108. *Videre nolle.*] The poet, by *videre*, shows that Parmeno is, as yet, ignorant of the real cause; as he attributes it to a wish neither to be seen, nor to see; whereas the former alone was what she avoided, utpote quæ caveret gravida intelligi. D. *non quit pati,*] ¶ The subject of *simulat* (i. e. nurus, Philumena) is certainly the subject of *quit pati*. 'Finally when her dislike (odisse cœpit, 104.) grows to such a height that she cannot tolerate her mother-in-law, she pretends,' &c. This is according to all the light which Parmeno has on the subject.

109. *matre*] Myrrhinâ, scil. *abit:*] Did not wait, till she should be sent. D.

110. *illic*] ¶ Apud matrem suam. *arcessi jubet:*] ¶ Socrus jubet nurum arcessi; since Pamphilus had left her to her charge, on his departure.

111. *Dixere causam*] ¶ Scil. those who were at the house of the girl's mother. *nescio quam.*] i. e. They advanced some trifling, and false reason, for her not obeying her mother-in-law's call. *iterum jubet:*] ¶ Scil. socrus nurum arcessi.

112. *Nemo remisit.*] ¶ Scil. verbum. No one of those at the house of Myrrhina sent an answer. *arcessunt*] i. e. nostri; those sent by the stepmother. D.

113. *mulierem.*] ¶ Nurum, Philumenam. The terseness of this detail is admirable, as well as the alternate change of subject. *nostra*] ¶ Hera, scil. Sostrata, socrus.

114. *It visere*] Virg. Æn. i. 527. "populare penates venimus." D. ¶ For *It ad visendum;* comp. iii. 2. 10. Ph. i. 4. 15. Eu. i. 1. 3. Analogous to the Greek construction, with ellipsis of ὥστε; see An. i. 1. 29. *Visere ad eam* for *visere eam*. Comp. Lucret. v. 635. "ad hanc quia signa

Rescivit, heri ea causa rure huc advenit:
Patrem continuo convenit Philumenæ.
Quid egerint inter se, nondum etiam scio:
Nisi sane curæ est, quorsum eventurum hoc siet.
Habes omnem rem; pergam, quo cœpi, hoc iter.
Ph. Et quidem ego; nam constitui cum quodam hospite,
Me esse illum conventuram. Pa. Di vertant bene
Quod agas. Ph. Vale. Pa. Et tu bene vale, Philotium.

ACTUS II.—SCENA 1.

LACHES, SOSTRATA.

L. Pro deum atque hominum fidem! † quod hoc genus est, quæ hæc est conjuratio,
Ut omnes mulieres eadem æque studeant nolintque omnia!
Neque declinatam quicquam ab aliarum ingenio ullam reperias!
† Itaque adeo uno animo omnes socrus oderunt nurus:

revisunt," and Id. vi. 1236. "suos fugitabant visere ad ægros." Or, *ad* for apud. Below, ii. 1. 14. and iii. 2. 4. *admisit nemo.*] ¶ They refused her admittance at Myrrhina's house.

115. *Rescivit*] *Scimus* quæ ad nos deferuntur; *rescimus* celata. D.

116. *convenit*] ¶ 'Procures an interview with.' See And. i. 3. 22.

117. *etiam*] See And. i. 1. 89. *scio:*] ¶ I do not know as certain; I can but conjecture.

118. *Nisi*] ¶ Scil. Nisi scio quòd. Comp. line 30. *curæ est,*] ¶ i. e. curo, anxius sum. *quorsum eventurum*] See And. i. 1. 100.

119. *Habes omnem rem:*] ¶ You are in possession of the whole affair; I have told you all. *pergam—hoc iter.*] Virg. Æn. vi. 240. "tendere iter pennis." D. Sall. Jug. 29. "maturavere iter pergere." R. D. *quo cœpi*] Scil. pergere. He told Scirtus that he was going to the harbour, to enquire for Pamphilus.

120. *ego;*] ¶ Pergam quo cœpi. *constitui*] ¶ See Eu. i. 2. 125.

Laches severely reproves Sostrata for having excited, as is supposed, the hatred of her daughter-in-law, obliged her to leave her house, and alienated her from the family. Sostrata can say little in reply, as she is ignorant of the true cause of Philumena's departure from her, and is obliged to lie under an imputation, which it is not in her power to refute.

1. IAMBIC TETRAMETERS.—*quod hoc genus est,*] ¶ What race of beings is this? An exclamation against woman kind, who, he says, are of the same cast in predilections and antipathies, as if they had conspired in swearing to a creed of their own.

2. *Ut*] ¶ This conspiracy, *namely*, "that all," &c. *eadem æque studeant,* &c.] ¶ Are affected in a like manner with respect to the same things; i. e. the passions of all women are alike, when under like circumstances.

3. *Neque*] ¶ For Utque non, 'and that you cannot find,' &c. in the same connection as *Ut* of preceding line. In fact, lines 2. and 3. describe what the *conjuratio* is. *declinatam quicquam*] ¶ 'Swerving in any respect from the disposition of others' of her sex.

4. AN IAMBIC TRIMETER.—*Itaque adeo*] ¶ 'And so, accordingly (as an instance, and as might be expected, of this *conjuratio)* all mothers-in-law with one consent,' &c. All women who are circumstanced alike in that they are *socrus,* (mothers-in-

Viris esse adversas æque studium est, similis pertinacia est.
In eodemque omnes mihi videntur ludo doctæ ad malitiam:
Ei ludo, si ullus est, magistram hanc esse satis certo scio.
S. Me miseram, quæ nunc, quamobrem accuser, nescio! L. Hem!
Tu nescis? S. Non, ita me di bene ament, mi Laches;
Itaque unà inter nos agere ætatem liceat. L. Di mala prohibeant!
S. Meque abs te immerito esse accusatam, postmodum resciscces. L. Scio:
Te immerito? an quicquam pro istis factis dignum te dici potest?

law) are disposed alike towards their *nurus* (daughters-in-law) respectively in that they hate them; or, vice versâ, all daughters-in-law hate their mothers-in-law; as the words of Laches admit both meanings; though the former is the more obvious, from the sequel which shows that Laches less imputes the fault to Philumena than to his wife Sostrata. Bentley deems this line spurious, "For," says he, "when a charge is being made of a fault common to *all women* (omnes mulieres), it is not well that *mothers-in-law* should be here suddenly accused; why should *mothers-in-law* and *daughters-in-law* be so very different the one from the other." But Bentley did not perceive the proper force of *eadem æque* (line 2.) as I have explained the passage in note.

5. IAMBIC TETRAMETERS.—*Viris esse adversas*] ¶ 'To thwart their husbands is a favourite accomplishment *of all* alike,' who are in the marriage state; 'similar is their obstinacy.' He is contemplating probable opposition from Sostrata to his arguments, and expecting that she will be *obstinate* in her hatred (supposed so) to Philumena, and be "viro adversa."

6. *ludo*] Metaphor from a *school* of gladiators, or literature. Cic. Mil. 4. "ad quam legem non docti sed facti sumus." R. D. ¶ Compare Heaut. iii. 1. 41. "instructa pulchrè ad perniciem."

7. *Ei ludo,*] Scil. malitiæ ludo. *si ullus*] Scil. malitiæ ludus. *hanc*] Sostrata, whom he sees approaching. *si ullus est, magistram hanc*] Read "Ei ludo, si ulla sit magistra, hanc esse," &c. For he doubts not of the school, the existence of which he had set down in preceding line; but there is room for question as to a *magistra*, whether the women might not prefer πολυκοιρανίαν. B. *satis certo*] ¶ See Heaut. i. 1. 19.

8. *Me*] ¶ The accusative in an exclamation. See And. iv. 1. 22.

9. *nescis?*] I have restored *nescias*, because, after the indicative, the verb if repeated is usually put in the subjunctive. Also, omit *Non*. B. *Non,*] Scil. scio.

10. IAMBIC TETRAMETERS.—*Itaque unà*] ¶ Atque ita liceat inter nos unà agere ætatem. 'So may the gods love me, and so may we pass life between us in unity.'

11. *resciscces.*] The confidence of innocence. *Resciscere* is applied, when a matter, purposely concealed, is with difficulty made known by arguments. D. *Scio:*] This word, unsuitable to the angry Laches, ascribe to Sostrata, in an absolute sense, as Adel. iv. 1. 10. B. ¶ The text is better as it is. *Scio*, scil. id, quod dicis, verum esse. Or join, *scio te immerito*, scil. esse accusatam (without note of interrogation) which would mean the same as *scio* absolutely. In case of either pointing, it is evident that Laches is playing on the double meaning of *immerito*;—Sostrata used it for *supra* meritum, 'accused more than I deserve,' i. e. wrongfully; Laches now employs it for *infra* meritum, 'you are accused *less* than you deserve;' for, can any language be found adequate to express the extent of your wickedness?

12. *Te immeritò?*] ¶ 'That you are accused otherwise than you deserve, say you?' there is no doubt of it. *an quicquam*] Bitterly; and παρὰ προσδοκίαν. D. ¶ See, on this figure, Heaut. v. 2. 28. *pro istis factis*] ¶ Worthy of you, in consideration of those deeds. Sall. Cat. 50. "dignam pœnam pro factis eorum reperire." And. v. 3. 3. "Quasi quicquam in hunc jam gravius dici possiet."

Quæ me, et te, et familiam dedecoras: filio luctum paras:
Tum autem, ex amicis inimici ut sint nobis affines, facis;
Qui illum decrerunt dignum, suos cui liberos committerent.
Tu sola exorere, quæ perturbes hæc tua impudentia.
S. Egon'? L. Tu, inquam, mulier, quæ me omnino lapidem, non
hominem, putas.
An, quia ruri crebro esse soleo, nescire arbitramini
Quo quisque pacto hic vitam vestrorum exigat?
Multo melius hic quæ fiunt, quam illic, ubi sum assidue, scio:
Ideo quia, *ut* vos mihi domi eritis, proinde egò ero famâ foris.
Jampridem equidem audivi cepisse odium tui Philumenam;
Minimeque adeo mirum: et, ni id fecisset, magis mirum foret.

13. *Quæ me,* &c.] This is an amplification, which is called δεινότης; when on one fault numerous charges are founded. Here he presumes that the charge is substantiated. D.

14. *Tum autem,*] ¶ Now, to omit the effects of your conduct in a *domestic* point of view, let us see the effects beyond our own family.

15. *suos—liberos*] ¶ The plural, when speaking of one only, namely, Philumena; and *committerent*, when by the subject to this verb, Phidippus—the girl's father—alone is meant. See Heaut. i. 1. 99.

16. *exorere,*] Emergis, reperiris. This verb marks effrontery. D. ¶ Comp. note on adoriri, Hea. iv. 5. 9. as applicable to *exoriri*. 'You start up, in single audacity, in order to,' &c. *perturbes hæc*] ¶ i. e. turbas hasce excites. So, And. v. 4. 18. "Ego istæc moveo?"

17. *Tu, inquam, mulier,*] ¶ Ay, you, I say, *woman* that you are; pronounced with bitterness, as classing her with the *mulieres omnes*, censured in line 2, above. *mulier,*] Eurip. Ὦ παγκακίστη καὶ γυνή· τί γὰρ λέγων Μεῖζον σ' ὄνειδος ἐξείποι τις ἄν. L. *omnino lapidem*] ¶ 'The block in every limb,' insensible and inert, 'not the man.' There is antithesis, I fancy, between *mulier* and *hominem*, the force of which can better be conceived than explained.

18. *ruri*] ¶ See i. 2. 100, 115. *Ruri* is the ablative for *rure*, but never used when an adjective accompanies; also in *vesperi*, *diu*, *noctu*, for *vespere*, *die*, *nocte*, the same distinction is observed. Plautus and Terence always write *ruri*, with verbs denoting position or state. But Horace violates this:—Ep. i. 14. 1. "pollicitus me rure futurum."

19. AN IAMBIC TRIMETER.—*vestrorum*] Anciently, for *vestrûm*. D.

20. AN IAMBIC TETRAMETER.—*Multò melius*] Hyperbole; as in Adel. "annon prius totis sex mensibus olfecissem?" D. ¶ Melius scio *ea* quæ hic fiunt, quam *scio ea quæ fiunt* illic (ruris). *sum assiduè*] ¶ *Sum* for *dego*, or *habito*, as *esse*, line 18. I prefer to join *assiduè scio*, 'I better learn day after day.' Hence follows, *Ideo quia*, &c., the reason for his keeping up continually a more intimate acquaintance with respect to matters at home.

21. TROCHAIC TETRAMETERS CATALECTIC.—*ut vos*, &c.] ¶ An excellent sentiment, the truth of which, as an adage, is attested by experience in every age.

22. *Jampridem*] ¶ If he had not heard of the *odium* till now, his assertion, line 20, would be false. *cepisse odium*] ¶ Odium is the *subject* of cepisse, *Philumenam* being the *object*. Lucret. iii. 80. "vitæ Percipit humanos odium." An impersonal phrase, as *pertæsum esse*, is more frequent and modern than *cepisse odium;* for which *pertæsum esse* might be substituted here; except, perhaps, that the present arrangement marks better, that Laches considers the aversion of Philumena as the fault of Sostrata; as he further shows, next line.

23. *adeò*] See And. iii. 3. 47. *ni id fecisset*] ¶ Scil. ni te odisset Philumena. Others might explain this by "ni cepisset odium Philumena," making *fecisset* here a reason for considering *Philumenam* (not *odium*) as subject to *cepisse*, in preceding line. But it is not essential, that where *facere* is employed instead of repetition of a clause, the subject of the verb in each place should be the same, though certainly it in most cases *is*. Compare Heaut. iii. 3.

Sed non credidi adeo, ut etiam totam hanc odisset domum:
Quod si scissem, illa hic maneret potius, tu hinc isses foras.
At vide, quam immerito ægritudo hæc oritur mi abs te, Sostrata:
Rus habitatum abii, concedens vobis, et rei serviens,
Sumtus vestros otiumque ut nostra res posset pati;
Meo labori haud parcens, præter æquum atque ætatem meam.
Non te pro his curasse rebus, ne quid ægre esset mihi?
S. Non meâ operâ, neque pol culpâ, evenit. L. Imo maxime:
Sola hic fvisti: in te omnis hæret culpa solâ, Sostrata.

16. "apud alium ipsius facti pudet; Ne ineptus, ne protervus videar, quod illum facere credito." Other instances, as they occur, will readily suggest themselves as such.

24. *ut—odisset*] ¶ Beware of taking this, as depending on credidi, for *odisse;* for *ut* is not qualified, as ὅτι is, to supersede the use of the infinitive. Understand "adeo *id fecisse eam*,"—I did not believe that her hatred had gone so far, that she should hate (not you merely, an individual member, but) even the *whole* family. Or, rather, *ut* for *quomodo*, *quemadmodum;* which it sometimes means, when connected with verbs of thinking, seeing or knowing. So Ph. i. 4. 3. "Quæ neque uti devitem scio." *odisset*] ¶ Equivalent to an imperfect subjunctive, as the verb has no present line. Compare note And. ii. 6. 10.

25. *maneret*] ¶ Scil. oportuit ut. *potius,*] ¶ This comparative is to be joined, in the sense, not merely to "illa hic maneret," but to "illa—foras;" explain it, then:—*rather* than that the converse should take place, i. e. than that you should remain, and she depart. Exactly similar, I conceive, is the use of *magis* in Sall. Cat. 1. "animi imperio, corporis servitio magis utimur," i. e. magis quàm animi servitio, et corporis imperio.

26. *At*] ¶ On the force of this particle here, the whole drift of this admirable sentence hinges. *But*, instead of thinking that *you* are aggrieved by *me* "immerito" (see line 11.), behold how "immerito" *I* am aggrieved by *you*. There is emphasis, then, on *mi* and *te*.

27. *concedens vobis,*] Lest it should be said that he went for his own pleasure. D. *Concedere* is put for simple *cedere*, i. e. locum dare. Plaut. Amphitr. i. 1. 119. "neque nox quoquam concedit die." R. D. *rei serviens,*] *Property serves* the rich, because they abound; but the poor *serve their property*, abridging themselves in proportion to its straits. Hor. Ep. i. 10 47. "Imperat aut servit collecta pecunia cuique." D. ¶ But the passage from Horace contemplates the cases *of the rich man* under two circumstances, who is a miser, or who is not;—the *poor man* is not intended in it at all, as is plain from *collecta pecunia*. Donatus's remark, otherwise, is correct.

28. *otium*] i. e. a city life. Adel. "Hanc ego clementem vitam urbanam, atque otium secutus sum." D. *otium—pati;*] Hor. Ep. i. 18. 28. "meæ stultitiam patiuntur opes." R. D. ¶ *Otium* Scil. vestrum. This line, I think, confirms the explanation of "ab re tuâ otii," (Hea. i. 1. 23. n.) as correct.

29. *præter*] See Heaut. i. 1. 7, 8. *ætatem meam:*] Virg. Æn. vi. 114. "vires ultra, sortemque senectæ." D.

30. *Non te*] As if he said, Although others cared not, *you* ought to have cared. D. *pro his*] In return for these so many things, you should provide for at least one simple matter, namely, &c. D. *ægrè esset*] ¶ i. e. ægritudini esset.

31. *operâ. neque pol culpâ.*] ¶ *pol,* to give strength to her assertion, is joined to *culpâ*, as the evil might have happened by a *fault* on her part, yet not by her *instrumentality* (opera). She means to convey, that neither did she cause it, nor could she have prevented it. *maximè:*] ¶ Scil. Tua opera et culpa evenit.

32. *Sola*] This is the reason; understand *enim*. She was *alone* as to her son and husband, and the government of the household. D. *hæret*] ¶ *Hangs* on you; the chain, which has involved Philumena and others in the fault, owes its main link to you, and no one besides. Or, *clings*, *fastens* upon you; not to be shaken off.

Quæ hic erant curares, cum ego vos solvi curis cæteris.
Cum puella anum suscepisse inimicitias non pudet?
Illius dices culpâ factum. S. Haud equidem dico, mi Laches.
L. Gaudeo, ita me dı ament, gnati causa: nam de te quidem,
Satis scio, peccando detrimenti nil fieri potest.
S. Qui scis, an ea causa, mi vir, me odisse assimulaverit,
Ut cum matre unà plus esset? L. Quid ais? non signi hoc sat est,
Quod heri nemo voluit visentem ad eam te intro admittere?
S. Enim lassam oppido tum esse aiebant; eò ad eam non admissa sum.
L. Tvos esse illi mores morbum magis, quam ullam aliam rem, arbitror;
Et merito adeo: nam vestrarum nulla est, quin gnatum velit
Ducere uxorem; et, quæ vobis placita est, conditio datur:
Ubi duxere impulsu vestro, vestro impulsu easdem exigunt.

33. *Quæ hic erant*] ¶ Affairs at home. *vos solvi curis*] ¶ Scil. ex curis. So, Virg. Ec. iv. 14. "solvent formidine terras."

34. *puellâ*] Applied to a young woman, even married. Ov. Ep. i. 115. "quæ fueram, te discedente, puella;" Penelope speaking of herself to Ulysses. Fast. ii. 557. "viduæ cessate puellæ." R. D. *anum*] Scil. te.

35. *Illius*] Philumenæ. *dices*] ¶ He anticipates her defence. *Haud equidem*] She attempts to appease him by endurance.

36. *gnati causâ,*] In that his son's wife is not culpable. D. *de te*] ¶ There are two ways given, of construing this passage:—1. Join *detrimenti de te*, 'No diminution from your character or reputation can be effected by your committing evil.'—2. 'No injury or disgrace *to the family* can ensue from your misdeeds' (ironically).—Adopt the former meaning: 'No misconduct can make you worse than you are.' On *detrimentum*, see And. i. 1. 16.

38. *an eâ causâ*, &c.] ¶ Whether she has merely *pretended* to hate me, for that object, namely, in order to live more with her mother.

39. *plus*] 'Ἰδιωτικῶς, i. e. diu, ac majorem partem. D. *signi*] ¶A proof that she did not *merely pretend* to hate you; for otherwise, why not give you entrance at the house?

40. *heri nemo*] Compare i. 2. 14.

41. *Enim*] ¶ For *Enimvero; enim* does not properly begin a sentence. *oppido*] *Valde*. The use of the word is derived from husbandmen, who, when asked how their fruits had advanced, used to answer *oppido*, i. e. that they sufficed for themselves and the *town*. The mother-in-law is weakly defended here, that the old man's mistake may persevere even till the καταστροφή. *Eo* is for propterea, ideo. D. *aiebant;*] ¶ Scil. those at Myrrhina's house, who opened the door to me.

42. *illi—morbum*] ¶ Are the cause of her being *lassa*.

43. *Et merito adeo:*] ¶ Equivalent to "Minimeque adeo mirum," line 23. *vestrarum:*] ¶See line 19. 'Not one of your sex'—'of you, mothers.' *quin*] For quæ non. D. ¶ It can be explained by ellipsis;—vestrarum nulla est *ita constituta* quin, &c.

44. *conditio*] Optio, electio, pactio. i. e. ye mothers prescribe conditions to your sons; and, according to *your* caprice, they are constrianed to marry. Phorm. i. 4. "Nam hanc conditionem si cui tulero extraneo." Mɪ. *datur*] Scil. by you mothers. Mɪ.

45. *duxere*] ¶ Scil. gnati vestri. *easdem*] Scil. quas impulsu vestro duxerint.

ACTUS II.—SCENA 2.

PHIDIPPUS, LACHES, SOSTRATA.

P. Etsi scio ego, Philumena, meum jus esse, ut te cogam,
Quæ ego imperem, facere: ego tamen, † patrio animo victus, faciam
Ut tibi concedam, neque tuæ libidini adversabor.
L. Atque eccum Phidippum optime video: hinc jam scibo, quid sit.
Phidippe, etsi ego meis me omnibus scio esse apprime obsequentem,
Sed non adeo, ut mea facilitas corrumpat illorum animos;
Quod tu si idem faceres, magis in rem et nostram et vestram id esset.
Nunc video in illarum potestate esse te. P. Heja vero.

Laches reasons with Phidippus, endeavouring to learn from him the cause of his daughter's departure from her mother-in-law's house, but cannot procure a decisive answer. Phidippus himself is ignorant of the matter.

1. IAMBIC TETRAMETERS CATALECTIC. —*meum jus esse, ut te cogam,*] ¶ That I have the right of compelling you to obey me; *meum esse* is for *mihi esse.*

2. *patrio animo*] ¶ Paternal affection. See And. i. 5. 38. *victus,*] For he is not acting according to his reason, and is receding from *jus.* D. See Eu. iii. 2. 48.

3. *tuæ libidini*] For it is not suitable for a married woman to be absent from her husband's house. D. ¶ See Heaut. ii. 1. 14. Phidippus, coming out at his door, speaks thus to Philumena within; Philumena does not appear on the stage at all; any more than Glycerium in the Andrian.

4. *optime*] ¶ See Heaut. iv. 3. 44. Laches and Sostrata have remained on the stage since last scene, probably at their own door. Hence they see Phidippus coming out of *his* house, as he is their *proximus vicinus,* i. 2. 49. *scibo*] ¶ See Heaut. iv. 6. 20. *quid sit.*] Either *quid sit rei;* or, *quid sit nurus,* i. e. whether she be innocent or in fault. And he seems to say this to Sostrata. D.

5. *etsi*] Unless we establish anacolouthon here, and make Terence guilty of a solecism, for *etsi* put *et,* i. e. *etiam.* Orator-like, he first confesses himself guilty of a trivial fault, the more readily to convict Phidippus of a greater error. B. ¶ See next note. He both softens the coming reproof, by first blaming himself, and also anticipates the retort which Phidippus might fairly make:—'Reprove not me, Laches, for that of which you show an example in yourself.' I find *esse* for *etsi,* in Minellius, and a Parisian edit. 1642. 4to.

6. *Sed*] *Sed* is sometimes used after *etsi,* for *tamen.* Cic. Fam. ix. 16. and Hor. Sat. i. 10. 64. "fuerit Lucilius, inquam, comis et urbanus,—sed ille," &c. W. *non adeo,*] ¶ Scil. obsequens sum. Compare the elliptical use of *adeo* in ii. 1. 24. *mea facilitas*] ¶ Easiness of conduct; lenity. Compare Heaut. iv. i. 43. "Malè docet te mea facilitas multa."

7. *Quòd tu si idem faceres,*] ¶ *Quòd si tu* non adeo obsequereris, ut facilitas tua corrumperet. Comp. ii. 1. 23. *in rem et nostram et vestram*] Bentley reads "rem in vestram et nostram;" adding, that this is more polite and courteous. But the ancients, in countless instances, put their own name before that of another; nor ought the propriety of this to be estimated from modern etiquette. See Burman. on Lucan. ix. 985. R. D. *in rem—vestram*] ¶ For the interest of my family, and that of yours. Comp. And. iii. 3. 14. *id*] Scil. te idem facere.

8. *illarum*] ¶ Of those women in your

L. Adii te heri de filia: ut veni, itidem incertum amîsti.
Haud ita decet, si perpetuam vis esse affinitatem hanc,
Celare te iras. si quid est peccatum a nobis, profer;
Aut ea refellendo, aut purgando, vobis corrigemus,
Te judice ipso. sin ea est causa retinendi apud vos,
Quia ægra est; te mi injuriam facere arbitror, Phidippe,
Si metuis, satis ut *meæ* domi curetur diligenter.
At, ita me dı ament, haud tibi hoc concedo, etsi illi pater es,
Ut tu illam salvam magis velis, †quam ego. id adeo gnati causa;
Quem ego intellexi illam haud minus, quam se ipsum, magni facere.
Neque adeo clam me est, quam esse eum graviter laturum credam,
Hoc si rescierit. eò domum studeo hæc, prius quam ille, ut redeat.

family, who prevent you from acting independently, and ordering back Philumena. *Heja vero.*] Conveying reproof. D.

9. *Adii te heri*] Consistently; for Parmeno had said, ii. 1. 115, 116. "heri ea causa rure huc advenit: Patrem continuò convenit Philumenæ." D. *ut veni, itidem incertum amisti.*] ¶ You sent me away perplexed in the same manner as I came to you; you gave me no satisfaction.

10. *Haud ita*] *Ita* is well added; for, although *celandæ sunt iræ*, they should not be *so far* smothered as that discord should arise. D.

11. *si quid est peccatum*] ¶ 'If any error on our part is' the cause for which Philumena absents herself from our house, 'declare it boldly.' Comp. And. i. 1. 129. "ab illo—injuria," and Heaut. i. 1. 106.

12. *ea*] ¶ Enallage of number, as a singular word (peccatum) precedes. So, Hea. ii. 4. 13. Eun. i. 2. 24. 88. and ii. 1. 19. "Adeone homines immutarier Ex amore, ut non cognoscas [illegible] esse?" also Hom. Il. β. 135. K[illegible] νεῶν καὶ σπάρτα λέλυνται. [illegible] Aj[illegible] 739. *Ea*, scil. crimina, [illegible] *corrigemus*; or to the [illegible] implied to *corrigemus*. [illegible] *any such charges* to yo[illegible] by proving them fal[illegible] for them, if just.—[illegible] opportunity of vin[illegible] treme injustice.

13. *retinendi apud vos,*] ¶ Retinendi Philumenam in vestris ædibus.

14. *Phidippe,*] ¶ See Heaut. iii. 1. 31.

15. *satis ut*] *Ut* is for *ne non*; and join *satis diligenter*. D.

16. *haud tibi hoc concedo,*] ¶ I do not yield this point to you, *namely*, that you are more interested in her good health than I am. *etsi illi pater es,*] Virgil chose a more concise expression:—Æn. ii. 289. "heu fuge, nate dea," for quanquam natus deâ sis. D.

17. *Ut*] *Concedo ut.* So, Cic. Div. x. 29. "nec iis concedo ut te salvum maluit quam ego." Also this verb is followed by *qui*, Div. x. 3. R. D. *id adeo*] ¶ That, as one may suppose *(adeo)*, is for my son's sake. *id*] Scil. quod eam tantopere salvam esse velim.

18. *illam haud minus,* &c.] ¶ The greater the reflection, then, on the daughter-in-law, if she injures an unoffending father-in-law and husband. *magni facere*] See And. [illegible] 42.

[illegible] *est,*] Comp. And. i. 5. 32. [illegible], propterea. *domum*] ¶ Ut [illegible] prius quam ille. (Pam[illegible] [illegible]m (ad meas ædes) redeat. [illegible] with ancient editions, [illegible] [illegible] of *ut*. B. ¶ I suppose [illegible] [illegible] contemplated the reading [illegible] [illegible]

P. Laches, et diligentiam vestram et benignitatem
Novi : et, quæ dicis, omnia esse ut dicis, animum induco :
Et te hoc † mihi cupio credere : illam ad vos redire studeo,
Si facere possim ullo modo. L. Quæ res te facere id prohibet ?
E*h*o ! numquidnam accusat virum ? P. Minime. nam postquam attendi
Magis, et vi cœpi cogere ut rediret, sancte adjurat,
Non posse apud vos Pamphilo se absente perdurare.
Aliud fortasse aliis vitii est : † ego sum animo leni natus ;
Non possum adversari meis. L. Hem, Sostrata ! S. Heu me miseram !
L. Certumne est istuc ? P. Nunc quidem, ut videtur. sed numquid vis ?
Nam est quod me transire ad forum jam oportet. L. Eo tecum unà.

thus, *hanc* would be merely on the principle of i. 2. 54.

21. *diligentiam*] ἀπόδοσις. Referring back to the words of Laches, " Si metuis, satis ut meæ domi curetur *diligenter*." So also *benignitatem*, referring to, " haud tibi hoc concedo—quam ego." D.

22. *quæ dicis*,] In that he swore (16); and said " gnati causa," and added " Quem —intellexi illam—magni facere." D.

23. *hoc*] ¶ Scil. that I appreciate your feelings and words.

25. *Eho !*] He speaks with the gesture of one endeavouring to come at the secret. For often girls make complaints of their husbands to their parents, which they would not express to any other person. D. *attendi*] i. e. *institi*. Perhaps *animum* or *oculos* is implied. D.

26. *sanctè*] So, i. 1. 3. " jurabat—sanctè." *adjurat*] *Ad* here augments; i. e. valde. D. See And. iv. 2. 11.

28. *Aliud*, &c.] He adds this, lest Laches should say, Compel her to return. D. ¶ Different persons, perhaps, have severally different faults; lenity is mine. He, in saying these words, is bearing in mind " etsi ego," &c. line 5. You have acknowledged your frailty; here I confess mine.

29. *Non possum*] ¶ No one *can* act contrary to *natura*, that disposition to which he is " natus." *meis*] ¶ Using the word of Laches, line 5. *Sostrata !*] You who said : " Non mea opera, neque pol culpa evenit." D. *Heu me*] ¶ Complaining that she is attacked on the subject so often.

30. *Certumne est istuc ?*] ¶ 'Is that the resolution ?' Is she not to return ? This he asks of Phidippus, as he turns from Sostrata, on whom he has just cast a look of anger, in saying, " Hem ! Sostrata." And there is a taunt in " Certumne est istuc ?" as if he was still persevering in the opinion that this is all a *resolution* of Phidippus. See And. i. 3. 4. *Nunc quidem*] ¶ 'For the present, at least, as it appears.' She cannot *now* return to your house. *sed*] ¶ Transition to another subject. *numquid vis ?*] ¶ A form of taking leave. Comp. Hor. Sat. i. 9. 6. " Num quid vis ? occupo ;" also, Eun. ii. 3. 50. " Rogo, numquid velit : Recte, inquit ; abeo." Can I do any thing for you ? Have you aught more to say ?

31. *est, quod*] ¶ Scil. *negotium propter quod* ; as And. ii. 6. 17.

ACTUS II.—SCENA 3.

SOSTRATA.

Edepol næ nos sumus inique æque omnes invisæ viris,
Propter paucas: quæ omnes faciunt dignæ ut videamur malo.
Nam, ita me di ament, quod me accusat nunc vir, sum extra noxiam.
Sed non facile est expurgatu: ita animum induxerunt, socrus
Omnes esse iniquas. haud pol me quidem: nam nunquam secus
Habui illam, ac si ex me esset nata: nec qui hoc mi eveniat scio:
Nisi pol filium multimodis jam expecto, ut redeat domum.

ACTUS III.—SCENA 1.

PAMPHILUS, PARMENO, MYRRHINA.

Pam. Nemini ego plura acerba credo esse ex amore homini unquam oblata,

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Sostrata complains to herself of the unreasonableness of her husband's imputations.

1. trochaic tetrameters catalectic.—*næ*] ¶ Increasing the force of the assertion. *nos—omnes*] Laches had accused the sex at large; Sostrata defends them all collectively. D. *iniquè æquè*] ¶ 'Οξυμωρόν. Heaut. ii. 3. 82. Join *æque* with *omnes* (as in ii. 1. 2.); *inique* with *invisæ*, 'obnoxious to their displeasure unjustly, without cause.'

2. *faciunt*] ¶ For efficiunt; as frequently. *dignæ—malo.*] i. e. wicked persons. Worthy objects for any evil that might come upon us. Comp. Heaut. i. 1. 83. "Malo me quidem dignum quovis deputem."

3. *quod*] i. e. in eo, quod; or propter quod. D. *extra noxiam.*] ¶ See Heaut. ii. 3. 57. A soliloquy of this kind is the only way whereby it may be known assuredly that Sostrata, in the play, is not really culpable.

4. *non facile est expurgatu,*] ¶ i. e. me extra noxiam esse, non est *negotium* facile expurgatu, 'in the justification,' or, 'to be cleared up;' the gerund. *ita*] ¶ *So firmly* are these men persuaded.

5. *me*] Scil. *iniquam* supplied from preceding; and *scio esse*, by an ellipsis usual to persons speaking to themselves. D.

6. *Habui illam,*] ¶ Held her, behaved to her; to Philumena. *qui hoc*] ¶ How this foul charge can be brought against me.

7. *Nisi*] ¶ See And. iv. 1. 40. and Hec. i. 2. 30. *multimodis jam exspecto*] ¶ I am most anxiously looking forward, at the present juncture, for his arrival.

Pamphilus, having just returned from Imbrus, comes up with Parmeno towards the house of Phidippus, lamenting on the misfortune of Philumena refusing to remain at his mother's house, of the cause of which he is ignorant. At last, he goes in.

1. a trochaic tetrameter.—*Ne-*

Quam mi. heu me infelicem! hancine ego vitam parsi perdere?
Hacine causa ego eram tantopere cupidus redeundi domum?
Cui quanto fuerat præstabilius, ubivis gentium agere ætatem,
Quam huc redire, atque hæc ita esse miserum me resciscere?
Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, prius quam id rescitum est, lucro est.
PAR. At sic citius, qui te expedias his ærumnis, reperias.
Si non rediisses, hæ iræ factæ essent multo ampliores;
Sed nunc adventum tuum ambas, Pamphile, scio reverituras.

mini—homini] ¶ An ἀρχαϊσμος; for *nemo* means *nullus homo*. So Cic. Nat. Deor. 38. " Ut per biduum nemo hominem homo agnosceret;" so, Eu. iii. 5. 1. Ad. ii. 3. 6. and Plaut. Pers. ii. 2. 29. *acerba*] ¶ For *acerbitates*. See Heaut. ii. 3. 40. *oblata*,] i. e. *objecta*, as he writes elsewhere. So, offerre injuriam, v. 1. 13. R. D.

2. TROCHAIC TETRAMETERS CATALECTIC.—*parsi*] *Parco*, conservo, makes *parsi*; *parco*, veniam do, *peperci*. It here, then, means *continui*, *abstinui*. D. Ovid. Trist. iii. 3. 51. "parce tamen lacerare genas." R. D. ¶ This very passage (as well as Plaut. Capt. prol. 32.) refutes the distinction made by D. between *parsi* and *peperci*. When *parco* is followed by the accusative it means *conservo*; but as such is not the case here, it bears here its usual meaning, *to forbear, spare*. 'Was it a life of this wretchedness which I forbore to destroy.' Thus *perdere* is put for *perdendo*, and governs *vitam*. Such construction is very frequent.

3. *Hacine causa*] ¶ 'For this cause;' i. e. with expectation of finding matters in this state.

4. AN IAMBIC TETRAMETER HYPERCAT.—*Cui*] i. e. ego, cui. 'I, *I say*, to whom how much better *a lot* had it been, to live,' &c. *ubivis gentium*] i. e. apud quamvis gentium. See And. i. 1. 43. Heaut. v. 1. 55. *agere ætatem*,] To avoid a more tragical expression. D. Bentley would expunge *Cui*, and add *Ah!* to the preceding verse.

5. TROCHAIC TETRAMETERS CAT.—*hæc ita esse*] ¶ A Greek phrase; Hom. Ei δ' οὕτω τουτ' ἔστιν. *Hæc* means 'matters *here*, affairs *at home*.' Comp. And. iv. 5. 9. *miserum me resciscere?*] ¶ 'For me to learn, *to my misery*, that,' &c. So Eun. ii. 3. 86. " quid ego egi miser," &c. Add also Heaut. ii. 3. 124. " miserum offendi ibi militem." (as I would explain that reading.) On *resciscere* see ii. 1. 11. and v. 4. 28.

6. *nos omnes*,] To avoid the solecism, I read " omnibus nobis." B. ¶ This is *Nominativus pendens*; for *nobis* is implied to *lucro est* below. See Eu. iii. 3. 18. This transition of case is frequent with Attic writers and Plato. Comp. Hom. Il. β. 350. Φήμι γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα—Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων. A transition from accusative to nominative. See Hoogeveen on Viger, iii. 1. 1. Eugraphius gives a parallel from Virg. Æn. x. 244. " Crastina lux, mea si non irrita dicta putaris, Ingentes Rutilæ spectabis cædis acervos."

6. *objectus labos*,] ¶ One of the *acerba oblata*, line 1.

7. *est interea*] For intervenit. *id*] ¶ Enallage of gender; for *id* refers to *labor*. See Heaut. v. 1. 5.

8. *At*] ¶ Notwithstanding your maxim, that the knowledge of misfortunes is best when latest. *sic*] ¶ Scil. huc redeundo (see 4. 5.) and by being thus introduced sooner to this misfortune. *qui te expedias*] For cares ón their departure *solvunt*; on their approach, *impediunt* and *ligant*. D. See And. iii. 5. 11. *reperias*.] ¶ i. e. *licet ut* citius reperias.

9. TROCHAIC TETRAMETERS.——*hæ*] ¶ The animosities which we suppose to exist between Philumena and Sostrata (*ambas*), and to be the cause of the present separation. It is to be supposed that Parmeno and Pamphilus had been conversing on the matter, on their way from the *harbour* (see i. 2. 2.); hence Pamphilus appears in possession of all that Parmeno knows on the subject, except as to his belief that Philumena is ill. (iii. 1. 41.)

10. *reverituras*.] So that they will not venture to accuse one another. D.

Rem cognosces; iram expedies; rursum in gratiam restitues.
Levia sunt, quæ tu pergravia esse in animum induxti tuum.
PAM. Quid consolare me? an quisquam usquam gentium est æque miser?
Prius quam hanc uxorem duxi, habebam alibi animum amori deditum:
Jam in hac re ut taceam, cuivis facile scitu est, quam fuerim miser:
Tamen nunquam ausus sum recusare eam, quam mi obtrudit pater.
Vix me illi abstraxi, atque impeditum in ea expedivi animum meum,
Vixque huc contuleram; hem, nova res orta est, porro ab hac quæ me abstrahat.
Tum matrem ex ea re me, aut uxorem, in culpa inventurum arbitror:
Quod quum ita esse invenero, quid restat, nisi porro ut fiam miser?
Nam matris ferre injurias me, Parmeno, pietas jubet:

11. *Rem*] ¶ Comp. And. iii. 4. 9. The true state of the case. *iram*] inter eas. *restitues.*] alteram alteri in gratiam.

12. TROCHAIC TETRAMETER CATALECTIC.—*Levia*] "Trifles light as air." Shakspeare.

13. IAMBIC TETRAMETERS.—*Quid consolare me?*] As is often the case in true anguish; consolation itself increases the malady. *Consolare;* why offer me consolation? whereby you evince that you know me to be wretched. D. *usquam gentium*] ¶ In ulla parte gentium. So *ubivis gentium*, line 4. *æque miser?*] ¶ Atque ego. And. iv. 2. 19. "Miser æque atque ego."

14. *habebam*] ¶ The imperfect; *that* love had become inveterate in him at the time when he married. *alibi*] *Alibi* is used in reference to *persons*, in the same manner as *unde* and *inde*. R. D. ¶ 'In another direction,' or, 'on another object,' i. e. on Bacchis. Compare And. v. 1. 10. "adolescentulo in alio occupato amore." *deditum:*] ¶ Given up; in complete surrender.

15. *Jam in hac re*] ¶ "*Now*, when any one hears me state this (Prius—deditum,) he may readily know (that I may be silent on this subject) how wretched I must have been at the time of my marriage;—and yet"—&c. He puts forward the sorrow and affliction which he endured before he could love *her*, who, now when his affections have been bestowed on her, is about to be *torn away* (*abstrahat*). *Scitu* is the supine of *scire*.

16. *obtrudit*] Forced on him, against his will. So, And. i. 5. 16. "Ea quoniam nemini obtrudi potest, itur ad me." D.

17. *illi*] Bacchidi. Al. *illinc*. *impeditum*] Virg. Æn. iv. 479. "Quæ mihi reddat eum, vel eo me solvat amantem." D. ¶ See And. iii. 5. 11.

18. *huc*] In Philumenam. *porro*] ¶ In continuation of the string of my misfortunes. Or, though not so well, 'which is to sever me from her *presently*.'

19. *me, aut uxorem, in culpa inventurum*] ¶ Will make out either that I or that my wife, is in fault. Hence our phrase, 'To *find* a person guilty.'

20. *porro*] See line 18.

21. *injurias*] ¶ See Heaut. i. 1. 85. and An. v. 1. 8. *pietas*] ¶ Filial duty. An. v. 2. 28. "O Chreme, pietatem gnati!" also, below, iii. 5. 31.

Tum uxori obnoxius sum; ita olim svo me ingenio pertulit;
Tot *meas* injurias; quæ nunquam in ullo patefecit loco.
Sed magnum, nescio quid, necesse est evenisse, Parmeno,
Unde ira inter eas intercessit, quæ tam permansit diu.
PAR. Haud quidem hercle parvum: si vis vero veram rationem exsequi,
Non maximas, quæ maximæ sunt interdum iræ, injurias
Faciunt: nam sæpe est, quibus in rebus alius ne iratus quidem est,

22. *obnoxius*] ¶ Bound by gratitude. *ita*] ¶ 'To such a degree.' See And. i. 2. 2. Comp. Virg. i. 572. *olim*] ¶ Before I loved her. *suo*] ¶ By that suavity so peculiar to her.

23. *Tot meas injurias*] ¶ Asyndeton; understand *et pertulit;* according to the general explanation given here. *injurias; quæ*] Grammatical structure requires *quas;* but Terence preferred *quæ*, that the sentence might conclude in comprehending all. This change of gender is common. R. D. ¶ RATHER, remove the stop at *injurias*, making *quæ* the nominative; "endured me with that her softness of disposition, who never on any occasion made a disclosure of my so many offences." Thus, this line is explanatory of *ita—pertulit;* the relative, in this force, is of frequent occurrence, especially in Terence, e. g. And. i. 5. 28. "Tum patris pudor, qui me tam leni passus est animo," &c.

26. *parvum;*] ¶ Scil. esse invenis, quod evenit, unde, &c.; or something similar. *vero*] Either a noun, adverb, or conjunction. D. Read, "si vis veram verba ad rationem exigi." B. ¶ *Vero* means, *but.* Parmeno first concedes that the cause of the *iræ* must have been *small: but*, says he, a minute investigation may show the contrary. *exsequi;*] i. e. inquirere, pervestigare. Liv. iii. 8. "exsequendo subtiliter numerum." Hence Livy often joins *exsequi* with *quærendum* or *scitandum.* R. D. ¶ To follow up; to pursue to attainment.

27. *Non maximas*, &c.] *Injuriæ* produce *iræ;* not *iræ injuriæ.* But here he uses *faciunt* ἐπαλλακτικῶς, reproving the error of Pamphilus in estimating the quantity of *injuria* by the extent of *ira.* Others explain *faciunt* by *probant, ostendunt.* D. To aid this perplexed sentence, read "non maximæ—injuriæ;" that *iræ* may be put by a Græcism for *iras;* as in verse 31. B. ¶ The annotators here seem to have determined that "maximas injurias" alludes to the same as "magnum, nescio quid." But it might mean, the present apparent *injuries* (of Philumena leaving Sostrata, &c. or, the supposed "matris injuriæ" of line 24.), and might therefore be distinct from the *cause* from which the *ira* between Sostrata and Philumena arose ("unde ira—intercessit.").—Then,—It is evident from the whole tenor of Parmeno's words (and particularly from lines 30. and 33.) that his object is to show that the *cause* of the ira ("unde ira—quæ tam perm.") which has proved now of so lasting a nature, is not "magnum," although it may appear "haud parvum" at first view.—Having thus premised, I EXPLAIN thus:—"Sometimes, the iræ which are *greatest* [i. e. from the greatest cause] do not produce the greatest injuriæ (such as those are, which we now witness)," for iræ which are *smallest* [i. e. from the smallest cause] are known to produce them; or, in other words, "However great the *injuriæ* may be, the cause of the iræ which produced them, is but trifling." This interpretation leaves a want of terseness in Parmeno's argument, and perhaps attaches an unsatisfactory meaning to "maximæ;" however, I only propose it as it appears to me φέρτατον κακῶν, and preferable to conjectural emendations.

28. *nam sæpe est,—Quum*] ¶ i. e. sæpe est *tempus* quum (in quo). 'The occasion often occurs wherein,' &c. This is advanced by Parmeno as an argument to prove line 27. "For, a trifling cause, such as would not make an ordinary man conscious of *ira* (iratus) at all, often makes the choleric man a most bitter enemy." *quibus in rebus*] ¶ Anacolouthon; for *de iisdem rebus* ought to follow, instead of *de eadem causa.* Compare Hec. ii. 2. 12. and Heaut. v. 1. 4. "The occasion often happens, when in what things (*in those things* in which) another has not been even irritated, from the same cause a passionate man has become most hostile."

Quum de ea*d*em causa est iracundus factus inimicissimus.
Pueri inter sese quam pro levibus noxiis iras gerunt!
Quapropter? quia enim, qui eos gubernat animus, infirmum gerunt.
Itidem illæ mulieres sunt ferme, ut pueri, levi sententia:
Fortasse unum aliquod verbum inter eas iram hanc conciverit.
Pam. Ab*i*, Parmeno, intro, ac me venisse nuncia. Par. Hem, quid hoc est? Pam. Tace:
Trepidari sentio, et cursari rursum prorsum. Par. Agedum, ad fores
Accede propius. hem, sensistin'? Pam. Noli fabularier.
Proh Jupiter! clamorem audivi. Par. Tute loqueris; me vetas.
M. Tace, obsecro, mea gnata. Pam. Matris vox visa est Philumenæ.

30. *quàm*] The sense requires *quas*. B. ¶ Join *quàm* with *levibus*: 'For offences how slight!' See Heaut. ii. 1. 10. *iras gerunt?*] So, "odium gerere" (Liv. xxviii. 22.); "cupiditatem gerere" (Justin. 17. 1.); "desideria gerere" (Quinctil. declam. 10.); where *gerere* is for *habere*. "Animum gerere" is very frequent. R. D.

31. *quia enim,*] ¶ See And. v. 1. 4. *qui*] ¶ The consequent to the relative is expressed here, and its antecedent (*animum*) is omitted. Comp. And. prol. 3. *infirmum gerunt.*] 'Εσχηματισμένως, for *infirmus est*. But such ἀνακολουθία is suited to a servant. D. Lucret. iii. 448. "Nam veluti infirmo pueri, teneroque vagantur Corpore; sic animi sequitur sententia tenuis." L. *Infirmus animus* is properly attributed to one who does not moderate the passions of the mind. Cæs. B. G. v. 5. "infirmitatem Gallorum veritus, quod sunt in consiliis capiendis mobiles." R. D.

32. *illæ mulieres*] ¶ Scil. Philumena et Sostrata. Or, "odious woman-kind." Comp. Eu. iv. 7. 42. *levi sententia*] i. e. mutabili consilio. *Sententia* equivalent to *consilium, animus*. Plaut. Mostell. i. 3. 15. "Ut lepide res omnes tenet sententiasque amantium." Id. Mil. ii. 1. 51. R. D.

33. *Fortasse—conciverit.*] Donatus reads *concivisse*, the better reading. For the ancients joined *fortasse, scilicet, videlicet,* with an infinitive. See on Heaut. ii. 3. 117. R. D. ¶ But *fortasse* may be connected with a verb in *any* mood.

34. *intrò,*] ¶ See argument to this scene. *nuncia.*] The ancient custom is here to be marked, of husbands announcing their approach, even by a servant sent on before them. R. D. *hoc*] ¶ Scil. quod audio. He hears a noise within, as he approaches Myrrhina's door.

35. *Trepidari*] *Trepidatio* refers to the sound of voices; *cursatio*, to that of feet. D. *Trepidare* is, to be in confusion, to run to and fro under some kind of alarm. Sal. Jug. 67. "milites improviso metu—trepidare ad arcem oppidi." R. D. ¶ Compare Hor. Sat. ii. 6. 114. "Currere per totum pavidi conclave, magisque Exanimes trepidare." The distinction made by Donatus seems unfounded. These infinitives are impersonal verbs, for *trepidationem*, and *cursum*, fieri. *sentio,*] ¶ This verb is properly applied to perception through *any* of the senses. *rursum prorsum.*] Al. *sursum prorsum*. Plaut. Amphitr. v. 1. 60. "rursum vorsum trahere et ducere." R. D. "Rursum" properly means *retro*; "prorsum," *ante*. So, "sursum deorsum, intro foras, hac illac," &c. ἄνω κάτω. D.

36. *hem,*] ¶ Pamphilus has just drawn close to the door. *sensistin'?*] Scil. trepidari, cursari. *Noli fabularier.*] ¶ Do not be talking;—that I may be able to hear.

37. *Tute loqueris;*] ¶ 'You yourself talk, though you forbid me to speak.' The servant's curiosity is excited by the noise within. Or, explain *me vetas*,—'You forbid [i. e. prevent] *me* to hear;' envying him for being able to say *audivi*.

38. *M. Tace,*] ¶ Myrrhina's voice within; exhorting Philumena to keep silence, that the nature of her illness may

Nullus sum! Par. Qui dum? Pam. Perii! Par. Quamobrem? Pam. Nescio quod magnum malum
Profecto, Parmeno, me celas. Par. Uxorem Philumenam
Pavitare, nescio quid, dixerunt: id si forte est, nescio.
Pam. Interii: cur mihi id non dixti? Par. Quia non poteram unà omnia.
Pam. Quid morbi est? Par. Nescio. Pam. Quid? nemon' medicum adduxit? Par. Nescio.
Pam. Cesso hinc ire intro, ut hoc quamprimum, quicquid est, certo sciam?
Quonam modo, Philumena mea, nunc te offendam affectam?
Nam, si periculum ullum in te inest, periisse me unà haud dubium est.
Par. Non usus facto est mihi nunc hunc intro sequi;
Nam invisos omnes nos esse illis sentio.
Heri nemo voluit Sostratam intro admittere:

not be discovered. She is anxious to conceal it from Phidippus particularly.

39. *Nullus sum!*] See And. iii. 4. 20. *Qui dum?*] ¶ *Dum* here has the force of *obsecro, cedo.* Comp. And. i. 1. 2.

40. *malum—me celas.*] ¶ See And. iii. 4. 6. It is natural for him to think, from what he now hears from within, that something dreadful has occurred, which Parmeno probably knew of, and concealed from him, to spare his anxiety.

41. *Pavitare*] *Pavere* and *timere* were applied by the ancients to disorder both of mind and body. D. i. e. is affected with chill and fever. See Serv. on Æn. i. 92. R. D. ¶ See line 9. *Pavitare* means here 'to be ill,' as is plain from Pamphilus asking, "Quid morbi est?"—*quid*, scil. *propter* quid. *id si forte est,*] ¶ Scil. est an non. Whether what they say be true or not. *si*] For *utrum, an non.* Comp. Ad. iv. 2. 10. Eu. iii. 4. 7. v. 1. 22. Hea. i. 1. 118. iv. 1. 5. So *εἰ* for *πότερον*. Plutarch. Lycurg. Εἰ καλῶς κείμενοι νόμοι τυγχάνουσι, ἠρώτησε.

42. *unà omnia.*] Scil. tibi dicere.

43. *nemone medicum*] ¶ For, if a physician had seen her, the nature of her illness would have been known.

44. *Cesso hinc*] Thus the poet makes Pamphilus, fearing that his wife is dangerously ill, enter straightway, and unexpectedly discover a delivery. D.

45. IAMBIC TETRAMETERS CATALECTIC.—*Quonam modo,*] Amatoria ἀποστροφή. So, in the Phormio, i. 4. 24. "Quod si eo meæ fortunæ redeunt, Phanium, abs te ut distrahar, Nulla est mihi vita expetenda." D. *offendam*] ¶ Compare Heaut. iii. 3. 44. Pamphilus uses the word, merely because his arrival will be, to Philumena, unexpected.

46. *periculum*] Love would not allow him to use *perire*, with respect to her; but *periculum*. D. *periisse me una*] So, Propert. Eleg. ii. 21. 42. "Vivam, si vivet, si cadet illa, cadam." R. D. ¶ Also Hor. Od. iii. 9. 24. "Tecum vivere amem, tecum obeam libens." *periisse;*] 'that I have already perished;' 'received my death blow.' Pamphilus so saying goes in, alone.

47. IAMBIC TRIMETERS.—*Non usus facto*] ¶ i. e. hunc intro sequi non mihi usus facto est. *Usus facto* for *utile factu.* See Heaut. i. 1. 28. So, *opus* for *necessarium* and *necessaria* (plural). See And. ii. 1. 37.

48. *Nam*] The poet here supplies a reason sufficient to check even a man of curiosity, such as Parmeno, and prevent, not only him, but presently Sostrata also, from entering. D. *omnes nos*] ¶ All my master's family; Parmeno, as well as the rest, could arrive at no other conclusion, from what he saw, than that the other family had conceived a *hatred* for them.

49. *Heri nemo,* &c.] A proof of the hatred. D. ¶ Not so. Parmeno gives an additional reason for not going in after Pamphilus. If Philumena grows worse, he

Si forte morbus amplior factus siet,
(Quod sane nolim, maxime heri causa mei,)
Servum ilico introisse dicent Sostratæ;
Aliquid tulisse comminiscentur mali
Capiti atque ætati illorum, morbus qui auctus sit:
Hera in crimen veniet; ego vero in magnum malum.

ACTUS III.—SCENA 2.

SOSTRATA, PARMENO, PAMPHILUS.

S. Nescio quid jamdudum audio hic tumultuari misera.
Male metuo, ne Philumenæ magis morbus aggravescat:

says, they will make out that further contagion (of the animosity between the families) has been conveyed to the patient; they cannot say that *Sostrata* is the bearer of it, for *they did not give her admittance within the door;* but they will assert that Sostrata's *servant* entered on the errand, and encreased the disorder.—His mention of the *hatred,* line 48. brings forcibly to his mind the infatuation (so supposed) of Phidippus' house in shunning his master's family; thence he is led to anticipate the ridiculous extreme to which they may probably carry the phrenzy, in imputing any additional virulence, which Philumena's illness may assume, to *infection,* as if of a *plague,* wafted by some means from Sostrata.

51. *Quod*] ¶ The accusative to *nolim.* See And. i. 2. 1. *maxime*] ¶ Chiefly for the sake of my own master, as I care not for Phidippus and Myrrhina. Donatus seems to explain *maxime,* 'chiefly, though not altogether.'

52. *ilico—dicent*] ¶ They will *instantly* say;—as they would be glad to catch at any pretext for cherishing their feuds.

53. *tulisse*] ¶ Scil. me, servum Sostratæ. *comminiscentur*] ¶ They will invent the story, that, &c. See Heaut. iv. 2. 7. *mali*] ¶ Contagion. See note on 49.

54. *Capiti atque ætati*] i. e. vitæ. Plaut. Rud. v. 2. 59. "Venus eradicet caput atque ætatem tuam." Virg. Æn. 8. 484. "dii capiti ipsius generique reservent." R. D. ¶ These datives depend on *tulisse:* 'brought against their life.'

illorum] By euphemism; rather than say *puellæ,* as is evidently intended. D. *qui*] Unde. D.

55. *Hera in crimen*] ¶ My mistress will incur the charge of having sent me on the errand to convey the "aliquid mali;" but I, the bearer of it, will come into a great plague. There is a play on *malum* here, in allusion to the "aliquid mali." Comp. And. ii. 5. 20. "ut pro hoc malo mihi det malum."

Sostrata, having caught the alarm, that Philumena is dangerously ill, comes out and joins Parmeno near Phidippus' door;—Pamphilus soon appears, and is in great affliction, from what he has learned within.

1. IAMBIC TETRAMETERS CATALECTIC. —*Nescio quid—tumultuari*] ¶ i. e. nescio quem tumultum fieri. "I hear some noise or other going on here." Compare iii. 1. 35. *tumultuari*]. Passive; for with the ancients the active, *tumultuare,* was in use. R. D. *misera.*] ¶ i. e. thereby made uneasy. See above, iii. 1. 5.

2. *Male metuo,*] Compare Heaut. iii. 2. 20. *aggravescat:*] Gravior fiat. Properly, because *morbi* are called *graves.* Virg. Georg. iii. 95. "ubi aut morbo gravis, aut jam segnior annis Deficit." Sall. "morbi graves ob inediam insolita vescentibus." Terence is anxious to make the mother-in-law appear to advantage. D. Cic. Cat. i. 13. "hic morbus qui est in republica vehementius gravescet." R. D.

Quod te Æsculapi, et te Salus, ne quid sit hujus, oro.
Nunc ad eam visam. Par. Heus, Sostrata. S. Hem! Par. Iterum istinc excludere.
S. Ehem, Parmeno, tune hic eras? perii! quid faciam misera?
Non visam uxorem Pamphili, cum in proximo hic sit ægra?
Par. Non visas, nec mittas quidem visendi causa quemquam:
Nam qui amat cui odio ipsus est, bis facere stulte duco:
Laborem inanem ipsus capit, et illi molestiam affert.
Tum filius tuus introiit videre, ut venit, quid agat.
S. Quid ais? an venit Pamphilus? Par. Venit. S. Dis gratiam habeo.
Hem, istoc verbo animus mihi rediit, et cura ex corde excessit.
Par. Jam ea de causa maxime nunc huc introire nolo:
Nam, si remittent quippiam Philumenæ dolores,

3. *Quod*] ¶ See And. i. 5. 55. This is an apostrophé. *Æsculapi,*] ¶ Æsculapius is said to have been the son of Apollo and Coronis, and to have attained some proficiency in the medicinal art. In consequence of having violated the laws of death by restoring Hippolytus (or, according to the variety of statements, Glaucus, or Tyndareus, or Capaneus, or Androgeos) to life, he was slain by a thunderbolt from Jupiter, but gifted with immortality by Apollo. He had a spacious temple at Epidaurus, and was worshipped as the god of medicine. His sons, Machaon and Podalyrius, accompanied the Grecian princes to the plains of Troy. *Salus,*] ¶ Daughter of Æsculapius. The censor, C. Junius Bubulcus, consecrated a temple to her (U. C. 447.) on the top of the Quirinalis, which was demolished by fire in the reign of Claudian. *ne quid sit hujus,*] ¶ i. e. ne quid eveniat hujus simile, or, hujusmodi, as in Hea. iii. 2. 40. See ib. iii. 3. 10.

4. *ad eam visam.*] ¶ Such construction may be accounted for by supposing that *going to* is always implied where *visere* is thus used, as i. 2. 114. "It visere ad eam," i. e. "It ad eam ad visendum." *istinc excludere,*] ¶ You will be shut out from that house, as you were yesterday. *Istinc* (see i. 2. 59.) and the harshness of *excludere*, are calculated to exasperate her still more against them.

5. *hic eras?*] ¶ Have you been here (near the door) for any time? i. e. have you got any information of matters within? *perii!*] ¶ For Parmeno says, *excludere*. Observe the mild disposition of Sostrata here, as also in the scene (Act ii. sc. 2.) with her husband; and how any feelings of pique or resentment are lost in that of pity for Philumena, and love towards her son; (*uxorem Pamphili—ægra.*)

6. *in proximo*] See Heaut. i. 1. 2.

7. *visas, nec mittas*] See And. iii. 4. 19. and iv. 2. 21.

8. *qui*] ¶ The suppressed antecedent is an accusative, subject to "facere." *cui*] ¶ Qui amat *eum* cui ipsus est odio. *odio*] ¶ For *odium*. See Heaut. ii. 3. 116. Qu. odiosus homo, abstract for concrete. *bis*] ¶ First, in taking fruitless pains; secondly, in offending the person.

9. *Laborem—capit,*] Heaut. v. 2. 11.

10. *Tum*] ¶ *Besides*, as an additional reason why you need not go in. *videre,*] ¶ For *ad videndum;* see i. 2. 114. *ut venit,*] ¶ As soon as he arrived. *quid agat.*] ¶ See And. i. 5. 33.

11. *Pamphilus?*] ¶ See note on 5.

12. *istoc verbo*] ¶ Scil. "Venit." *animus mihi rediit,*] ¶ See And. i. 1. 79. "beasti."

13. *eâ de causâ*] ¶ Scil. because Pamphilus has gone in to see her. Al. *eâ te.*

14. *Philumenæ*] Al. *Philumenam*. If *Philumenæ* be read, dolores *remittent* signifies, leniores fient, sedabuntur, *se* being understood, which often is added. R. D. Soph. Philoct. 760. ἕως ἀνῇ τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν. So, winds and rains *remittunt*. W.

Omnem rem narrabit, scio, continuo, sola soli,
Quæ inter vos intervenerīt, unde ortum est initium iræ.
Atque eccum video ipsum egredi. quam tristis est! S. O mi gnate.
PAM. Mea mater, salve. S. Gaudeo venisse salvum. salvan'
Philumena est? PAM. Meliuscula est. S. Utinam istuc ita di faxint.
Quid tu igitur lacrymas? aut quid es tam tristis? PAM. Recte, mater.
S. Quid fvit tumulti? dic mihi: an dolor repente invasit?
PAM. Ita factum est. S. Quid morbi est? PAM. Febris. S. Quotidiana? PAM. Ita aiunt.
I sodes intro, consequar jam te, mea mater. S. Fiat.
PAM. Tu pueris curre, Parmeno, obviam, atque eis onera adjuta.
PAR. Quid? non sciunt ipsi viam, domum qua redeant? PAM. Cessas?

15. *Omnem rem*] ¶ The whole affair; see i. 2. 119. Comp. Heaut. iv. 3. 28. "rem narret ordine omnem." *sola soli,*] As "præsens præsenti." So Virg. Æn. iv. 83. "Illum absens absentem auditque videtque." D. ¶ Comp. iv. 1. 42. "Solum solus conveni." Eun. iii. 5. 31. "Solus cum sola."

16. *Quæ inter vos intervenerit,*] Better than if he should say, *quæ illi feceris.* D. *inter vos*] ¶ Inter te et Philumenam. *intervenerit,*] Al. *intervenit.* Donatus seems to have read *intervenerint;* best. B. ¶ With the reading "intervenerit," (the last syllable here is long) *rem* is the antecedent to *Quæ.* Observe the preposition in the compound verb repeated, as "ex corde excessit," "in animum induxit," "adeone ad eum," &c. See And. iii. 3. 40. *unde*] ¶ i. e. ex qua re. *ortum est*] Anacolouthon; for ortum sit. D. ¶ There need not be anacolouthon here. "What may have happened between you; from which (whatever it was) the disaffection has, no doubt, arisen."

17. *tristis*] ¶ Next scene declares the cause of the gloom now on Pamphilus' brow, from what he has witnessed within.

18. *venisse*] ¶ Scil. te ab Imbro.

19. *Meliuscula*] i. e. paulo melius habet. Cic. Div. xvi. 5. "tum meliuscule tibi esset." R. D. ¶ He carefully conceals, from his mother, the cause of his excessive grief. *istuc ita di faxint.*] ¶ Di ita efficiant in istac re; scil. ut meliuscula porro sit.

20. *igitur*] ¶ Therefore (si meliuscula est) *I may ask,* Why do you weep? *Rectè, mater.*] *Rectè* is used in suppressing something without offence to the person interrogating. Hence he uses "mater," to soften the harshness of "rectè." D. ¶ See Heaut. iii. 2. 7.

21. *Quid fuit tumulti?*] ¶ Scil. Which I heard. See line 1. *dic mihi :*] Eagerness and curiosity. Virg. Ecl. iii. 1. D. *invasit?*] Properly: as coming suddenly. D.

23. *intrò,*] To Laches' house.

24. *pueris curre—obviam,*] Compare Heaut. ii. 3. 8. *eis onera adjuta.*] ¶ *Adjuta* takes an accusative of the *thing* (Gell. i. 3. "Ut etiam invitam voluntatem ejus adjutemus.") and either a dative or an accusative of the *person* (Pacuv. in Chryses, "adjuta mihi." And. i. 3. 4. "Pamphilumne adjutem,") though the latter is much the more frequent. Some consider this, by hypallage, for "eos oneribus (scil. *in* oneribus *ferendis*) adjuta."

25. *Quid? non sciunt*] Observe, in Parmeno, the talkative, curious, and slow character. D. *Cessas?*] All are purposely sent away; that they may not hear the account of the doings within, behind the scene, which Pamphilus is about to give to the spectators. D.

ACTUS III.—SCENA 3.

PAMPHILUS.

Nequeo mearum rerum initium ullum invenire idoneum,
Unde exordiar narrare, quæ nec opinanti accidunt;
Partim quæ perspexi his oculis, partim quæ accepi auribus:
Qua me propter exanimatum citius eduxi foras.
Nam modo me intro ut corripui timidus, alio suspicans
Morbo me visurum affectam, ac sensi esse, uxorem: hei mihi!
Postquam me aspexere ancillæ advenisse, ilico omnes simul
Lætæ exclamant, "Venit:" id quod me repente aspexerant:
Sed continuo vultum earum sensi immutari omnium,
Quia tam incommode illis fors obtulerat adventum meum.

Pamphilus relates the discovery which he made as to Philumena's illness, on entering her apartment; and the shock which it gave him;—repeats the touching entreaties of Myrrhina interceding to him, and his promise, made to her, that he will keep the matter secret. This promise, he declares, he intends to fulfil, but he will not take Philumena home again.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Nequeo mearum*] So, the διαπόρησις of Homer, Od. ix. 14. Τί πρῶτον, τί δ'ἔπειτα, τί δ'ὑστάτιον καταλέξω; D. *initium*] ¶ Put for *initium narrationis.* Line 2. is an explanation of this sentence; *Unde—narrare* is equivalent to 'initium idoneum;' ea *quæ—accidunt*, to "mearum rerum." *nec opinanti*] ¶ Scil. *mihi.* See And. i. 2. 9.

2. *accidunt,*] ¶ "Are happening," as much as to say, They are not yet ended.

3. *Partim quæ*] ¶ Virg. Æn. ii. 6. "quæque ipse miserrima vidi." *his*] Quasi, *miseris*, referring also to *auribus.* Virg. Æn. iv. 3. 59. "vocemque his auribus hausi." D. ¶ Rather, 'with these very eyes,'—'these very ears;'—so that I can have no doubt of facts which would otherwise have been incredible ("incredibili re atque atroci percitus," line 17.) So, Heaut. iii. 3. 3. "Hisce oculis, ne nega." *accepi auribus:*] ¶ *Accipio* is often used absolutely in this sense. See end of note on And. i. 1. 59.

4. *Qua me propter*] ¶ Tmesis, for "Quapropter me." *exanimatum*] *Exanimatus* means, *disturbed, in consternation;* as "Sed quidnam Pamphilum exanimatum video?" But *exanimus* means *slain;* Virg. Æn. xi. 30. "Corpus ubi exanimi positum Pallantis Acetes Servabat senior." D. ¶ See And. i. 1. 104. *me—eduxi foras.*] i. e. foras prodii. Cic. ad Div. x. 32. "Balbus—duxit se Gadibus;" and Bentley on iv. 1. 7. R. D.

5. *me—corripui*] i. e. raptim introii. Below, 16. "corripui ilico me inde lacrymans;" and iv. 1. 3. R. D.

6. *alio—ac*] ¶ See Hea. ii. 3. 24. *visurum*, scil. esse. *ac sensi esse,* scil. eam affectam. *hei mihi!*] In grief. Virg. Æn. iii. 32. "Eloquar, an sileam?" and this figure is called ἐπιμονή. D. ¶ "Animus meminisse horret, luctuque refugit."

8. *Venit:*] ¶ 'He is come;' home from abroad. *id quod*] ¶ Propter id, scil. quod, &c. for propterea quod.

9. *earum*] ¶ Scil. quæ aspexerant, et lætæ exclamaverant. *immutari*] ¶ Their joy arose but from the impulse of the moment.

10. *incommodè*] ¶ intempestivè. They at first rejoiced on seeing that I had arrived; but, when they had time to think on the *unseasonableness* of my arrival, gloominess overcast their faces. *fors obtulerat*] Things are said *offerri*, which come unexpectedly, whether good or evil. R. D. ¶ i. e. objecerat. Hor. Sat. i. 1.

Una illarum interea propere præcucurrit, nuncians
Me venisse: ego, ejus videndi cupidus, recta consequor.
Postquam introii, extemplo ejus morbum cognovi miser.
Nam neque, ut celari posset, tempus spatium ullum dabat:
Neque voce alia, ac res monebat, ipsa poterat conqueri.
Postquam aspexi, O facinus indignum! inquam, et corripui ilico
Me inde lacrymans, incredibili re atque atroci percitus:
Mater consequitur: jam ut limen exirem, ad genua accidit,
Lacrymans misera: miseritum est. profecto hoc sic est, ut puto:
Omnibus nobis ut res dant sese, ita magni atque humiles sumus.
Hanc habere orationem mecum principio instituit:

2. "ratio dederit, seu fors objecerit." This arrival was, in itself, a piece of good fortune, but lost its effect as such, by being presented 'incommodè.'

11. *præcucurrit,*] ¶ 'Ran before' to Philumena's chamber; anxious to anticipate my entrance.

12. *ejus videndi*] For *eam* videndi; see Ph. i. 3. 24. *rectâ*] ¶ Scil. viâ. See Heaut. iv. 5. 21. *consequor.*] Ancillam præcurrentem.

13. *miser.*] ¶ "To my sorrow." See iii. 1. 5.

14. *celari posset,*] ¶ Scil. ejus morbus. *tempus*] Since my entrance at the door, which took them by surprise. *spatium*] See i. 2. 55.

15. *ac res monebat*] ¶ Quàm ea voce quam res (partus) monebat.

16. *corripui—Me*] ¶ 'Snatched myself away.' See 5.

17. *inde,*] ¶ Out of Philumena's chamber. *percitus;*] i. e. vehementer commotus. Lucret. v. 400. "ira tum percitus acri." R. D. ¶ Violently moved; not from anger, for he was in tears.

18. *Mater*] He shows his pity, in saying *Mater* rather than Myrrhina, and in adding *misera*. D. *jam ut limen exirem,*] ¶ Explain the subjunctive elliptically. *Cum in eo eram* jam ut limen exirem. *limen exirem*] For *limine*, or *de limine*, exirem. In like manner, "egredi portam, urbem." R. D. *ad genua accidit,*] "Ad genua" or "genibus accidere" is, to fall on the knees, to supplicate. Seneca, Troad. 690. "ad genua accido supplex." R. D. Diodor. Sic. Ecl. 34. πρὸς τὰ γόνατα πίπτων—ἐδεῖτο, καὶ μετὰ δακρύων καθικέτευε. L.

19. *miseritum est.*] ¶ Scil. me ejus. *profecto hoc sic est, ut*] ¶ Comp. And. iii. 3. 22. "S. Profecto sic est. C. Sic hercle, ut dicam tibi." *Hoc* used for *res*; 'The fact is such as I think;' and *sic* for *talis*, as frequently, e. g. And. i. 1. 35. I would join "sic ut puto;" and not, with some, make "ut puto" parenthetic, for *ni fallor*.

20. *Omnibus nobis*] ¶ To all of us, human beings. *ut res dant sese,*] ¶ According as affairs present themselves; if *they* are "secundæ," *we* are "magni;" if *they* are "adversæ," *we* are humiles." *ut res dant sese*] Apollod.—Οὕτως ἕκαστος διὰ τὰ πράγματα σέμνος ἦεν καὶ ταπεινός. D. Liban. Soph. Declam. 16. pag. 456. ὁποῖα γὰρ ἦν τὰ τῶν ἀνθρώπων πράγματα, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. L. See Heaut. v. 1. 43. *magni*] i. e. superbi, elati. Plaut. in Mil. iv. ii. 53. "Magnum me faciam nunc, quoniam illæc me collaudat." Hence "magnum dicere" in Virg. Æn. x. 547. means, to use arrogant speech. The contrary is "minoribus verbis uti," Ov. Met. vi. 151. R. D. ¶ So *parvus*, often used for *humilis*. "Parvum parva decent."

21. *Hanc habere orationem*] So, Sall. Cat. "orationem habuit hujusmodi." *instituit*] Al. *instituit*. Burman and Oudendorp think that *institit* is applied to a person who "pergit quid facere;" *instituit* to one who "incipit facere." But the words seem to be employed indiscriminately; at least in Cic. ad Div. x. 16. "flagitare sena-

"O mi Pamphile, abs te quamobrem hæc abierit, causam vides:
Nam vitium est oblatum virgini olim ab nescio quo improbo:
Nunc huc confugit, te atque alios partum ut celaret suum."
Sed, cum orata ejus reminiscor, nequeo quin lacrymem miser.
"Quæque fors fortuna est," inquit, "nobis quæ te hodie obtulit,
Per eam te obtestamur ambæ, si jus, si fas est, uti
Adversa ejus per te tecta tacitaque apud omnes sient.
Si unquam erga te animo esse amico sensisti eam, mi Pamphile,
Sine labore hanc gratiam, te, uti sibi des pro illa, nunc rogat.
Cæterum de redducenda id facias, quod in rem sit tuam.
Parturire eam, neque gravidam esse ex te, solus conscius.

tus institit," the word does not mean, *perrexit*, but *cœpit*. R. D.

22. *O mi Pamphile*] She begins with caressing expressions, as she is acknowledging secrets. Virg. Æn. iv. 20. "Anna, fatebor enim, miseri post fata Sichæi." *abs te*] ¶ From your home. *vides*] ¶ One look had told him all. "Postquam aspexi;" 16.

23. *oblatum*] As it was contrary to her expectation and will. D. *virgini*] Hinting that she was the more liable to be deceived. D. *olim*] i. e. ante novem menses; and, besides, indulgence is more readily conceded to errors now old. D. *ab nescio quo improbo*] As a worthless person, whose name even she did not know; Æn. ii. 89. "et nos aliquod nomenque decusque Gessimus." D. ¶ Construe, ab improbo quodam, nescio a quo.

24. *huc*] ¶ To this house; her parents' home. *alios partum ut celaret*] ¶ See And. iii. 4. 6.

25. *orata*] ¶ For *preces*. On the substantive use of adjectives, see Heaut. ii. 3. 40. *nequeo*] Supply continere. D. ¶ Myrrhina's words are well calculated to excite compassion.

26. *Quæque*] For quæcunque. Or, construe, "Perque eam *fortunam* quæ fors fortuna," &c. *fors fortuna*] Τύχη. i. e. subita fortuna. And *fortuna* is used in uncertainty; *fors fortuna* implies good. D.

27. *obtestamur*] ¶ See And. i. 5. 57. *ambæ*,] Ego et Philumena. *si jus*, *si fas*] *Jus* is human law; *fas*, divine. Virg. Geo. i. 269. "festis quædam exercere diebus Fas et jura sinunt." R. D.

28. *Adversa*] She calls it not a *crime*, but *misfortunes*. D. *per te*] ¶ As far as it lies in your power. *tecta tacitaque*] *Tecta*, if you take her home; *tacita*, if you repudiate her under another excuse. Or, *tecta*, lest they should be seen; *tacita*, lest they should be spoken. D. *tacita*] ¶ Here used passively, as Adel. iii. 4. 28. "Ignotum est, tacitum est." More commonly actively, (*taceo* making both *tacui* and *tacitus sum*) as i. 2. 32. iv. 1. 3. Eu. iii. 5. 23.

29. *Si unquam*] ¶ Comp. And. i. 5 53. "Mi Pamphile,—Te obtestor—Sive hæc te solum semper fecit maximi, Seu tibi morigera fuit in rebus omnibus." *mi*] See Heaut. ii. 3. 50.

30. *Sine labore hanc gratiam*,] ¶ i. e. hanc sine-labore gratiam; this favour which will cost you no pains. *gratiam*,] i. e. beneficium. Sall. Jug. 110. "ut rex privato homini gratiam deberem." R. D. *pro illâ*] ¶ Scil. gratiâ; in return for that favour, to wit, of being "animo erga te amico."

31. *de redducendâ*] ¶ Scil. Philumenâ domum. *facias*,] Scil. rogat ut. *in rem sit tuam*.] For, if she should not be taken home, the dowry should be returned. D. ¶ Comp. ii. 2. 9.

32. *neque gravidam esse*] ¶ Resolve *neque* as frequently (And. i. 1. 67.) "eamque non gravidam esse." *solus conscius*.] She thus shows that the matter can be more easily concealed, because Pamphilus alone knows it. D. ¶ Although she professes to leave the question "de reducenda" to himself to determine; yet she adds arguments in favour of a decision in the affirmative.

Nam aiunt tecum post duobus concubuisse mensibus:
Tum, postquam ad te venit, mensis agitur hic jam septimus:
Quod te scire, ipsa indicat res. Nunc, si potis est, Pamphile,
Maxime volo doque operam, ut clam eveniat partus patrem,
Atque adeo omnes. sed si fieri id non potest, quin sentiant,
Dicam abortum esse: scio nemini aliter suspectum fore,
Quin, quod verisimile est, ex te recte eum natum putent.
Continuo exponetur: hic tibi nihil est quicquam incommodi;
Et illi miseræ indigne factam injuriam contexeris."—
Pollicitus sum; et servare in eo certum est, quod dixi, fidem:
Nam de reddúcenda, id vero neutiquam honestum esse arbitror;
Nec faciam; etsi ME amor graviter, consuetudoque ejus, tenet.

33. *aiunt*] Chastely for *ait*. For who could say, or know, except Philumena? D. *post*] i. e. postquam nupta esset.

34. *postquam ad te venit,*] ¶ i. e. postquam domum tibi in matrimonium ducta esset. *mensis agitur*] ¶ Virg. Æn. v. 626. "Septima post Trojæ excidium jam vertitur æstas."

35. *ipsa indicat res.*] In that you snatched yourself away in such sadness. D. *potis est,*] ¶ Absolutely. See Eu. ii. 2. 32. An. ii. 6. 6.

36. *clàm*] ¶ This word is both a preposition and an adverb; when the former, it governs the ablative case; when the latter, it can be followed by the accusative or genitive;—by the accusative, where *quoad* is implied *as here;*—by the genitive, on the principle explained, And. i. 1. 43. Heaut. v. 1. 55.

38. *abortum esse:*] ¶ Scil. partum hunc. *Abortus* is applied to a miscarriage at a later stage than "aborsus." *suspectum fore,*] ¶ Intransitive; i. e. suspicion will present itself.

39. *rectè*] A person is *rectè natus* who is born from lawful marriage. R. D. *natum*] He strangely applies "natus" to an *abortus*, as if an *abortus* could be said to be *born*. Therefore "natum" is for *factum, conceptum*. D. *eum*, scil. partum.

40. *hic*] ¶ In hac re; si hoc factum erit. *est*] ¶ Perhaps, the present for the future. See Heaut. v. 2. 49. *quicquam*] ¶ 'At all.' See And. i. 1. 63. *incommodi* may be explained, quoad famam.

41. *illi miseræ*] ¶ Philumena is to be pitied, since the *outrage* was *facta indignè*, i. e. contra ac illa merita est. See line 23. *contexeris.*] ¶ Anacolouthon; the indicative (est) followed by the subjunctive. So the subjunctive by the indicative, in a passage somewhat similar to this, And. iii. 3. 38. "Principio, amico filium restitueris: Tibi generum firmum, et filiæ invenies virum." *contexeris.*] ¶ 'Perhaps you may conceal;' see And. iv. 1. 16. Or, 'you have it in your power (by this management) to conceal;' i. e. *licet ut* contexeris. Here Myrrhina's words end.

42. *Pollicitus sum;*] More than *promise*. D. ¶ Scil. that I would conceal it. *in eo quod dixi,*] ¶ in eo *verbo* quod dixi; in the promise which I gave. *certum est,*] See And. i. 3. 4.

43. *Nam*] ¶ This connective has particular force here:—"I am resolved to keep this my promise, [but why (one may say) do you dwell on this, as if there was any difficulty or doubt of your *concealing* it? I may well (I answer) *resolve* on this, not being so very easy a task] FOR I rather think I shall not bring her home again." *de redducendâ,*] ¶ i. e. ad eam reducendam quod attinet. See 31. *neutiquam*] Not altogether negative; non nimis, non valde. D.

44. *Nec faciam;*] Well added; for *love* prompts to many things which are *inhonesta*. D. *amor—consuetudoque*] ¶ Comp. An. i. 5. 45. *graviter—tenet.*] Exceedingly binds me.

Lacrymo, quæ posthac futura est vita, cum in mentem venit,
Solitudoque. O fortuna, ut nunquam perpetuo es bona!
Sed jam prior amor me ad hanc rem exercitatum reddidit;
Quem ego tum consilio missum feci, idem nunc huic operam dabo.
Adest Parmeno cum pueris: hunc minime est opus
In hac re adesse: nam olim soli credidi,
Eâ me abstinuisse in principio, cum data est.
Vereor, si clamorem ejus hic crebro audiat,
Ne parturire intelligat. aliquo mihi est
Hinc ablegandus, dum parit Philumena.

ACTUS III.—SCENA 4.

PARMENO, SOSIA, PAMPHILUS.

PAR. Ain' tu, tibi hoc incommodum evenisse iter?
S. Non hercle verbis, Parmeno, dici potest

45. *quæ posthac*] ¶ When I begin to reflect what her after state of life and of destitution is to be.

46. *Solitudoque.*] ¶ Of different meaning here from that in i. 2. 55. The state of one who has lost a protector, and is thereby left, in a measure, defenceless; as in An. i. 5. 56. *O fortuna.*] ¶ Apostrophe; natural in mental emotion. The sentiment, Hor. Sat. ii. 8. 61. is similar, though uttered in a different spirit: "Heu, Fortuna, quis est crudelior in nos Te deus?" *ut*] See Hea. iv. 1. 51. *bona!*] Al. *data;* "fortuna" being put for *bona fortuna.*

47. *jam*] ¶ By this time. *prior amor*] ¶ He alludes to his love for Bacchis, *prior* to that for Philumena. *ad hanc rem*] ¶ Grief for the caprice of fortune. This *experience* can be understood from the words of Pamphilus, iii. 1. 14, 15.

48. AN IAMBIC TETR.—*Quem*] ¶ The antecedent is *amori*, implied to *huic*. He means that he will *strive* to restore to Bacchis the love which, with difficulty, he had before discarded. *missum feci,*] ¶ See An. v. 1. 14. *idem*] ¶ For *ego quoque* (see Hea. ii. 3. 59.), scil. qui missum feci. *operam dabo*] These words show the difficulty of it. D.

49. IAMBIC TRIMETERS.—*Adest Parmeno*] See iii. 3. 24. *minimè est opus*] ¶ See Hea. i. 2. 13.

50. *In rac re adesse:*] ¶ To have cognizance of this affair.

51. *Eâ*] ¶ Philumena; it is a point of delicacy not to mention the name. Parmeno told this secret to Philotis, i. 2. 70. *data est.*] In matrimonium scil.

52 *crebrò*] ¶ The *frequency* of this *vox* (see 15.) would indicate the *cause* of it.

54. *ablegandus,*] Used anciently with respect to persons whose presence was disagreeable. Liv. i. 35. "sub tempus pueros venatum ablegavit." R. D.

PAMPHILUS, with some difficulty, procures the absence of Parmeno, by sending him on an errand.

1. IAMBIC TRIMETERS.—*iter?*] Applied to travelling by sea. Ov. Ep. xxi. 78. "et facere ignavâ puppe videbar Iter." So *ire* for *navigare*, Virg. Æn. iv. 310. "Et mediis properes aquilonibus ire per altum." R. D. ¶ Sosia had accompanied Pamphilus to and from Imbrus.

Tantum, quam re ipsa navigare incommodum est.
PAR. Itane est? S. O fortunate, nescis quid mali
Præterieris, qui nunquam es ingressus mare.
Nam alias ut mittam miserias, unam hanc vide:
Dies triginta, aut plus eo, in navi fui,
Cum interea semper mortem expectabam miser;
Ita usque adversa tempestate usi sumus.
PAR. Odiosum. S. Haud clam me est: denique hercle aufugerim
Potius, quam redeam, si eo mi redeundum siet.
PAR. Olim quidem te causæ impellebant leves,
Quod nunc minitare facere, ut faceres, Sosia.
Sed Pamphilum ipsum video stare ante ostium.
Ite intro: ego hunc adibo, si quid me velit.
Here, etiam nunc tu hic stas? PAM. Et quidem te expecto.
PAR. Quid est?

3. *Tantum quam*] For *tantum quantum*. Liv. xxxvii. 51. "non tantum gaudium ab recenti metu attulerunt, quam averterunt famam." R. D. ¶ *Tantum*, as has been observed, is qu. *tam multum*; thus we have "tam multum, quam incommodum," i. e. no *extent* of words can be adequate to the *inconvenience* of sailing. The *tam* of "tantum," in the quotation from Livy, is not to be attached in sense to *multum*, but to *attulerunt*, i. e. "non *tam attulerunt* multum gaudium, &c. *quam averterunt famam*." *re ipsâ*] ¶ There is antithesis between *re ipsâ* and *verbis*. So, And. v. 1. 5. "Ut beneficium verbis initum dudum, nunc re comprobes." Ad. ii. 1. 10. So *res* often put emphatically (especially with *ita* and *sic*) for *verum*, *ipsum factum*; and as opposed to mere *verba*, which are often deceptive; An. iv. 2. 10. Hea. i. 1. 106. Eu. i. 2. 17. iv. 6. 10. Hence, "verba dare," to deceive.

5. *ingressus*] Properly; for those who have already sailed are said *egredi*. Virg. Æn. i. 176. "Egressi optatâ potiuntur Troes arenâ." D. Menander: *Πῦρ, καὶ θάλασσα, καὶ γυνὴ, κακὰ τρία.* W.

6. *alias ut omittam*] Oratorical *παράληψις*; *miserias*, navigationis scil. D.

7. *Dies triginta.*] ¶ Ellipsis. See Hea. iv. 3. 38. *plus eo.*] See Hea. i. 1. 11.

8. *interea semper*] Every hour, for the space of thirty days. D. *expectabam miser;*] Suspense is a severer punishment than suffering. Virg. Æn. vi. 614. "inclusi pœnam expectant." E. ¶ Sosia, from his inexperience, exaggerates.

9. *Ita usque adversa*] ¶ So perpetually unfavourable weather.

10. *Odiosum.*] Scil. esse in mari triginta dies. D. *Haud clam me est:*] *Λιτότης*. i. e. 'I truly know how detestable it is.' D. ¶ On this figure, see i. 2. 76. *aufugerim*] ¶ Desert, from the service of Pamphilus.

11. *eo*] ¶ To Imbrus, across sea. *siet*] Bentley follows the reading *sciam*; certainly more elegant. Z. ¶ Then *esse* would be implied to *redeundum*, which, with either reading, is an intransitive verb; equivalent to *iter remeandum*.

12. *Olim quidem*] Well said to a slave who would fly from his master, through a vicious propensity more than from just reason. D. ¶ *In truth* no wonder you should fly for a *good* reason; for, *of old*, (before you had this recent experience) you were so inclined, for *trifling* causes. Donatus compares And. iv. 3. 15.

14. *ipsum*] By whom I was sent; or, my master; as the Greeks used *αὐτός*. D. *ostium.*] ¶ At the house of Chremes.

15. *si*] ¶ Ut quæram *annon*. See iii. 1. 41. *quid me*] ¶ Two accusatives. See And. i. 2. 1.

16. *nunc tu*] ¶ Curiosity dictates this question; as much as to say, What have you been doing since? What has happen-

PAM. In arcem transcurso opus est. PAR. Cui homini? PAM. tibi.
PAR. In arcem! quid eo? PAM. Callidemidem hospitem
Myconium, qui mecum unà advectu' est, conveni.
PAR. Perii! vovisse hunc dicam, si salvus domum
Redisset unquam, ut me ambulando rumperet.
PAM. Quid cessas? PAR. Quid vis dicam? an conveniam modo?
PAM. Imo, quod constitui me hodie conventurum eum,
Non posse: ne me frustra *illic* expectet: vola.
PAR. At non novi hominis faciem. PAM. At faciam ut noveris;
Magnus, rubicundus, crispus, crassus, cæsius,
Cadaverosa facie. PAR. Di illum perduint.
Quid, si non veniet? maneamne usque ad vesperum?
PAM. Maneto: curre. PAR. Non queo; ita defess*us* sum.

ed? *Etiam*, if not for *adhuc* (see And. i. 1. 89.), has the force of cedo, obsecro. *Quid est?*] ¶ Scil. quod vis, in waiting for me.

17. *arcem*] Scil. of Athens; where *hospites*, perhaps, performed sacred rites to Minerva, and paid their vows, on safe return from sea. D. *transcurso*] ¶ For *transcursu*, the supine. See Hea. i. 1. 28. *Trans* implies haste; as in Eu. iv. 6. 25. *Cui homini?*] See And. ii. 2. 7.

18. *quid eò*] ¶ propter *quid eò* mihi transcursu opus est?

19. *Myconium,*] ¶ A native of Myconium or Mycone (hence a "hospes" at Athens), one of the Cyclades, in the Ægean, lying between Tenedos and Icaria. Pliny writes that all the Myconians were born bald. *unà*] ¶ In the same ship. *conveni.*] ¶ The imperative, as the penultima is short.

20. *vovisse hunc*] Humourously. For persons setting out on a dangerous journey, especially by sea, used to make a vow for their safe return; and Pamphilus, he suggests, may be under these circumstances. D.

22. *an conveniam modo?*] For Pamphilus did not give him any message to Callidemides (inasmuch as he had no occasion to send him to *him* particularly), and was forgetting to dissemble. This question is put with an ironical air. D.

23. *Imo,*] Understand *nuncia*. Pamphilus seems to have, with difficulty, invented this pretext on the instant, for sending Parmeno away. D. *quod*] ¶ *Secundum id* quod.

24. *ne*] ¶ Tell him not to be waiting for me. *vola.*] ¶ Pretending; that the servant may think that he is in earnest, and anxious about the execution of the errand.

25. *faciem—faciam*] ¶ This paronomasia indicates impatience also.

26. *Magnus, rubicundus,*] ¶ The *asyndeton* here (And. v. 4. 35.) indicates the impatience of Pamphilus to satisfy Parmeno, and get him away. *crispus,*] Terence is accused of negligence here, in representing a Myconian *crispus*. (See note on 19.) But, I think, Terence uses the word purposely, in drollery. D.

27. *Cadaverosâ*] Sidon. Apoll. 13. Ep. 3. "sordidior est atque deformior cadavere rogali." L. *Cadaverosa* is not approved here; because a face cannot be described from the form of *bodies*, which is various and vague. Therefore read *Lentiginosa*. B. ¶ Some explain this, *livid*, the colour of a corpse; or, *fat*, *bloated*. I would explain: "of a ghastly appearance" (*facies* is distinct from *vultus*); the words being intended as ludicrously in contradiction to *rubicundus*, *crassus*, to show that Pamphilus cares not whom he may describe; but is merely uttering a number of descriptive expressions, to get rid of the matter, and despatch Parmeno.

28. *veniet?*] ¶ Scil. Callidemides ad arcem.

29. *Maneto:*] ¶ This is the very thing for which Pamphilus would be most anx-

PAM. Ille abiit. quid agam infelix? prorsus nescio
Quo pacto hoc celem, quod me oravit Myrrhina,
Svæ gnatæ partum: nam me miseret mulieris.
Quod potero, faciam; tamen ut pietatem colam:
Nam me parenti potius, quam amori, obsequi
Oportet. atat, eccum Phidippum et patrem
Video: horsum pergunt. quid dicam hisce, incertus sum.

ACTUS III.—SCENA 5.

LACHES, PHIDIPPUS, PAMPHILUS.

L. DIXTIN' dudum, illam dixisse, se expectare filium?
PH. Factum. L. Venisse aiunt: redeat. PA. Quam causam dicam patri,
Quamobrem non reducam, nescio. L. QUEM ego hic audivi loqui?

ious; to keep him the longer time away. *defessus sum.*] ¶ So saying, the servant sets off.

32. *Suæ gnatæ partum:*] ¶ i. e. *nempe* partum. And he does not call her "mea uxor," or "Philumena;" which shows, in a measure, his determination to cast her off. (iii. 3. 43, 44.)

33. *Quod potero*] ¶ i. e. quod potero facere, ad celandum. *tamen ut*] ¶ *ita* tamen *faciam*, ut. *pietatem*] He recollects that his mother has been injured (as he believes) by his wife. D. ¶ Filial duty; as before.

34. *Nam me*] ¶ i. e. I must not allow love for a wife to take precedence of duty to a mother. Wherefore I cannot *conceal* the nature of Philumena's indisposition, if by so doing I shall leave Sostrata still under the imputation of having committed some offence against her.

36. *horsum*] qu. hic versum. *pergunt.*] For *eunt*. Elsewhere it means *perseverant*. D. So, Eun. ii. 1. 22. Adel. iv. 2. 47. Phorm. i. 2. 62. *quid dicam*] ¶ Line 2. of next scene shows what he alludes to here.

PAMPHILUS acquaints his father and Phidippus of his intention not to take back Philumena; putting it on the score of respect for his mother who, as he pretends to think, is on bad terms with her; on account of which he is under the necessity of separating from one or the other, and will follow the alternative pointed out by filial duty. He resorts to the dissimulation, rather than betray the *secret*.

1. TROCHAIC TETRAMETERS CATALECTIC. —*Dixtin' dudum*] ¶ He alludes to the words of Phidippus, ii. 2. 27. *illam*] Philumenam. *se expectare*] ¶ That she was awaiting the return of my son from abroad, with a view then to return home to his house.—He wants to remind Phidippus of his words, and bind him to them, as a kind of promise that Philumena should come home, on the return of Pamphilus. Whence he is ready with *Venisse* and *redeat*.

2. *Factum.*] ¶ Scil. est, quod dicis; You say truly. *Venisse*] Pamphilum. *redeat.*] Philumena. *Quam causam*] ¶ Spoken to himself in a low voice; which voice, however, Laches hears; "audivi loqui."

3. *Quem ego hic*] ¶ And. i. 5. 34. "Quis hic loquitur?"

Pa. Certum offirmare est viam me, quam decrevi persequi.
L. Ipsus est, de quo hoc agebam tecum. Pa. Salve, mi pater.
L. Gnate mi, salve. Ph. Bene factum te advenisse, Pamphile;
Atque adeo, quod maximum est, salvum atque validum. Pa. Creditur.
L. Advenis modo? Pa. Admodum. L. Cedo, quid reliquit Phania
Consobrinus noster? Pa. Sane hercle homo voluptati obsequens
Fvit, dum vixit: et qui sic sunt, haud multum hæredem juvant.
Sibi vero hanc laudem relinquunt: vixit, dum vixit, bene.
L. Tum tu igitur nihil attulisti huc plus una sententia?
Pa. Quicquid est id, quod reliquit, profuit. L. Imo obfuit:

4. *Certum—est*] ¶ See And. i. 3. 4. *offirmare*] To act obstinately against all things. D. ¶ 'For me to persevere in the path (of conduct) which I have resolved to pursue.' (iii. 3. 44.) *persequi*] Metaphor from travellers who turn not aside from their road. Cic. Cat. iv. 5. R. D. ¶ To follow to the end; carry the resolution throughout.—Also spoken to himself.

5. *Ipsus est,*] ¶ Laches hereby answers his own question, "Quem ego hic audivi loqui?" *hoc agebam*] ¶ He was just now the object of their conversation, lines 1. 2.

6 *factum*] ¶ Scil. est; as much as to say, gratulor te advenisse.

7. *adeo,*] ¶ See And. iii. 3. 47. Perhaps it may be explained 'as I now perceive by looking at you.' *quod*] ¶ Scil. *salvere, et valere*, the most important fact. *validum.*] te advenisse. *Creditur.*] ¶ See on "Credo," And. v. 4. 36. 'I give you credit for what you express'—I appreciate your goodness, i. e. I thank you.

8. *Advenis modo?*] ¶ See note on 16. *Admodum.*] A particle expressing assent; used, in replies, by writers of comedy and dialogues. Phorm. ii. 2. 1. "Ais conspectum veritum hinc abisse? admodum." Cic. de Leg. iii. 11. "scis, solere in hujusmodi sermone, ut transiri aliò possit, *admodum* dici." R. D. An excuse for his not having seen his father sooner. D. *Cedo,*] ¶ Observe Laches, the avaricious old man, diverted, by his propensity, from the subject of his son and Philumena, to that of the inheritance which he has been expecting;—and the contrast in the meeting of Pamphilus with *Sostrata*, (iii. 2. 18.) where the good mother's first thoughts are concerning her son and daughter-in-law, their health, &c.

9. *Consobrinus*] See And. iv. 5. 6.

10. *qui sic sunt,*] ¶ See And. v. 4. 16. *haud multum*] i. e. do not much increase the gain of the heir. R. D.

11. *Sibi vero*] Facetiously; they do not leave aught to their heir; but they do, to themselves. D. *vixit—benè.*] The contrary, *malè vivere*, is "miserè vivere." R. D.

12. *Tum tu*, &c.] ¶ Donatus and Hurd notice this line as exquisitely characteristic, coming from the covetous Laches. See Malquin's Disquisitions, page 13. *igitur*] ¶ as I may infer from what you say. Comp. iii. 2. 20. *unâ sententiâ?*] ¶ Ellipsis; see Heaut. ii. 3. 55.

13. *Quicquid est*] Thus the ancients used to extenuate in speaking of property. Plaut. Rud. prol. 58. "Quicquid erat noctu in navem comportat." R. D. ¶ 'What little he left behind,' &c. *profuit,*] i. e. *pro* nobis *fuit;* and thus, is ours. D. The last syllable of *profuit* is here long. *Imò obfuit:*] After the manner of those who step into an inheritance, and, on hearing of it, pretend sorrow. D. ¶ Nay, so far from being our *profit*, it is our *loss*, for we have lost *him*.

Nam illum vivum et salvum vellem. Ph. Impune optare istuc licet :
Ille reviviscet jam nunquam : et tamen, utrum malis, scio.
L. Heri Philumenam ad se arcessi hic jussit : dic jussisse te.
Ph. Noli fodere. jussi. L. Sed eam jam remittet. Ph. Scilicet.
Pa. Omnem rem scio, ut sit gesta ; adveniens audivi omnia.
L. At istos invidos di perdant, qui hæc libenter nunciant !
Pa. Ego me scio cavisse, ne ulla merito contumelia
Fieri a vobis posset : idque si nunc memorare hic velim,
Quam fideli animo, et benigno in illam, et clementi fui,
Vere possum ; ni te ex ipsa hæc magis velim resciscere.
Namque eo pacto maxime apud te meo erit ingenio fides,
Cum illa, quæ nunc in me iniqua est, æqua de me dixerit.

14. *Impunè*] ¶ For it would be a *pœna* to the heir, that the deceased should revive.

15. *utrum*] ¶ Which of the two ; whether the possession of the property or the revival of the dead. I know you prefer the former. These words, as Donatus suggests, savour somewhat of jealousy.

16. *Heri—jussit :*] ¶ Spoken to Pamphilus. *Hic* means Phidippus, δεικτικῶς. He wishes Pamphilus to believe that Philumena had only left Sostrata on the day previous, having been sent for by Phidippus. This is with the view that Pamphilus may not object to take her back, thinking that she has quarrelled with Sostrata. Laches had probably before agreed with Phidippus concerning this deceit, which may therefore be alluded to by " hoc agebam," 5. He had this in view when he asked " Advenis modo ?" (8) desiring thereby to ascertain whether Pamphilus had time, since his return, to see Sostrata, or any one who could tell him the truth. *dic jussisse*] ¶ Prompting Phidippus to corroborate what he states to Pamphilus ; in saying this he thrusts him.

17. *fodere*] Scil. latus ; done to apprize a person of something. Hor. Ep. i. 6. 50. " Mercemur servum qui dictet nomina, lævum Qui fodicet latus," where see Lambinus. R. D. *Sed eam*] ¶ Join this in continuation with *hic jussit ;* being addressed to Pamphilus. *Scilicet.*] i. e. remittam.

18. *Omnem rem scio,*] ¶ Therefore, he knows whether he is to believe what Laches has just said. *ut sit gesta ;*] ¶ *Ut* for quomodo. There is either asyndeton here, for *et scio* ut sit gesta ; or (*preferably*) a Græcism, " Omnem rem " being, not the object of *scio*, but for *omnis res ;* on this see Heaut. i. 1. 32. This discomfits Laches, as appears at once.

19. *At*] ¶ Vexation. See Heaut. v. 4. 9. *istos*] ¶ Detestation. See i. 2. 59. *invidos*] Inasmuch as, qui matrimonia *invideant*. Thus Laches is not ashamed that his honourable deceit should be detected ; as he charges with *invidia* those who had betrayed the truth. D. ¶ Perhaps *invidos* describes those who are *jealous* of being the first to trump news. *hæc*] ¶ Things of this nature ; i. e. family concerns, which are often the most grateful burthen to tale-bearers.

20. *meritò*] Well, *meritò ;* for he could not guard against the possibility of contumely altogether taking place. D.

21. *a vobis*] ¶ By your family. He addresses himself to Phidippus. (30.)

22. *Quam*] i. e. *scilicet*, quàm, &c.

23. *possum ;*] ¶ Scil. memorare, quam fideli, &c.

24. *eo pacto*] ¶ Scil. by hearing these things from Philumena herself. *maxime*] ¶ More than by any other means. *apud te meo erit ingenio fides,*] ¶ Integrity (principle to be *confided* in) will be attached to my disposition in your mind ;— i. e. you will be persuaded that I am *fidelis*. See note on And. i. 1. 7. This is one of those passages wherein the import of *fides* might be readily perverted.

25. *iniqua est,*] ¶ He pretends to think that Philumena is offended against him ;

Neque meâ culpâ hoc discidium evenisse, id testor deos.
Sed quando sese esse indignam deputat matri meæ,
Cui concedat, cujusque mores toleret sva modestia:
Neque alio pacto componi potest inter eas gratia:
Segreganda aut mater a me est, Phidippe, aut Philumena.
Nunc me pietas matris potius commodum suadet sequi.
L. Pamphile, haud invito ad aures sermo mihi accessit tuus,
Quum te postputasse omnes res præ parente intelligo.
Verum vide, ne impulsus irâ prave insistas, Pamphile.
PA. Quibus iris impulsus nunc in illam iniquus sim?
Quæ nunquam quicquam erga me commerita est, pater,
Quod nollem: et sæpe, quod vellem, meritam scio:
Amoque, et laudo, et vehementer desidero.

as he intends to repudiate her without assigning the true reason. *iniqua—æqua*] This would be a strong argument in his favour. Virg. Æn. i. 629. "Ipse hostis Teucros insigni laude ferebat." Cicero, "te ipso teste, iniquo atque improbo." D. *æqua*] ¶ Shall have said, concerning me, what may be in my favour; though not favouring me herself.

26. *Neque*] ¶ To be resolved into "et non." *meâ culpâ*] ¶ He may well declare solemnly that he himself is *not* in fault; he does not say who *is*, but by the next two lines leaves Phidippus to suppose that the fault lies between Philumena and Sostrata. *hoc discidium evenisse,*] ¶ He artfully introduces *this separation*, as the alternative evidently marked out, as a result of course, and as having, bonâ fide, already taken place.

27. *Sed quando*, &c.] i. e. Since she thinks that she ought not to be expected to concede to my mother. For *quæ* ought certainly to be read for *cui;* according to Bentley. R. D. ¶ Bentley reads also *quæque* for "cujusque," which appears merely conjectural. Otherwise, *quæ* would mean Philumena, and *cujus*, Sostrata. Therefore I feel assured that Terence wrote *Cui—cujusque*, the relative in each case implying Sostrata. LET *matri meæ*, then, be an enallage of case, from the ablative (after *indignam*) to the dative, on occount of its proximity to the dative *cui*. Or, *matri* may be considered as the consequent to *Cui*, (though preceding it), the antecedent, *matre*, being suppressed;—as "Urbem quam statuo vestra est," an instance precisely parallel.

28. *mores*] He speaks with moderation; *mores* rather than *injurias*. Also *mores* is properly applied to her as an old woman; for the word here implies *pravitas;* whence old men are called *morosi*. Hor. Od. i. 9. 17. "canities—morosa." D.

30. *Segreganda*] A milder term than *excludenda*. D.

31. *pietas matris*] See iii. 1. 21. *commodum*] i. e. as he speaks in line 45. matris commodis se accommodare. R. D. ¶ i. e. consilium ei commodum.

32. *haud invito*] For he is not *altogether* pleased; for he likes not the "discidium;" but he gives qualified approbation to his words, as they show filial respect. D. *accessit*] Palmerius correctly reads from MSS. "mihi sermo accidit tuus;" for such is the proper formula. Rutil. Lup. i. 58. "id vehementer jucundum auribus accidere consuevit." R. D.

33. *postputasse*] See Ad. ii. 3. 9. *omnes res*] More forcible than *uxorem* would be. D.

34. *insistas.*] Pursue your purpose. R. D. *Pamphile.*] Mildly and persuasively.

35. IAMBIC TRIMETERS.—*Quibus iris*] ¶ What anger is there to impel me to be severe now against *her*—who, &c.

36. *commerita est,*] Mark the propriety in the use of *commerendi* and *merendi*. D. See And. i. 1. 112.

38. *Amoque, et laudo*, &c.] Persons who are *loved* are not always *praised;* nor are persons who are *praised*, always *regretted*. D.

Nam fvisse erga me miro ingenio, expertus sum:
Illique exopto, ut relliquam vitam exigat
Cum eo viro, me qui sit fortunatior;
Quandoquidem illam a me distrahit necessitas.
Ph. Tibi id, in manu est, ne fiat. L. Si sanus sies,
Jube illam redire. Pa. Non est consilium, pater:
Matris servibo commodis. L. Quo abis? mane;
Mane, inquam; quŏ abis? Ph. Quæ hæc est pertinacia?
L. Dixin', Phidippe, hanc rem ægre laturum esse eum?
Quamobrem te orabam, ut filiam remitteres.
Ph. Non credidi edepol adeo inhumanum fore:
Ita nunc is sibi me supplicaturum putat?
Si est, ut velit reducere uxorem, licet:
Sin alio est animo, renumeret dotem huc: eat.
L. Ecce, autem, tu quoque proterve iracundus es.
Ph. Percontumax redisti huc nobis, Pamphile.
L. Decedet jam ira hæc: etsi merito iratus est.
Ph. Quia paulum vobis accessit pecuniæ,

39. *fuisse*] What force there is in his using *fuisse*, not *esse*. D. *miro*] i. e. mirifico, singulari. Virg. Æn. viii. 57. "Adjungi generum miro properabat amore." R. D.

40. *Illique exopto,*] ¶ i. e. Illique exopto *contingere*, ut.

42. *Quandoquidem*] ¶ I wish her another and a better lot, since our separation is *inevitable*. *necessitas.*] He wishes the *necessitas* to appear to arise from his mother's anger, and taking offence against her daughter-in-law. D.

43. *Tibi id*] ¶ It is in your own power to obviate the necessity of a separation.

44. *Non est consilium,*] He prefers this to a harsher expression, nolo reducere. D. ¶ Such is not my intention.

45. *Matris*, &c.] See 31. *Quo abis?*] As much as to say, you are forsaking a father and a wife. D.

46. *Quæ hæc*] ¶ To Laches, as Pamphilus withdraws. *Pertinacia* means obstinate determination in abiding by his own decision. So Hor. Od. iii. 3. 1. "tenax propositi."

47. *Dixine,*] ¶ This is artful in Laches; that Phidippus may be the less displeased at his son-in-law's pertinacity. Laches alludes to his words in ii. 2. 19.

48. *ut filiam*] Thus Laches makes it appear to Phidippus that he is called upon to apologize for himself, instead of accusing Pamphilus. D.

50. *sibi me*] There is emphasis on each of these pronouns. Virg. Ecl. iii. 25. "cantando tu illum." D

51. *Si est,*] ¶ Scil. in animo; as supplied in next line.

52. *renumeret*] i. e. reddat, restituat. So *numerare* for *solvere*, in Ad. iii. 3. 52. and Cic. Quæst. Tusc. v. 32. The laws of Attica required a husband, on repudiating his wife, to pay back the dowry. R. D. *huc,*] ¶ Into my hand, δεικτικῶς; holding it out. See 65.

53. *tu quoque*] ¶ You, as well as Pamphilus, whom you accuse as "inhumanum." *proterve*] i. e. immoderatè, superbè; because a person who is *protervus*, alium *proterit*. D.

54. *Percontumax*] One who despises his superiors. D. *nobis,*] ¶ To our cost. Compare "mihi," Hea. iii. 1. 48.

55. *Decedet*] i. e. *abcedet*; as below, v. 2. 15. So *cura*, *sollicitudo*, *timor*, *invidia* are said *decedere*. "Cadit ira" occurs, Lucan, iv. 284. R. D. ¶ Qu. deorsum cadet; and appropriately applied to any rising or swelling passion. Thus *Sublati animi*, line 57.

56. *vobis*] ¶ Spite is conveyed in the

Sublati animi sunt. L. Etiam mecum litigas?
Ph. Deliberet, renuncietque hodie mihi,
Velitne, an non: ut alii, si huic non est, siet.
L. Phidippe, ades, audi paucis.—abiit: quid mea?
Postremo inter se transigant ipsi, ut lubet:
Quando nec gnatus neque hic mihi quicquam obtemperant;
Quæ dico, parvi pendunt. porto hoc jurgium
Ad uxorem, cujus hæc fiunt consilio omnia;
Atque in eam hoc omne, quod mihi ægre est, evomam.

ACTUS IV.—SCENA 1.

MYRRHINA, PHIDIPPUS.

M. Perii! quid agam? quo me vertam? quid viro meo respondebo
Misera? nam audivisse vocem pueri visu' est vagientis:
Ita corripuit derepente tacitus sese ad filiam.
Quod si rescierit peperisse eam, id qua causa clam me habuisse
Dicam, non edepol scio.

plural here; you and your consequential house.

57. *animi*] This word, in the plural, often refers to haughtiness, arrogance, audacity. R. D.

58. *Deliberet,*] ¶ Pronounced, I conceive, in a tone of dignified superiority, from a sense of slighted consequence.

59. *Velitne, an non:*] ¶ Scil. reducere uxorem. *ut alii,—siet.*] That another may marry her. R. D.

60. *Phidippe,*] He calls him by name; as we do, when endeavouring to appease. D. *mea?*] ¶ Scil. ex meâ re est; i. e. meâ refert—eum abiisse. This indifference, where his own gain is not concerned, is characteristical of Laches.

61. *ipsi,*] Socer et gener.

63. *parvi pendunt.*] ¶ Attach little weight to. See And. i. 5. 59. and Hea. i. 1. 103. *porto*] ¶ As a burthen.

64. *consilio*] Either, *disposition;* or, ironically, for *pravo consilio.* D.

65. *ægre est,*] ¶ See ii. 1. 30. The true vexation of Laches, now, arises from his covetousness being disappointed (lines 9—12.) Also "renumeret dotem" (line 52.) alarms him. *evomam.*] Because persons who are *ægri* are releaved by *disgorging.* D. See Ad. iii. 2. 14.

Phidippus reproves Myrrhina for having endeavoured to conceal the birth of the child; and imputes to her a design of exposing the infant to death; as he is in the dark as to the true cause of the secrecy.

1. TROCHAIC TETRAMETERS.—

2. *pueri*] ¶ This is the first intimation of the birth having taken place. *visu' est*] ¶ visus est *sibi*, i. e. putavit se audivisse; see Eu. iii. 2. 1. *pueri*, of *a* child. *vagientis:*] ¶ Liv. i. 4. "ad puerilem vagitum cursum flexisse."

3. A TROCHAIC TETRAMETER CAT.—*Ita*] See An. i. 2. 2. *corripuit—sese*] See iii. 3. 5. On *tacitus*, here active, comp. iii. 3. 28.

4. A TROCHAIC TETRAMETER.—*id*] This very thing, scil. peperisse eam. D. *quâ causâ*] ¶ What I am to allege as a reason for my having kept the *delivery* secret from him. *clàm*] ¶ Scil. clàm *eum*, virum meum. See iii. 3. 36. *Clàm habere*, as well as its equivalent *celare*, (And. iii. 4. 6.) takes an accusative both of the thing and of the person. *clam habuisse*] i. e. celâsse. As, iv. 4. 35. "non me clam haberet." R. D.

5. A TROCHAIC DIMETER CAT.—*non*

Sed ostium concrepuit! credo ipsum ad me exire: nulla sum!
P. Uxor ubi me ad filiam ire sensit, se duxit foras.
Atque eccam video. quid ais, Myrrhina? heus, tibi dico. M. Mihini, mi vir?
P. Vir ego tvus sum? tun' virum me, aut hominem deputas adeo esse?
Nam si utrumvis horum, mulier, unquam tibi visus forem,
Non sic ludibrio tvis factis habitus essem. M. Quibus? P. At rogitas?
Peperit filia? hem, taces? ex quo? M. Istuc patrem rogare est æquum?
Perii! ex quo censes, nisi ex illo, cui data est nuptum, obsecro?
P. Credo; neque adeo arbitrari patris est aliter: sed demiror,
Quid sit, quamobrem tantopere omnes nos celare volueris
Partum; præsertim quum et recte, et tempore suo, pepererit.
Adeon' pervicaci esse animo, ut puerum præoptares perire,—

edepol scio.] Because the true reason cannot be given. D.

6. AN IAMBIC TETRAMETER.—*concrepuit:*] ¶ See And. iv. 1. 58. *nulla sum!*] See An. iii. 4. 20.

7. A TROCHAIC TETRAMETER CAT.—*Uxor*, &c.] ¶ He mutters this; as having just made a discovery, and suspecting that Myrrhina is in fault, from her keeping herself aloof.

8. AN IAMBIC TETRAMETER HYPERCATALECTIC.—*tibi dico.*] ¶ Scil. hoc. In what I say I am addressing *you*. Eu. ii. 3. 45. *mi*] ¶ Conciliatory; as Sostrata deprecates by "mi Chreme," Hea. iv. 1. 18, 31. *vir?*] For *maritus*. Sall. Cat. 25. "mulier viro et liberis satis fortunata." So, *mulier* for *uxor*, Lactant. i. 17. "virgo fuit primo, postea mulier." R. D.

9. A TROCHAIC TETRAMETER.—*Vir ego tuus sum?*] ¶ Compare And. v. 3. 18. "P. Mi pater. S. Quid, mi pater?"

10. A TROCHAIC TETRAMETER CATALECTIC.—*utrumvis*] A husband or a human being. *Mulier* is spoken with asperity; as ii. 1. 17. "Tu, inquam, mulier, quæ me omnino lapidem, non hominem putas." D. *Utrumvis* is the nominative.

11. TROCHAIC TETRAMETERS.——*sic*] ¶ Scil. quemadmodum nunc habeor. *ludibrio—habitus essem*] Comp. i. 2. 74. *factis*] ¶ The ablative. 'Mocked by *your* deeds.' *Quibus?*] Scil. *factis*. Craftily said; as if she were unconscious of error. D. *At*] Angry that she should impudently ask what she knows. D.

13. A TROCHAIC TETRAMETER CAT.—*Perii:*] ¶ Feigning amazement at so strange a question. *Censes*, eam peperisse. *Nisi*, distinct from *præter;* see i. 2. 30. *Nuptum*, the supine; in other words, a defective substantive of the fourth declension, to which *in* or *ad* is implied. Supines have only the accusative and ablative cases, singular; and sometimes, though rarely, the dative.

14. A TROCHAIC TETRAMETER.—*Credo;*] ¶ This he speaks with truth; as he has no idea that Pamphilus is not the father of the child. *adeo*] See And. iii. 3. 47. *patris*] ¶ Officium, munus. So And. i. 2. 16. "Iniqui patris est." *demiror,*] Valdè miror; less strong than *irascor*. D.

15. TROCHAIC TETRAMETERS CATALECTIC.—*Quid sit,*] ¶ Scil. in causâ, quamobrem. *nos celare—partum;*] ¶ On this construction see And. iii. 4. 6. Perhaps, in such instances, *quoad* is implied to the word expressing the *person;* in the same manner as *eum clam habeo* (equivalent to *eum celo;* see iv. 1. 4.); the construction of which may be understood from iii. 3. 36.

16. *recte—pepererit.*] i. e. partum rectum, perfectum, non monstrosum, ediderit. R. D.

17. TROCHAIC TETRAMETERS.—*Adeon'*] ¶ See And. iv. 2. 6. *præoptares—Potius*] *Potius* might have been omitted; but it is

Ex quo firmiorem inter nos fore amicitiam posthac scires,—
Potius quam adversum animi tvi libidinem esset cum illo nupta?
Ego etiam illorum esse hanc culpam credidi, quæ te est penes.
M. Misera sum! P. Utinam sciam ita esse istuc: sed nunc mihi in mentem venit,
Ex hac re, quod locuta es olim, quum illum generum cepimus:
Nam negabas nuptam posse filiam tvam te pati
Cum eo, qui meretricem amaret, qui pernoctaret foris.
M. Quamvis causam hunc suspicari, quam ipsam veram mavolo.
P. Multo prius scivi, quam tu, illum amicam habere, Myrrhina:
Verum id vitium nunquam decrevi esse ego adolescentiæ:
Nam id omnibus innatum est: at pol jam aderit, se quoque etiam quum oderit.

often elegantly redundant. Cic. Pison. 7. ad Div. xv. 5. "casum potius quam te laudare mavis." R. D. ¶ This proves that he was sincere in saying "Credo," (14.) inasmuch as his suspicions are turned another way. He conceives that Myrrhina's object in keeping the affair secret was, that she might not be prevented from exposing the infant. This design upon its life he attributes to antipathy, on the part of Myrrhina, to the connexion of her family with Pamphilus; especially as she had, in the beginning, opposed the marriage.

18. *quo*] Scil. puero. *inter nos*] ¶ Between the two families. *scires,*] ¶ For *sciebas;* the subjunctive by attraction to *præoptares.* Or, licebat, oportuit; 'from which you might well know,' &c. Hea. iii. 2. 49.

19. *perire—Potius quàm—esset—nupta?*] ¶ Anacolouthon; for *esse nuptam.* "Potius quàm *optares ut* esset nupta." *cum illo nupta?*] Instead of *nupta illi,* which is more frequent. Cic. Div. xv. 3. "quocum esset nupta." R. D. ¶ So, Ph. ii. 1. 73. v. 3. 34.

20. TROCHAIC TETRAMETERS CAT.—*Ego etiam illorum*] ¶ I (simpleton that I was) have imputed this fault, which, as it appears, rests completely in your hands, to *even them;* who are the most innocent in the matter. *Illorum* applies to the family of Chremes.—Donatus explains "etiam" by *adhuc* scil. credidi; incorrectly. *penes.*] See Heau. i. 1. 110.

21. *ita esse istuc:*] i. e. te miseram esse. So, in another place, "miseram? quem minùs credere est?" D. ¶ i. e. that the fault did not rest solely with you, which you seem to intimate by *Misera,*—complaining that you are *wretched* from being falsely accused. Or, rather, he pays no attention to "Misera sum;" but pursues his own sentence, *utinam sciam* illorum esse hanc culpam, non tui. *sed*] ¶ 'But,' I cannot be sure of your innocence, for, 'there occurs now to my mind, from this circumstance, *a sentiment* which,' &c.

22. AN IAMBIC TETRAMETER.—*cepimus:*] ¶ Comp. Heaut. iii. 1. 94.

23. TROCHAIC TETRAMETERS CAT.—*Nam negabas*] ¶ See note on line 17.

24. *eo, qui meretricem*] ¶ By *eo* he alludes to Pamphilus; *meretricem* is Bacchis. *pernoctaret*] According to what is written above:—"quid interea? ibatne ad Bacchidem? Quotidie." D.

25. *quàm ipsam veram.*] Because the true cause is the only one which cannot be defended. D. *mavolo.*] ¶ For magis volo; i. e. malo. She says this aside.

28. IAMBIC TETRAMETERS.—*id*] Scil. amare in adolescentia. D. *jam aderit,*] ¶ *Jam* is often joined with the future particularly in company with *adsum.* 'Soon, before long.' Eu. iv. 6. 27. "jam adero." iv. 7. 41. "jam hæc tibi aderit." v. 2. 52. "jam frater ipse hic aderit." *aderit—quum*] ¶ See Hea. v. 2. 14. and comp. An. i. 1. 125. *quoque etiam*] Cic. Nat.

Sed ut olim te ostendisti, eadem esse, nihil cessavisti usque adhuc,
Ut filiam ab eo abduceres; neu, quod ego egissem, esset ratum:
Id, nunc res indicium hæc facit, quo pacto factum volueris.
M. Adeon' me esse pervicacem censes, cui mater siem,
Ut eo essem animo, si ex usu esset hoc matrimonium?
P. Tun' prospicere, aut judicare, nostram in rem quod sit, potes?
Audisti ex aliquo fortasse, qui vidisse eum diceret
Exeuntem aut introeuntem ad amicam. quid tum postea?
Si modeste ac raro hoc fecit? nonne ea dissimulare nos
Magis humanum est, quam dare operam id scire, qui nos oderit?

Deor. i. 22. "non poeta solum suavis, verum etiam cætera quoque doctus;" Plin. x. 97. "etiam ante viginti quoque;" and v. 17. R. D. ¶ Join *quoque se*, and *etiam aderit*. The meaning is:—In the amours of youth, the mind often undergoes a change;—warmth soon yields to apathy; partiality, to disgust,—"quod petit, spernit." I would rather not confine this to the case of Pamphilus, but consider it as a general sentiment; *adolescentia* being implied to *aderit;* "But, in all such cases, the time will soon come when youth will even detest itself also," i. e. its own once favorite passions. Ruhnken aptly cites Hea. v. 4. 20. This sentiment in Phidippus made him attach less consequence to Pamphilus' amour with Bacchis, calculating on the probable inconstancy of it.

29. *ut*] ¶ i. e. esse eadem, ut (for *quam*): or, "eadem" for *ita;* i. e. ita ut. *eadem esse, nihil cessavisti*] ¶ *nihil* for non; And. ii. 6. 9. *Eadem esse* cannot be taken, in the sense, after "ostendisse;" for if so, *eandem* would be required.

30. *filiam ab eo*] In the matter of your daughter (*filiam*) you are not a good *mother;* in the matter of him (*eo*) you are not a good *mother-in-law;* and in that you thwart my designs (*quod ego egissem*) you are not a good *wife*. D. *neu,*] ¶ *et ut non*—ratum, i. e. et ut irritum.

31. *Id—factum*] ¶ 'Wished THAT affair (scil. the subject from which he has digressed from line 20; relative to the birth of the child) to be managed.' So, Heau. prol. 26. "Omnes vos oratos volo," scil. *fieri* oratos, or something similar. *res—hæc*] ¶ *Hæc* in opposition to *Id;* 'THIS circumstance,' to which I now revert, scil. your persevering efforts to alienate your daughter from him.

32. TROCHAIC TETRAMETERS CATALECTIC.—*cui*] ¶ eo animo *erga illam* cui mater sim. In *pervicacem*, she repeats her husband's word, line 17.

33. *eo—animo,*] ¶ The mind described by Phidippus, line 17. "Adeon' pervicaci esse animo, ut puerum præoptares perire," &c. *si*] ¶ I would not be 'of that mind,' IF this marriage were for our advantage; but, since it is the contrary, I am to be excused for that *animus*, and for wishing no offspring to survive.—Myrrhina allows him to be confirmed in this supposition, however unjust, against her; as preferring any cause whatever ("Quamvis causam," 25.) to be assigned for her conduct rather than the true one. *ex usu*] See Heaut. i. 2. 36.

35. *Audisti*] ¶ Your only ground for entertaining this mind, is that you *perhaps* heard, from *some one or other*, who (did not even see, but) *said* he saw him *going out* or *going in* (he could not say which, or that he did any thing further) to *a* mistress (not knowing to whom).

36. *quid tum postea?*] Ἰδιωτισμός, by which contempt of trifling arguments is shown. D.

37. *modestè*] 'With moderation;' Ph. i. 3. 18. or, at all events, "modestly," so as to conceal it as a shame. D.

38. *Magis humanum*] In the Terentian idiom, for *humanius*. D. *id scire, qui*] ¶ 'That he should come to the knowledge of that, whence he would hate us.' Or, rather, 'the knowledge of that (re-

Nam si is posset ab ea sese derepente avellere,
Quacum tot consuesset annos; non eum hominem ducerem,
Nec virum satis firmum gnatæ. M. Mitte adolescentem, obsecro,
Et quæ me peccasse ais: abi, solum solus conveni:
Roga, velitne uxorem, an non. si est, ut dicat velle se,
Redde: sin est autem ut nolit, recte ego consului meæ.
P. Si quidem ille ipse non vult, et tu sensisti esse in eo, Myrrhina,
Peccatum; aderam, cujus consiliō ea par fuerat prospici.
Quamobrem incendor ira, esse ausam facere hæc te injussu meo:
Interdico, ne extulisse extra ædes puerum usquam velis.
Sed ego stultior, meis dictis parere hanc qui postulem.
Ibo intro, atque edicam servis, ne quoquam efferri sinant.
M. Nullam pol credo mulierem me miseriorem vivere.
Nam ut hic laturus hoc sit, si ipsam rem, ut siet, resciverit,
Non edepol clam me est; quum hoc, quod leviu' est, tam animo iracundo tulit:

ferring to *ea*, by enallage of number, see ii. 2. 12.); to the end that he might hate us.'

39. *Nam si*] Not satisfied in having defended Pamphilus, he even praises him for the conduct of which he had been accused. D.

40. *consuësset*] Terence, in many places, commends those who are won by *consuetudo*; And. i. 1. 84.—i. 5. 45. Hec. iii. 3. 44. D. *annos;*] Scil. *per* annos.

41. *satis firmum*] i. e. satis constantem. So, "firmæ nuptiæ;" i. 2. 26. R. D. *Mitte*] ¶ So, And. iv. 4. 25. "Mitte id quod scio."

42. *solum solus*] She fears lest Pamphilus may not comply with her requests (iii. 3. 36.), and lest many may thus know the secret. D. *conveni:*] Scil. adolescentem. See iii. 4. 19.

43. *velitne uxorem*] ¶ She wisely suggests the form of his question to Pamphilus; for the latter can readily answer such an one, without being induced to betray the secret. See note on *si*, 33. *est,*] Scil. ita res est.

44. *consului meæ.*] ¶ Scil. filiæ. 'If he refuse her, I have acted wisely in checking the intimacy between them.'

45. *Si quidem*] Every defence, which is advanced by Myrrhina, is converted by Phidippus into a further error. D.

47. *facere hæc*] Scil. To draw away your daughter, conceal the birth, and intend to expose the infant. D.

48. *Interdico,*] *Edicimus* what we desire to be done; *interdicimus* what we forbid. The prætors issued *edicta*, and *interdicta*. D. ¶ See Heaut. iv. 1. 10. *ne extulisse—velis.*] i. e. ne efferas. This was an elegant periphrasis among the ancients. Lucret. ii. 640. "ut armis Ac virtute velint patriam defendere terram;" i. e. ut defendant. R. D.

49. *stultior,*] Scil. sum quam hæc. He speaks to himself, as he retires. *hanc*] ¶ A woman like this.

51. IAMBIC TETRAMETERS.—*me*] See Heaut. ii. 3. 55.

52. *Nam ut*, &c.] Thus is shown the reason why the supposed faux pas of Philumena must be concealed for ever from Phidippus; and the poet openly shows here

Nec, qua via sententia ejus possit mutari, scio.
Hoc mi unum ex plurimis miseriis relliquum fuerat malum,
Si puerum ut tollam cogit; cujus nos qui sit nescimus pater.
Nam quum compressa est gnata, forma in tenebris nosci non quita est:
Neque detractum ei est quicquam, qui post possit noscier, qui siet:
Ipse eripuit vi, in digito quem habuit, virgini abiens anulum.
Simul vereor Pamphilum, ne orata nostra nequeat diutius
Celare, quum sciet alienum puerum tolli pro suo.

ACTUS IV.—SCENA 2.

SOSTRATA, PAMPHILUS.

S. Non clam me est, gnate mi, tibi me esse suspectam, uxorem tuam
Propter meos mores hinc abisse: etsi ea dissimulas sedulo:
Verum ita me di ament, itaque obtingant ex te quæ exopto mihi,

the danger that must ensue, if a change in the events of the play do not come for a relief. D. *ut*] For quomodo, twice.

54. *sententia*] Scil. that the child is not to be exposed. D.

55. *ex plurimis miseriis*] ¶ 'Out of numerous grievances this one misfortune had been 'held over,' to crown all, 'since he compels,' &c.

56. *cujus—pater.*] ¶ 'Whose father,—we know not who he is.' See note Heaut. ii. 3. 122.

57. *quita est*:] Ancient form for *quivit.* Sall. Jug. 31. "Quicquid sine sanguine civium ulcisci nequitur." R. D.

58. *detractum ei est,*] For this was customary. D. *ei*] ¶ Scil. raptori. *qui*] "Whereby it could afterwards be known, who," &c.

59. *Ipse eripuit*] This prepares us for the finale; because the detection is made by this very ring. D.

61. *quum sciet*] When he will know that I am not fulfilling the promise which I made him, that I would expose the child. D.

An affectionate interview of Sostrata with her son; wherein she clears herself of fault in the matter of Philumena's separation, declares that she will leave home, to reside in the country; and begs of him to bring back his wife, to whose content her company had appeared to be an obstacle.

1. IAMBIC TETRAMETERS.—Mad. Dacier correctly contends that the fourth Act should commence here; inasmuch as the stage had been cleared. Z. ¶ The infinitive clause following ("uxorem—abisse") is in apposition to *suspicionem* couched under *esse suspectam.* The suspicion, to wit, that your wife, &c.

2. *etsi*] ¶ Although your sense of duty towards me induces you to conceal that you entertain this suspicion against me.

3. *ita me di ament,*] ¶ See Heaut. ii. 3. 67. *itaque*] Compare ii. 2. 10. 'and so may I meet from you what I ardently wish;' may you realize my good hopes concerning you.

Ut nunquam sciens commerui, merito ut caperet odium illam mei :
Teque antequam me amare rebar, ei *r*ei firmasti fidem :
Nam mi intus tvus pater narravit modo, quo pacto me habueris
Præpositam amori tvo : nunc tibi me certum est contrá gratiam
Referre, ut ap*u*d me præmium esse positum pietatis scias.
Mi Pamphile, hoc et vobis et *meæ* commodum famæ arbitror :
Ego rus abituram hinc cum tvo me esse certo decrevi patre ;
Ne mea præsentia obstet, neu causa ulla restet relliqua,
Quin tua Philumena ad te redeat. P. Quæso, quid istuc consilî est ?
*I*llius stultitiâ victa, ex urbe tu rus habitatum migres ?
Non facies : neque sinam, ut qui nobis, mater, maledictum velit,
*M*ea pertinacia esse dicat factum, haud tva modestia.
Tum, tvas amicas te, et cognatas deserere, et festos dies,

4. *illam*] ¶ Al. *illa*. See, however, ii. 1. 22.

5. *Teque antequam*, &c.] This passage, from which no sense can be obtained, is thus restored by Bentley : " Teque ante quòd me amare rebar." R. D. ¶ Understand *ut*, joing this line in the same connexion as " Ut nunquam ;" i. e. " So may the gods love me, and so may, &c.—as I never, &c.—and *as*, before I thought (of late, with respect to this affair) that you loved me, you have establised a testimony to that fact," scil. te me amare. The *fides* which he has afforded of his love to his mother is his " industriously dissembling his suspicions" and not coming to an open breach (" Nam mihi—amori tuo"), as another in such a case might do. See on *fides*, And. i. 1. 7. Thus, she solemnly declares (line 4), that she is innocent of what he has cause to suspect ; as also (line 5.) that she appreciates fully the filial tenderness in him, which has made him bear it thus.

6. *habueris Præpositam*] i. e. præposueris. Sall. Cat. 23. " tale periculum reipublicæ haud occultum habuit." R. D. ¶ Add Sall. Jug. 10. " Neque ea res falsum me habuit." and Plato, Phæd. Τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω. somewhat similar.

7. *amori tuo*] Stronger than if she said *uxori tuæ*. D. *tibi me*] ¶ Join *tibi* with *referre* ; to which *me* is subject. *certum est*] Scil. mihi. See And. i. 3. 4. *contrá*] Comp. i. 1. 13.

8. *ut apud me*] She is anxious that what she is about to say, may not appear the result of resentment or anger. D. *positum*] *Præmium* is properly said *poni*. Sall. Cat. 20. " fortuna omnia victoribus præmia posuit." Virg. Æn. v. 292. " Invitat pretiis animos et præmia ponit." R. D. ¶ So, Ph. pr. 18. " Palmam esse positam."

9. *hoc*] ¶ Scil. quod dictura sum. *vobis*] Tibi uxorique tuæ.

10. *certo decrevi*] That her son may not attempt to dissuade. D. *patre*] ¶ Chremes, we know, had some time since fixed his abode in the country (see ii. 1. 27.) ; whither Sostrata says she has resolved to retire with him on his return from the city, where he is now only a visitor. See i. 2. 100.

13. *victa*,] For you cannot *wish* it. D. ¶ See i. 2. 93. *migres ?*] ¶ Scil. decet ut.

14. *Non facies :*] Not forbidding ; but as if he said, I know you will not do such a thing. D. ¶ Some make " neque sinam" parenthetic, joining " Non facies ut." *maledictum*] ¶ Maledictum *esse* ; the impersonal ; ' may wish a calumny to be uttered against us.'

15. *factum*] ¶ Scil. ut tu rus habitatum migrares. *haud tua*] ¶ Not attribute it

*M*ea causa, nolo. S. Nil jam mihi istæc res voluptatis ferunt:
Dum ætatis tempus tulit, perfuncta satis sum; satias jam tenet
Studiorum istorum. hæc mihi nunc cura est maxima, ut ne cui meæ
Longinquitas ætatis obstet, mortemve expectet meam.
Hic video me esse invisam immerito; tempus est concedere.
Sic optime, ut ego opinor, omnes causas præcidam omnibus:
Et me hac suspicione exsolvam, et illis morem gessero.
Sine me, obsecro, hoc effugere, vulgus quod male audit mulierum.
P. Quam fortunatus cæteris sum rebus, absque una hæc foret,
Hanc matrem habens talem, illam autem uxorem. S. Obsecro, mi Pamphile,

to your condescension, which alone is the true cause.

17. *jam*] ¶ As my youthful days are past away. *istæc res*] ¶ Things of that nature; *hæc* and its compounds were anciently used for the nominative plural, feminine.

18. *tulit,*] Passum est, permisit. Virg. Æn. ii. 291. "Sat patriæ Priamoque datum." D. ¶ Rather *se* tulit; præbuit; see And. i. 2. 17. *perfuncta*] Scil. istis rebus.

19. *Studiorum*] Studia are all those things in which we are conversant and take delight; as in And. i. 1. 29. R. D.

20. *Longinquitas*] This word applies not only to space of place, but also of time. Liv. v. 15. "jam per longinquitatem belli." R. D. ¶ So "longitudinem," Heaut. v. 2. 10. *mortemve expectet*] ¶ Anacolouthon; "*neve quis* mortem expectet meam," for "*neve cui* mors expectetur mea." *expectet*] ¶ 'Be wishfully looking forward to.' See And. ii. 6. 4.

21. *Hic video*] She is proceeding under the influence of her erroneous conjecture. E. *invisam*] She does not add, to whom. D. *tempus est*] ¶ When matters have gone so far that I am *invisa*, it is full time to give place.

22. *causas præcidam*] ¶ Will most effectually cut short, remove, all causes of dissatisfaction, from all. Compare Hor. Ep. i. 2. 9. "Antenor censet belli præcidere causam." *omnibus*] She uses this general word, lest, by particularising, she might impugn her daughter-in-law. D. ¶ *Omnibus* is the dative.

23. *illis*] ¶ Intimating that there is a party of seven persons leagued against her. *morem gessero.*] With acrimony; implying that their wish was that she should be constrained to leave her house. D. ¶ See And. iv. 1. 17.

24. *vulgus—mulierum.*] ¶ Comp. And. iii. 4. 4. "vulgus servorum;" and note. *quod*] ¶ For *propter* quod, as frequently with Terence. She here alludes to ii. 1. 4. "omnes socrus oderunt nurus." *male audit*] ¶ i. e. male dicitur; *audio* occurs frequently for *vocor, appellor;* i. e. audio me vocari, appellari. Hor. Sat. ii. 7. 101. "Subtilis veterum judex et callidus audis;" Id. Ep. i. 16. 17. "si curas esse quod audis." See And. v. 4. 17.

25. *absque una hæc foret*] *Absque foret* for *abesset*. To *una* understand *res*. D. For *hæc* admit the *hâc* of Donatus; *hâc*, scil. *re;* not *uxore*, an error of Donatus. B. i. e. si hæc una res abesset; Phorm. i. 4. 11. "nam absque eo esset." This formula is not found except with comic writers; for *they* alone use the preposition *absque*, which does not signify *sine*, but merely an exception. See Vorstius De Latin. merito suspecta. 9. R. D. ¶ Understand *si*, as in the passage cited from the Phormio; which, by the bye, is a strong testimony in favour of "hâc;" as this would make the two passages parallel, *si res* being implied in each. By the *una hæc res* he means that circumstance which is now the real and secret cause of his sorrow: this he explains on the impulse of his thoughts, not regarding Sostrata's presence.

26. *habens*] ¶ Join this, in sense, with

Non tute incommodam rem, ut quæque est, in animum inducas pati ?
Si cætera ita sunt ut vis, itaque esse ego illam existimo,
Mi gnate, da veniam hanc mihi ; reduce illam. P. Væ misero mihi !
S. Et mihi quidem : nam hæc res non minus me male habet, quam te, gnate mi.

ACTUS IV.—SCENA 3.

LACHES, SOSTRATA, PAMPHILUS.

L. Quem cum istoc sermonem habueris, procul hinc stans accepi, uxor.

fortunatus ; " blessed—in having," &c. *talem,*] ¶ i. e. tam bonam, eximiam. *autem*] ¶ *Talem* is implied here.

27. *Non tute*] Sostrata perceives that her son is vexed at the prospect of her departure to the country, and here encourages him to bear whatever fortune may be, with resignation. E. *ut quæque est,*] ¶ Supply *ita* (Heaut. ii. 3. 65.), 'as each untoward circumstance is, so fortify yourself with adequate resignation.' Compare Hor. i. 3. 78, 79. " ac, res Ut quæque est, ita suppliciis delicta coercet."

28. *itaque*] ¶ Resolve this. See 3. *ut esse ego illam existimo*] ¶ This is, as it were, but a paraphrase for " ut vis,"—' if the rest are in such a way as you wish, and in such a way as I consider her to be,' to wit, ' as you wish.' Or, explain by ellipsis, " itaque illa est, ut esse ego," &c. If so, (she says), you have no reason to be inordinately grieved at my departure ; nay rather permit it *(da veniam hanc)*, and bring back Philumena.

30. *Et mihi quidem :*] ¶ There is a great deal of the pathetic in this scene. The characters of the mother and mother-in-law in Sostrata ; of the son and husband in Pamphilus ; are admirably drawn. The former has her son's happiness at heart,—would cheerfully submit to a sacrifice of her own, in order to promote *his*,—tenderly strives to make that sacrifice appear light in his eyes, from the same motive,—and is ready to do all in her power to gratify that daughter-in-law, by whom she cannot but consider herself severely injured.—The latter, with a truly filial devotion, dreads any imputation which his mother may incur,—will not allow her happiness to be in any degree compromised on his account,—and keeps a strict guard on conjugal honour and fidelity, in not betraying a fact which would, if known, be prejudicial to his wife's reputation ; though the disclosure of it is the only means whereby his refusal to bring her home can be accounted for, and his mother be cleared of all imputations. He is thus in a dilemma and speaks little. Besides, " Deepest grief is silent ever."

Laches approves of his wife's proposal of going with him to the country.

1. an iambic tetrameter cat.—*Quem—sermonem*] *Sermonem*, the implied antecedent, is object to "accepi." *procul hinc*] Bentley correctly reads *procul hic*, for *procul* does not always imply a long distance. R. D. Read also *astans*, as Heaut. v. 2. 7. B. ¶ Compare Hor. ii. 6. 105. where *procul* is interpreted, " non ita procul," hard by ; Doering cites Virg. Ec. vi. 16. " Serta procul tantum capiti delapsa jacebant." Æn. x. 835. " procul ærea ramis Dependet galea." Comp. also Hor. Ep. i. 7. 32. " Cui mustela procul, Si vis, ait, effugere istinc." Eu. iii. 4. 10. *accepi,*] ¶ See note on " Teneo," And. i. 1. 59.

Istuc est sapere, qui, ubicunque opus sit, animum possis flectere;
Quod faciendum sit post fortasse, idem hoc nunc si feceris.
S. Fors fuat pol! L. Abi rus ergo hinc: ibi ego te, et tu me feres.
S. Spero ecastor. L. I ergo intro, et compone, quæ simul tecum
Ferantur. dixi. S. Ita ut jubes, faciam. P. Pater.
L. Quid vis, Pamphile? P. Hinc abire matrem? minime. L. Quid ita istuc vis?
P. Quia de uxore incertus sum etiam, quid sim facturus. L. Quid est?
Quid vis facere, nisi reducere? P. Equidem cupio, et vix contineor:
Sed non minuam meum consilium, ex usu quod est, id persequar.
Credo ea gratia concordes magis, si non redducam, fore.

2. AN IAMBIC TETRAMETER.—*Istuc*] This word is exceptive here; as if all her conduct, except this, had been foolishness. D. *Istuc est sapere*, &c.] ¶ That principle whereby one is able to, &c. is the part of wisdom. For Istuc est sapientiæ; the infinitive used substantively. Eu. iv. 7. 12. "Illuc est sapere!" Hea. ii. 3. 83. *possis*] ¶ The second person, I conceive, for the third; as also in "feceris." See And. i. 1. 108.

3. TROCHAIC TETRAMETERS CATALECTIC.—*Quod faciendum—feceris.*] ¶ This line is an explanation (comp. i. 2. 26.) of "qui—flectere;" or, in other words, two descriptions are given of *sapere* (i. e. *a* wisdom), which is described as that (istuc est) "qui—flectere;" and, which takes place "Quod—si feceris." Therefore there is anacolouthon; "*si* feceris" being put for "*quid* feceris." 'If this same thing should be done at the present time, which must probably be done in the end, come what will.' Thus he approves of Sostrata's plan of retiring from the city *at once;* as it is a step which she would be obliged to take at all events some time hence.

4. *Fors fuat*] i. e. fortuna adsit, faveat. The most ancient writers often used *fuo* for *sum;* from φῦω or φῦμι, whence *fui* and *futurus* have remained. Virg. Æn. x. 108. "Tros Rutulusve fuat." R. D. ¶ May good fortune attend our departure.

5. *Spero*] She remembers former quarrels and the old man's bitterness, and therefore does not confirm what he says, but replies with a *hope*. D. *compone*] This properly means, to pack up, to collect together. Plaut. Mil. iv. 7. 21. "Omnia composita sunt; quæ donavi auferat." R. D.

6. AN IAMBIC TRIMETER.—*dixi.*] Confirming his resolution; transferred from the forum and pleaders; Cic. Verr. ii. 30. "præco dixisse pronunciat." D. *Pater.*] ¶ Remonstrating against the measure.

7. A TROCHAIC TETRAMETER.—*Hinc abire*] ¶ Scil. decet, oportetne. *minime*] He thus answers his own question. *istuc*] Scil. non abire matrem.

8. A TROCHAIC TETRAMETER CATALECTIC.—*etiam,*] See And. i. 1. 89.

9. A TROCHAIC TETRAMETER.—*cupio,*] ¶ Scil. reducere. *contineor:*] Scil. quin reducam. Al. *contineo*, scil. me.

10. TROCHAIC TETRAMETERS CATALECTIC.—*minuam*] ¶ See And. ii. 3. 18. *ex usu*] See Heaut. i. 2. 36. *persequar.*] See iii. 5. 4.

11. *eâ gratiâ*] ¶ This line is either, a reason for not taking back his wife; or a reason why his mother should not go to the

L. Nescias. verum id tua refert nihil, utrum illæ fecerint,
Quando hæc abierit. odiosa hæc est ætas adolescentulis:
E medio æquum excedere est: postremo nos jam fabulæ
Sumus, Pamphile, "Senex atque anus."
Sed video Phidippum egredi per tempus: accedamus.

ACTUS IV.—SCENA 4.

PHIDIPPUS, LACHES, PAMPHILUS.

PH. Tibi quoque edepol sum iratus, Philumena,
Graviter quidem: nam hercle abs te factum est turpiter:
Etsi tibi causa est de hac re: mater te impulit:
Huic vero nulla est. L. Opportune te mihi,
Phidippe, in ipso tempore ostendis. PH. Quid est?

country.—If the former, explain *ea gratia*, "in consequence of this, *to wit*, if I do not bring her back."—If the latter (which I prefer), explain *ea gratia*, "in consequence of this, (*to wit*, if my mother abide here) they will be more at peace, in the result (as I have resolved upon, *non minuam*) of my not bringing her back," than if my mother were to leave the city, which would widen the breach by her appearing thus to flee from Philumena. *si non reducam*,] To consult for the verse, which is too long, expunge *non*, that *Credo* may be spoken ironically. B.

12. *Nescias.*] ¶ Scil. Whether that will produce the desired effect or not. *tua*] ¶ Scil. RE, in "refert." *utrum*] ¶ The adjective; 'which of the two courses *they* may adopt;' whether they be concordes, or discordes.

13. *odiosa*, &c.] ¶ "There is nothing, I suppose, in these words, which provokes a smile; yet the humour is strong, as before" [iii. 5. 12]. HURD. "Quæ sine motu animi et suavissima voluptate legi non possunt." HEINSIUS. *hæc ætas*] ¶ Scil. ætas nostra, seniorum.

14. *E medio—excedere*] Whether does he mean, from the city, or, from life?—A person whose presence is annoyance and can be dispensed with, is said "in medio stare." This, too, is spoken with spite. D. ¶ But see Ad. iii. 4. 33. Sostrata, iv. 2. 21. "tempus est concedere." *fabulæ*] ¶ A bye word, a reproach.

15. AN IAMBIC DIMETER.

16. IAMBIC TETRAMETER CATALECTIC. —*per tempus*:] ¶ See And. iv. 4. 44.

PHIDIPPUS acquaints Laches of the birth of his grandson, and joins him in urging Pamphilus to take his wife home. Laches, particularly, argues with him at length; but, finding him obstinate, concludes that his affections are still engaged by Bacchis; Phidippus thinks the same; wherefore they agree that Bacchis is to be sent for, and threatened.

1. IAMBIC TRIMETERS.—*quoque*] Not only against your mother, or mother-in-law. D.

2. *factum est turpiter*:] In having left your husband's house. D.

3. *causa*] ¶ The excuse, the plea which you allege. So, And. i. 5. 23. *de hac re*:] i. e. as concerns this thing. Such force of *de* has been explained. R. D. *de hac re: mater te impulit*:] ¶ Understand *nam*, or *quòd*, impulit. Al. *de hac re mater, quæ te impulit.*

4. *Huic*] Ipsi matri, scil. D.

5. *ostendis. Quid est?*] ¶ See And. iv. 2. 3.

Pa. Quid respondebo his? aut quo pacto hoc aperiam?
L. Dic filiæ, rus concessuram hinc Sostratam:
Ne revereatur, min*us* jam quo redeat domum. Ph. Ah!
Nullam de his rebus culpam commeruit tua:
A Myrrhina hæc sunt mea *u*xore exorta omnia.
Mutatio fit: ea nos perturbat, Laches.
Pa. Dum ne reducam, turbent porro, quam velint.
Ph. Ego, Pamphile, esse inter nos, si fieri potest,
Affinitatem hanc sane perpetuam volo:
Sin est, ut aliter tua siet sententia,
Accipias puerum. Pa. Sensit peperisse: occidi!
L. Puerum! quem puerum? Ph. Natus est nobis nepos:
Nam abducta a vobis prægnans fuerat filia;

6. *hoc aperiam?*] ¶ Lay openly before them, as I must do, my resolution not to take Philumena home. The last words of Pamphilus were on *this* subject. (iv. 3. 11.) Al. *operiam*, which several adopt, condemning *aperiam* as without sense. Pamphilus speaks this aside.

7. *filiæ,*] He does not add *tuæ;* as much as to say, our common daughter. D.

8. *revereatur,*] Intimating that she did not *hate* Sostrata, but only *feared* her; and as if the mother-in-law was to expect, not hatred, but reverence. D. *Ne*] ¶ Join with *Dic;* Dic, ut non revereatur. *minus jam quo*] Τμῆσις and ἀναστροφή, for quo minus jam. D.

9. *tua:*] *Uxor* is to be implied, as he uses *uxore* afterwards. D. ¶ There is antithesis between *tua* and *mea*, next line.

11. *Mutatio fit:*] Criminis scil. et peccati; i. e. the fault is transferred from your wife to mine; *ea*, i. e. uxor, Myrrhina. D. *Mutatio fit* is spoken aside by Pamphilus. B. ¶ Might we explain, 'a change is taking place' from the state of things subsisting when we last met;? i. e. Philumena is *now* ready to return home; for the last words of Phidippus to Laches, on the subject, were ii. 2. 30. "*Nunc* quidem ut videtur," scil. "sancte adjurat, Non posse apud vos Pamphilo se absente perdurare." This interpretation merely occurs to me; I do not prefer it to, 'the whole face of affairs is now altered,' 'they assume a new course;'—it is a birth.

12. *Dum ne reducam,*] ¶ This he does not industriously utter in a low voice; therefore, as I conceive, it is heard by Phidippus, who immediately turns towards him with the reply following. *turbent porro,*] i. e. Let them quarrel, raise tumults. Virg. Ecl. i. 12. "usque adeo turbatur agris." Bentley corrects, *turbet*, scil. Myrrhina; which reading better corresponds to "ea nos perturbat." R. D. *quam*] i. e. quantum. Cic. Nat. Deor. ii. 17. "hic, quam volet, Epicurus jocetur." Id Cæl. 26. "quam velit, sit potens." R. D.

13. *Ego,*] See Heaut. v. 4. 9.

14. *sane perpetuam*] In as much as it is a vow of wedlock, that it is to endure constant during life. Virg. Æn. i. 73. "Connubio jungam stabili, propriamque dicabo, Omnes ut tecum meritis pro talibus annos Exigat." Quinctil. Declam. 376. "uxor mihi socia thori, vitæ consors, in omnem ætatem jungendam." That by which this league is dissolved, is *divortium*. L.

15. *Sin est, ut*] He shuns, by euphemism, to mention what would be ominous,—divorce. Virg. Æn. viii. 582. "gravior ne nuncius aures Verberet." D. ¶ Comp. Adel. iii. 4. 46. "Sin aliter animus vester est." Ib. iii. 5. 5. "Sin aliter de hac re est ejus sententia." See Heaut. i. 1. 114.

16. *Accipias puerum.*] According to law; for children followed the father. D. ¶ For the imperative; see And. iii. 4. 19. *occidi!*] ¶ This is heavy to his ear; for thus the plan of concealment proposed by Myrrhina to him (iii. 3. 40, 41.), is at once overthrown.

17. *nobis*] For they both are grandsires. D.

Neque fvisse prægnantem unquam ante hunc scivi diem.
L. Bene, ita me dı ament, nuncias: et gaudeo
Natum illum, et tibi illam salvam: sed quid mulieris
Uxorem habes? aut quibus moratam moribus?
Nosne hoc celatos tam diu? nequeo satis,
Quam hoc mihi videtur factum prave, proloqui.
PH. Non tibi illud factum minus placet, quam mihi, Laches.
PA. Etiamsi dudum fuerat ambiguum hoc mihi,
Nunc non est; quum eam consequitur alienus puer.
L. Nulla tibi, Pamphile, hic jam consultatio est.
PA. Perii! L. Hunc videre sæpe optabamus diem,
Quum ex te esset aliquis, qui te appellaret patrem.
Evenit; habeo gratiam dis. PA. Nullus sum!
L. Reduc uxorem, ac noli adversari mihi.

21. *Natum illum*, &c.] That I have a grandson, and that you have your daughter safe. D. *quid mulieris*] Reproof and contempt: so also "quid hominis?" as Virg. Æn. i. 82. "Tu mihi quodcunque hoc regni." But, on the other hand, implying respect we say thus, "quem hominem habes?" D. An. i. 5. 16. Eu. ii. 2. 6.

22. *moratam*] i. e. præditam. *Moratus* is used either in a good, or a bad sense. Liv. xxvi. 22. "multitudinem melius moratam." xlv. 23. "si hoc in tam bene morata civitate accidere potuit." R. D. There is no verb for this participle. D.

23. *Nosne hoc celatos*] ¶ Scil. habuisse; i. e. celasse. 'Could she conceal this from us so long?' See And. iii. 4. 6. *hoc*] Not the birth, but Philumena's pregnancy. D.

24. *Quam hoc*, &c.] He speaks with moderation; for a woman is not to be too severely accused to her husband. D.

25. ¶ Ruhnken professes to be ignorant of the meaning; Bentley emendates: *Non mihi illud factum minus dolet quam tibi;* —and I am surprised that the former scholar admits it without further comment. EXPLAIN: "is not *less agreeable* (i. e. *more disagreeable*) to you, than it is to me;" *minus placet* is used in the sense of *magis displicet:* for *parum placet* is equivalent, by the prevailing idiom, (which puts *parum* for *non*. And. iv. 1. 47, 55. Heaut. ii. 3. 93.) to *displicet*. 'I am as much displeased at my wife's conduct as you are.' *Laches*.] ¶ As much as to say 'I assure you.'

26. *hoc*] ¶ This imports the same as the "hoc" of line 6. where see note. Though there might have been a chance of my bringing home Philumena, if the child had been exposed; there is none whatever *now*, since the infant, begotten by another, is being reared. This and next line are spoken aside.

27. *consequitur*] Metaphor from the flocks, which, when yet young, *follow* the dam. Virg. Georg. iii. 316. "Atque ipsæ memores redeunt in tecta, suosque reducunt." D. Hor. Od. i. 23. 11. "desine matrem, tempestiva, sequi, viro." R. D.

28. *jam*] ¶ When matters have fallen out so favourably. *Nulla—consultatio est.*] i. e nihil consulendum est, de reducendâ, 'You have no occasion *now* to *deliberate* on a matter so evident, as to call only for *action*.' See And. ii. 3. 26. He proceeds, *Hunc*, &c. not hearing *Perii*.

30. *appellaret patrem.*] ¶ To be denied this happiness was considered a signal instance of misfortune. Hom. Il. ε. 408. Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσι. To such an idea probably Ulysses alludes, Id. Il. β. 260. Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην.

31. *Nullus sum!*] ¶ Aside. See And. ii. 2. 33. Pamphilus, in this interval, while his father speaks, is collecting himself, and preparing the excuse which follows. (*Pater, si*, &c.)

Pa. Pater, si illa ex me liberos vellet sibi,
Aut se esse mecum nuptam; satis certo scio,
Non me clam haberet, quod celasse intelligo.
Nunc, cum ejus alienum esse a me animum sentiam,
Nec conventurum inter nos posthac esse arbitror;
Quamobrem reducam? L. Mater quod suasit sua,
Adolescens mulier fecit: mirandumne id est?
Cense'n' te posse reperire ullam mulierem,
Quæ careat culpâ? an quia non delinquunt viri?
Ph. Vosmet videte jam, Lache, et tu Pamphile,
Remissane opus sit vobis, redductan' domum.
Uxor quid faciat, in manu non est mea.
Neutra in re vobis difficultas a me erit.
Sed quid faciemus puero? L. Ridicule rogas:
Quicquid futurum est, huic suum reddas scilicet,
Ut alamus nostrum. Pa. Quem ipse neglexit pater,

33. *Pater, si*] ¶ He argues that Philumena, had she wished their union to be cemented, would not have concealed from him the nature of her illness. This is a feigned pretext, for not bringing her home; not to advance the *true* reason, scil. that he believes the child to be "alienus pro suo."

35. *me clam haberet,*] ¶ See iv. 1. 15. haberet *illa, uxor* scil. *celâsse*] ¶ Supply *illam.*

36. *sentiam,*] ¶ Scil. from the fact of her concealing this from me.

37. *Nec*] ¶ Resolve this; atque non. Al. *arbitrer;* i. e. et *cum* non arbitrer. *conventurum—esse*] See i. 2. 103. Equivalent to "concordiam futuram esse."

38. *Mater*] ¶ He should not judge harshly of his wife, who was misguided by her mother, and whose exhortations would naturally (from the disparity of their years) have influence over a young mind. Therefore *she* alone is culpable for this unwarrantable concealment.

41. *culpâ?*] ¶ He allows that Philumena was so far in fault, as she yielded too much to her mother's control. *quia non*] ¶ Because men, *forsooth*, are exempt from error; do you determine that the other sex is infallible?—Irony.

43. *Remissâne opus sit*] ¶ Al. *Remissam opus sit—reductam domum.*—Understand Philumenâ. *Remissâ* means, discharged, divorced, from the married state; for in that case, the wife was *sent back* to her parents' house. *reductân'*] Thus Faernus and Bentley have restored from ancient copies, for *an reductâ.* 'Whether ye consider it your advantage, that she should be sent back to me, or led home.' *Ne ne* is put for *ne an* Tibull. xlv. 20. Cic. Orat. ii. 10. R. D. ¶ *an reducta,* adopted in Zeunius, is at variance with the metre.

44. *in manu non est meâ.*] ¶ Comp. iii. 5. 43. I cannot control my wife's conduct herein; she has shown an inclination to act independently; I can, therefore, but speak for myself. Donatus explains otherwise:—uxor mea quid faciat, in manu *ejus* non est.

45. *Neutrâ in re*] ¶ Neque in remittenda, neque in reducenda.

46. *faciemus puero?*] ¶ See And. iii. 5. 8. *Ridiculè rogas*] ¶ It is absurd to raise a question on the subject.

47. *Quicquid futurum est,*] ¶ Whatever is to happen; i. e. whether Pamphilus takes his wife home or not, he is bound to take charge of his own child.

48. *ipse—pater,*] ¶ Pamphilus means, 'the father that begat him,' whom he, as yet, knows not; but fortunately he utters his words in an equivocal form, so that Laches thinks he means, "meus pater," i. e. Laches. Most probably he does not intend this to be overheard at all.

Ego alam? L. Quid dixti? eho, an non alemus, Pamphile?
Prodemus, quæso, potius? quæ hæc amentia est?
Enimvero prorsus jam tacere non queo:
Nam cogis ea, quæ nolo, ut præsente hoc loquar.
Ignarum censes tuarum lacrymarum esse me?
Aut, quid sit id, quod sollicitere ad hunc modum?
Primum, hanc ubi dixti causam, te propter tuam
Matrem non posse habere hanc uxorem domi;
Pollicita est ea se concessuram ex ædibus.
Nunc, postquam ademtam hanc quoque tibi causam vides;
Puer quia clam te est natus, nactus alteram es.
Erras, tui animi si me esse ignarum putas.
Aliquando tandem huc animum ut adducas tuum,
Quam longum spatium amandi amicam tibi dedi?
Sumtus, quos fecisti in eam, quam animo æquo tuli?
Egi atque oravi tecum, uxorem ut duceres:
Tempus dixi esse: impulsu duxisti meo.
Quæ tum obsecutus mihi, fecisti ut decuerat.

49. *an non alemus,*] ¶ Scil. nos domi. Do we not intend to rear him at home; have I not just said "Ut *alamus* nostrum?" Hence the force of "Pamphile;" see Heaut. iii. 1. 31.

50. *Prodemus,*] Deseremus, projiciemus, porrò dabimus. Virg. Æn. i. 255. "unius ob iram Prodimur." D. ¶ See Heaut. iv. 1. 26. Do we propose, think you, to abandon him, cast him forth?

51. *Enimvero*] ¶ See Heaut. ii. 3. 79. *tacere*] ¶ The old man, as it here appears, has been for some time back brooding over the suspicion to which he now prepares to give utterance; prefacing it, however, by a long reproof. It is given, at length, 67. "Nunc animum," &c. See note iii. 5. 65.

52. *hoc,*] ¶ Socro, Phidippo.

53. *Ignarum—tuarum lacrymarum*] ¶ With sarcasm, imitating, by his pronunciation, the drawl of a person dolefully complaining; so Eu. ii. 3. 6. "Tædet quotidianarum harum formarum;" implying also disgust and aversion.

54. *quod*] ¶ *Propter* quod. *ad hunc modum?*] i. e. immoderately. D.

59. *nactus*] ¶ A person is properly said *nancisci*, who, prepared to lay hold on a thing before it is within reach, immediately, when it comes, grasps it. D. *alteram*] ¶ Scil. causam, pretext for not bringing her home.

60. *ignarum*] ¶ An adjective apparently governing a genitive case. "Of such specimens as *Amans virtutis,—Tenax propositi,—Impatiens iræ,—Inops consilii,—Ultimus Romanorum*, &c. some may be explained after the manner just set forth [see the rule quoted, Heaut. ii. 1. 13.]: in others, the adjective, by being taken substantively (e. g. *Amans* for *Amator*)—may claim the license of governing the genitive." Phillips, Latin Exercises, chap. ix. *(g.)*

61. *Aliquando*] At some time, though late. *huc*] ¶ Scil. ad nuptias. *ut adducas*] Al. *ut adjungas;* so v. 3. 38. R. D. ¶ *Ut* connects this line with line 62. 'How long did I give you your own way, with hopes that *(ut)* you would, at some time, however late,' &c.

62. *amandi*] ¶ The gerund; see And. iii. 3. 9.

64. *oravi tecum,*] Anciently for "oravi te," as Plaut. Rudent. iii. 4. 68. "sci'n quid tecum oro senex?" R. D.

65. *Tempus*] For he had now suffered him much and for a long time. D. *impulsu*] ¶ Accordingly he effected it "Tundendo atque odio," i. 2. 48.

66. *Quæ tum*] ¶ i. e. *Secundum,*

Nunc animum rursum ad meretricem induxti tuum;
Cui tu obsecutus, facis huic adeo injuriam:
Nam in eandem vitam te revolutum denuo
Video esse. Pa. Mene? L. Te ipsum. et facis injuriam,
Quum fingis falsas causas ad discordiam,
Ut cum illa vivas, testem hanc quum abs te amoveris.
Sensitque adeo uxor: nam ei causa alia quæ fuit,
Quamobrem abs te abiret? Ph. Plane hic divinat: nam id est.
Pa. Dabo jusjurandum, nihil esse istorum, tibi. L. Ah,
Reduc uxorem: aut, quamobrem non opus sit, cedo.
Pa. Non est nunc tempus. L. Puerum accipias: nam is quidem
In culpa non est: post de matre videro.
Pa. Omnibus modis miser sum; nec, quid agam, scio:
Tot me nunc rebus miserum concludit pater.

quoad, quæ; 'as to which things in then obeying me, you did as you ought to do,' joining *Quæ*, in the sense, with *obsecutus*. Or, "Quæ tum fecisti (i. e. tum duxisti) obsecutus mihi (obsequio erga me) ut decuerat facere (ut decuerat ducere)." Adopt the former.

68. *Cui tu obsecutus,*] ¶ In acting agreeably to me you did your duty (ut decuerat); but in acting agreeably to Bacchis, you are guilty of injustice. *huic*] ¶ uxori tuæ. *adeo*] ¶ As you must, doubtless, be conscious of.

69. *eandem*] ¶ The same as you pursued before marriage. *revolutum*] As if unwilling, or not aware; for he makes some allowance. D. ¶ Rolled back; gradually losing, as it were, the ground which you had gained. Metaphor from a body, which, having attained a certain height on a hill, rolls back. The use of *relabor* is similar in Horace, coupled with "furtim."

71. *ad discordiam,*] ¶ For the purpose of encouraging disunion between you and your wife, with the ulterior object of a divorce, that you may live with Bacchis the more freely. Laches is interested in a pecuniary way here. See on iii. 5. 65.

72. *cum illâ vivas,*] To *live with* is worse than to *love*, such a character. D. *testem*] In commendation of the wife, whom he considers as a *witness* merely; not an impediment. D.

73. *adeò*] ¶ 'As might be expected.' See And. iii. 3. 47.

74. *Planè*] i. e. omninò. R. D. *divinat:*] This verb usually means, to predict future events, as prophets, thence called *divini*. Sometimes also it is applied in reference to the past, and imports, to declare truth, to hit off to a nicety. R. D.

75. *Dabo jusjurandum,*] When proofs and testimonies fail, the oath is employed, called ἄτεχνος πίστις. D. See And. iv. 2. 11. *istorum,*] Not to dwell on each particular. D.

76. *non opus*] Scil. reductâ. D. *opus*] ¶ Expedient. See Heaut. i. 2. 13. *cedo.*] i. e. dic mihi.

77. *Non est nunc tempus.*] Because my father-in-law is present. D. ¶ Thus, the meaning would be:—This is not the time *to give you my reason*;—but explain, This is not the time *to bring her home*, as she is not yet sufficiently recovered; accordingly "post de matre." *quidem*] ¶ At least.

78. *pòst de matre videro.*] He wisely concedes the point about the *mother*, that he may procure the *child*; for he knows that the offspring is a firm bond between parents. D.

80. *miserum*] See iii. 1. 5. *concludit*]

Abibo hinc, præsens quando promoveo parum:
Nam puerum injussu, credo, non tollent meo;
Præsertim in ea re quum sit mi adjutrix socrus.
L. Fugis? hem! nec quicquam certi respondes mihi?
Num tibi videtur esse apud sese? Sine:
Puerum, Phidippe, mihi cedo; ego alam. Ph. Maxime.
Non mirum fecit uxor mea, si hoc ægre tulit:
Amaræ mulieres sunt, non facile hæc ferunt.
Propterea hæc ira est: nam ipsa narravit mihi:
Id ego, hoc præsente, tibi nolueram dicere:
Neque illi credebam primo: nunc vero palam est.
Nam omnino abhorrere animum huic video a nuptiis.
L. Quid ergo agam, Phidippe? quid das consilî?
Ph. Quid agas? meretricem hanc primum adeundam censeo.
Oremus: accusemus gravius: denique
Minitemur, si cum illo habuerit rem postea.
L. Faciam ut mones. eho puer, curre ad Bacchidem hanc
Vicinam nostram: huc evoca verbis meis.

Metaphor from a wild beast ensnared. D. See And. ii. 3. 12.

82. *Nam puerum*] The poet takes care that the disclosure may be withheld as yet, and that a divorce may be prevented. D. *injussu—non tollent*] ¶ They will not rear the child, if I be not in the way to give direction to that effect. Therefore my absence will but ensure its *exposure*, which is my wish.

83. *adjutrix*] Because women do not wish, that any object but themselves should engage their husband's regard. E. ¶ He knows this from his interview with Myrrhina, Act. iii. Scene 3.

85. *Num tibi*] ¶ Turning to Phidippus, Pamphilus having withdrawn. *esse apud sese?*] As if he was insane, from love for the courtezan. D. ¶ See And. v. 4. 34. *Sine:*] ¶ Leave him to himself; let him come round as he may.

87. *hoc*] ¶ Scil. quod tu *planè divinas*. scil. "Sensitque adeo uxor." It is no wonder (he argues) if my wife takes up her daughter's cause, when she considers her to have been thus grossly injured.

89. *Propterea*] ¶ Scil. Quia hæc non fert. *ipsa narravit mihi:*] ¶ Alluding to what his wife (as he had reminded her, iv. 1. 21—24.) had told him at the time of Philumena's marriage:—"negabas nuptam filiam tuam posse te pati cum eo, qui meretricem amaret: qui pernoctaret foris." Donatus appears to take this view. But Phidippus rather alludes to the sentiments expressed by Myrrhina to him this very day, wherein she gave him to understand (by line 33. of that scene) that this ira was really occasioned by the continuance of those feelings, which he accuses her of having held at the time of her daughter's marriage. From *nolebam dicere*, I think, it is evident that this *narratio* of Myrrhina was, at least, very recent; but "credebam primò" seems to refer to her expressions at the time of the marriage.

92. *animum huic*] ¶ For *hujus*, i. e. Pamphili. *a nuptiis*] This would grieve Laches more than if he said *a filiâ meâ*, for the latter might be caused by transient anger. D. Comp. And. v. 1. 10.

94. *primum*] We may understand, 'and then Pamphilus.' D.

95. *Oremus:*] i. e. eloquamur; talk to her at full length; whence orators are said *orare* and *perorare*. Virg. Æn. vi. 124. "Talibus orabat dictis." D.

96. *habuerit rem*] See Eu. i. 2. 39.

98. *verbis meis*] i. e. nomine meo. Cic. Div. ix. 6. "Caninius me tuis verbis admonuit." See Cortius on Sall. Jug. 21. R. D.

Et te oro porro in hac re adjutor sis mihi. PH. Ah,
Jamdudum dixi, idemque nunc dico, Lache;
Manere affinitatem hanc inter nos volo,
Si ullo modo est ut possit; quod spero fore.
Sed visne adesse me unà, dum istam convenis?
L. Imo vero abi: aliquam puero nutricem para.

ACTUS V.—SCENA 1.

BACCHIS, LACHES.

B. NON hoc de nihilo est, quod Laches nunc me conventam esse expetit:
Nec pol me multum fallit, quin, quod suspicor, sit quod velit.
L. Videndum est, ne minus propter iram hanc impetrem, quam possiem:
Aut ne quid faciam plus, quod me post minus fecisse satius sit.
Aggrediar. Bacchis, salve.
B. Salve, Laches. L. Credo edepol te nonnil mirari, Bacchis,
Quid sit, quapropter te huc foras puerum evocare jussi.

99. *Et te*] ¶ Resuming from "Faciam ut mones."

103. *Sed visne*] We had better suppose Phidippus to ask this, with a disinclination to be present. Therefore Laches assigns another matter to his care. D.

104. *para*] ¶ 'Hire;' particularly when applied to servants or domestics. Hor. Sat. ii. 3. 129. "servosve, tuo quos ære pararis." and Ib. 215. also Eu. iii. 2. 35.

BACCHIS clears herself to Laches of the charge imputed to her (see argument to preceding scene), and, according to his request, promises to satisfy the women also on the subject.

1. IAMBIC TETRAMETERS.—*hoc—quòd*] ¶ This, viz. that Laches seeks an interview with me.

2. *multum fallit*] ¶ See Heaut. iv. 2. 1. *quod velit.*] ¶ i. e. quod me velit ('his business with me') sit *id* quod suspicor *esse*. *Quod* is the accusative; see i. 2. 1. as also *me* implied; see Heaut. iv. 1. 10.

3. *Videndum*] ¶ See Heaut. iv. 3. 11. *minus*] ¶ The adjective. 'Lest, on account of the anger which I feel within me (*hanc*), I may gain less from her than I have it in my power to gain,' if I but restrain myself. *hanc*] ¶ Bentley says that the sense requires *hinc*, i. e. a Bacchide. I do not agree with him. Compare Adel. iii. 4. "Ut ego iram hanc in eos evomem omnem." So, iii. 5. 65. "hoc omne, quod mihi ægrè est."

4. *ne quid*, &c.] Lest I may treat her too severely; of which I should afterwards repent. R. D. ¶ We need not, with Donatus, explain *sit* by *videatur;* and we ought not to follow his proposed interpretation of *pœnitere* for "minus fecisse." *Muto factum*, and *nolo factum*, indeed, have this force, but they are essentially distinct from *minus facere*.

5. AN IAMBIC DIMETER CATALECTIC.—

6. IAMBIC TETRAMETERS CATALECTIC.

7. *quid sit,*] Scil. rei. D. *puerus*] See iv. 4. 97.

B. Ego pol quoque etiam timida sum, cum venit mi in mentem quæ sim:
Ne nomen mihi quæstus obstet: nam mores facile tutor.
L. Si vera dicis, nil tibi pericli est a me, mulier:
Nam jam ætate *ea* sum, ut non siet peccato mi ignosci æquum;
Quo magis omnes res cautius, ne temere faciam, accuro.
Nam si id facis, facturave es, bonas quod par est facere;
Inscitum offerre injuriam tibi immerenti, iniquum est.
B. Est magna ecastor gratia de istac re, quam tibi habeam.
Nam, qui post factam injuriam se expurget, parum mihi prosit.
Sed quid istuc est? L. Meum receptas filium ad te Pamphilum. B. Ah!

8. *quoque etiam*] Parelcon. Virg. Æn. i. 9. "multa quoque et bello passus." *Etiam* is as if she said, 'I not only *wonder*, but even fear;' which is obsequiousness. D. *timida sum*,] Unusually, for *timeo*. D. ¶ Join timidus sum, ne nomen. *quæ sim*,] ¶ Qualis sim, scil. meretrix.

9. *Ne nomen mihi quæstûs*] Lest my being denominated meretrix, may be prejudicial against me. D. *mihi*] ¶ Mihi obstet. *quæstûs*] ¶ Often used absolutely to denote that particular kind of traffic. And. i. 1. 52. *nam mores*] ¶ I have to apprehend only from the *nomen* attached to me; *for* as to my *mores*, I can easily defend them from reproof.—For, a person, even bearing this opprobrious name, can nevertheless observe a certain degree of *morality*, sufficient to set them apart from the *ignobile vulgus*. This distinction in *mores* is generally marked in all characters of this kind introduced into these plays, and accounts considerably for the apparent anomaly. Such is Glycerium in the Andrian, Antiphila in the Heautontimoreumenos, and Bacchis here, and Thais in the Eunuch. Accordingly, Heaut. ii. 4. 2. "Studuisti, isti formæ ut mores consimiles forent." Any attempt to alienate a young man from his wife was a violation of these boni mores meretricii; hence we can see the force of "Si vera dicis," &c. the reply of Laches to "nam—tutor."

10. *Si vera dicis*,] ¶ i. e. si revera mores tutaris.

11. *ut non siet peccato mi ignosci*] Donatus and others, are much troubled to explain this passage. *Peccato* is the ablative absolute, i. e. cum peccatum fuerat. So Cic. Agrar. ii. 2. "cui errato nulla venia, recte facto exigua laus proponitur." R. D. ¶ Why might not *ignoscere* take a double dative, on the same principle as is set forth Heaut. iv. 1. 10.—since it admits a dative of the thing (e. g. Hor. Sat. i. 3. 74. "ignoscet verrucis illius,") as well as of the person—? not, however, that the explanation of R. D. is unsatisfactory. *ignosci*] ¶ That pardon should be given me.

12. *magis—cautius*] *Magis* is often, by pleonasm, joined to a comparative. Virg. Cul. 78. Liv. ix. 7. "tristior ignominiosæ pacis magis quam periculi nuncius fuit." R. D. ¶ He tells her that she has no cause to fear him, if she is innocent; for that he is scrupulously careful not to be so unjust as to show resentment, where it is not deserved. *accuro*.] *Ad* is augmentative, as And. iv. 2. 11.

13. *facturave es*,] ¶ By changing the tense, he wishes to convey to her, that even if she may be guilty of what he suspects, she has opportunity to conciliate him by *discontinuing* the conduct.

14. *Inscitum*] i. e. stolidum. R. D.

15. *Est magna*] She here follows the habit of circumlocution in the talk of women and old men. For, *ago gratias* would suffice. D. *quam tibi habeam*] ¶ The subjunctive; I have reason to be very thankful. Bentley reads *magnam—gratiam —quod tibi*.

16. *Nam, qui post*, &c.] ¶ One who first injures me, and then excuses himself, probably (And. iv. 1. 16, 17.) does me but small service, i. e. does me more harm than good.

17. IAMBIC TETRAMETERS.—*Sed quid*] She now, at last, comes to the point. D. *Meum*] He here expresses the charge

L. Sine dicam. uxorem hanc prius*quam* duxit, vestrum amorem pertuli.
Mane; nondum etiam dixi id quod volui. hic nunc uxorem habet;
Quære alium tibi amicum fir*m*iorem, dum tempus consulendi est:
Nam neque *i*lle hoc animo erit ætatem, neque pol tu ea*d*em istac ætate.
B. Quis id ait? L. Socr*us*. B. Mene? L. Te ipsam:—et filiam abduxit suam:
Puerumque ob eam rem clam voluit, natus qui est, extinguere.
B. Aliud si scirem, qui firmare meam apud vos possem fidem,
Sanctius quam jusjurandum, id pollicerer tibi, Lache,
Me segregatum habuisse, uxorem ut duxit, a me Pamphilum.
L. Lepida es: sed sci'n' quid volo potius, sodes, facias? B. Quid? cedo.
L. Ea*s* ad mulieres huc intro, atque istuc jusjurandum idem

briefly, on which he afterwards dilates. D. *receptas*] Frequentative; implying that it is her constant habit. D.

18. *Sine dicam*] Virg. Æn. xii. 25. "sine me hæc haud mollia fatu, Sublatis aperire dolis." D. *vestrum*] ¶ Te inter et Pamphilum.

19. *Mane;*] ¶ He perceives her preparing to answer. *etiam*] And. i. 1. 89.

20. TROCHAIC TETRAMETERS.—*Quære alium tibi*] Virg. Æn. xi. 129. "quærat sibi fœdera Turnus." *amicum firmiorem,*] He cunningly pretends to consult not so much for Pamphilus as for Bacchis herself. D. *firmiorem,*] ¶ Qui firmior sit,—quam Pamphilus, qui uxorem habet. *tempus*] ¶ For, if you wait long you will be too old to make another conquest at all, much less will the object be "firmior."

21. *hoc animo*] ¶ His mind will not continue, for an age, the same towards you, as it is now (*hoc*). On *ætatem*, comp. Heaut. iv. 3. 38. *neque pol tu eadem istâc ætate.*] ¶ Scil. eris.—neque tu istâc ætate (at that time of your life when his mind will alter) *eris* eadem *ac nunc es*: i. e. your age will not be then such as to enable you to find "alium amicum firmiorem."

22. TROCHAIC TETRAMETERS CAT.—*Quis id ait?*] ¶ She now says what she was prevented from saying by "Mane" (18.); therefore *id* refers to "Meum receptas," &c. *Mene?*] ¶ Scil. Pamphilum receptare ait?

24. AN IAMBIC TETRAMETER.—*qui firmare meam,* &c.] ¶ Any other testimony whereby I could establish my credit in your mind. See iv. 2. 5.

25. A TROCHAIC TETRAM. CAT.—*Sanctius*] ¶ More solemn, more inviolable. *id pollicerer*] ¶ That *other* testimony (if I had it) would I promise to afford you; *to prove*, that I, &c. Comp. Plaut. Mostell. v. 1. 36. "Quin jusjurandum pollicitus est dare, si vellem, mihi."

26. AN IAMBIC TETRAMETER.—*segregatum*] See And. i. 1. 31. *ut duxit,*] ¶ As soon as he married;—this statement is true, for although Pamphilus *ibat ad Bacchidem quotidie* (i. 2. 82.), yet she "Maligna multò, et magis procax facta *ilico* est."

27. TROCHAIC TETRAMETERS CATALECTIC.—*Lepida es:*] He commends her by a word more suited to her, than to a matron. So above, in using *inscitum*, he had regard to the person whom he addressed. D. *potius*] ¶ Scil. quàm aliud, si scires, pollicearis mihi. As much as to say, 'I am satisfied with your declaration, and require no further testimony.'

28. *Eas*] ¶ Scil. volo ut eas.

Polliceare illis: exple animum iis, teque hoc crimine expedi.
B. Faciam: quod pol, si esset alia ex hoc quæstu, haud faceret, scio;
Ut de tali causa nuptæ mulieri se ostenderet.
Sed nolo falsa fama esse gnatum suspectum tuum;
Nec leviorem vobis, quibus est minime æquum, viderier
Immerito: nam meritus de me est, quod queam, illi ut commodem.
L. Facilem benevolumque lingua tua jam tibi me reddidit:
Nam non sunt solæ arbitratæ hæ; ego quoque etiam credidi.
Nunc quum ego te esse præter nostram opinionem comperi;
Fac eadem ut sis porro: nostra utere amicitia, ut voles.
Aliter si facias,—sed reprimam me, ne ægre quicquam ex me audias.

29. *exple*] ¶ Donatus interprets *exinani*, i. e. disburthen from cares. But in all the instances cited of *explere* for *inanire*, the ordinary meaning can be given to the verb; if one be excepted, a passage preserved from Ennius. See Facciolatus. Therefore explain here: *satisfy* their minds *fully* (put them at rest on this subject); which seems to be the meaning of this word in all passages of Terence, where it occurs. Comp. And. i. 2. 17. Ib. ii. 2. 2. Heaut. i. 1. 77. Hec. i. 1. 12. *expedi.*] ¶ See And. iii. 5. 11.

30. *quod pol,*] Lest it should appear unlikely that a courtezan should consent to this, the poet anticipates the reader. And so Terence usually does, with respect to things which he represents contrary to ordinary usage. D. *alia ex hoc quæstu,*] ¶ i. e. alia meretrix; if any other, such as I, were in my place now, she would not do it; scil. "ut de tali," &c.

32. *Sed*, &c.] In order to ingratiate herself, she consents to do it, but says that it is not for her own sake. D. *falsâ famâ*] ¶ In consequence of a false report, namely, that criminal intimacy subsists between us.

33. *Nec*] ¶ i. e. et non. "Sed nolo—tuum; et non volo (i. e. *et nolo)* leviorem eum videri." *leviorem*] *Levis* and *levitas* are applied to all ardent and empty desires; because they contain no *gravitas*. R. D. *vobis,*] Parentibus scil. D. *quibus est minime æquum,*] ¶ i. e. quibus videri eum levem, minime æquum est, i. e. minime decet.

34. *Immerito:*] ¶ For he deserves better at my hands, than that I should allow him to lie under the imputation of *levitas* (i. e. fickleness, inconstancy to his wife) when it is in my power to exonerate him. *quod*] ¶ *Secundum id* quod, i. e. quantùm; as frequently; e. g. Heaut. iii. 1. 7. *commodem*] ¶ Do him a kindness, render him a service. Comp. And. i. 1. 135.

35. *Facilem benevolumque*] He uses *facilem* in reference to the fault imputed to her; *benevolum*, to his anger. D. *lingua tua jam*] Lay emphasis on *jam; your* conversation has effected this *already;* by how much more will actions afterwards. D. *reddidit:*] ¶ For effecit.

36. *non sunt solæ*] He confesses that he himself had accused her, but that he has now become *benevolus*. D. *étiam credidi.*] ¶ Therefore the more is to be ascribed to his "facilitas" and "benevolentia."

37. *præter nostram opinionem*] i. e. that you are guiltless. D. ¶ Contrary to what I and the rest of the family supposed. Comp. Heaut. i. 1. 7.

38. *ut sis porrò:*] i. e. persevere in being blameless; for he wishes to guard against the future; as he had said above, "Si id facis, facturave es." D. *utere*] ¶ Future tense; the penultima is long.

39. AN IAMBIC TETRAMETER.—*sed reprimam me*] ¶ A similar ἐπανόρθωσις, Hec. i. 2. 25. Eu. v. 5. 20. Virg. Æn. i. 139. "Quos ego—Sed motos præstat componere fluctus." *ægre*] Scil. quod ægré tibi sit. R. D.

Verum te hoc moneo unum; qualis sim amicus, aut quid possiem,
Potius quam inimicus, periclum facias.

ACTUS V.—SCENA 2.

PHIDIPPUS, LACHES, BACCHIS.

——P. Nil apud me tibi
Defieri patiar, quin, quod opus sit, benigne præbeatur.
Sed quum tu satura atque ebria eris, puer ut satur sit, facito.
L. Noster socer, video, venit: puero nutricem adduxit.
Phidippe, Bacchis dejerat persancte. P. Hæcine ea est? L. Hæc est.
P. Nec pol istæ metuunt deos; neque has respicere deos opinor.
B. Ancillas dedo; quo lubet cruciatu per me exquire.

40. TROCHAIC TETRAMETERS CAT.—*qualis sim*] This kind of warning conveys less bitterness; but comes with most force. D. *qualis sim amicus, aut quid possiem*] ¶ i. e. "qualis sim, aut quid possim, *cum* amicus *sim;* potius quam *qualis fuero, aut quid potuero, cum* inimicus *fuero.*

41. *periclum facias.*] ¶ See And. iii. 3. 34.

PHIDIPPUS comes out, and talks with Laches and Bacchis;—at length Bacchis goes in to Philumena, to satisfy the women's minds (v. 1. 27, 28.); Laches and Phidippus follow.

1. This line with preceding makes A TROCHAIC TETRAMETER CATALECTIC.—*Nil*] ¶ He speaks to the nurse within, whom he has just hired. See iv. 4. 104. *apud me*] He means,—with him at whose house you are to be. D.

2. IAMBIC TETRAMETERS CATALECTIC.—*Defieri*] We may suppose that the nurse has just been making a demand of a whole series of things to be supplied to her. Instead of *deesse*, he uses the more unusual word *defieri*, the better to gratify her ear. D. Comp. Eu. ii. 2. 12. *benignè*] i. e. largè. Hor. Od. i. 17. 15. "copia Manabit ad plenum benigno—cornu." On the other hand, *malignè* means *parcè*. R. D.

3. *satura atque ebria*] This was, not only no shame in nurses, but even necessary. D. *ebria eris,*] Ad satietatem biberis. *Ebrius* does not always refer to intoxication. Plaut. Capt. i. 1. 35. "unde saturitate sæpe ego exii ebrius." R. D.

4. *Noster*] Obsequiousness. Virg. Æn. ii. 149. "noster eris." D.

5. *dejerat persanctè*] *Dejero*, when long, is qu. valde juro; when short, qu. deos juro. Laches speaks in these strong terms, to prevent Phidippus from arguing with Bacchis, and wasting time. D.

6. *Nec pol, &c.*] An argument, that she swears falsely. For an oath is solemn, either from religious scruple, or from fear of punishment; but courtezans, says he, have neither one nor the other; for they are despised by the gods. D. *istæ*] ¶ See i. 2. 59. *respicere*] ¶ See And. v. 6. 11. So, with respect to poor men. Juv. Sat. iii. 146. "contemnere fulmina pauper Creditur, atque deos, diis ignoscentibus ipsis."

7. *dedo;*] Scil. to inquisition. R. D. Her oath being rejected, she resorts to a stronger testimony. D. *per me*] i. e. under my instance and permission, though the law forbids. D.

Hæc res hic agitur; Pamphilo me facere, ut redeat uxor,
Oportet: quod si perficio, non pœnitet me famæ,
Solam fecisse id, quod aliæ meretrices facere fugitant.
L. Phidippe, nostras mulieres suspectas fvisse falso
Nobis, in re ipsa invenimus. porro hanc nunc experiamur.
Nam si compererit crimini tua se uxor credidisse,
Missam iram faciet: sin autem est ob eam rem iratus gnatus,
Quod peperit uxor clam, id leve est: cito ab eo hæc ira abscedet.
Profecto in hac re nil mali est, quod sit discidio dignum.
P. Velim quidem hercle. L. Exquire: adest: quod satis sit, faciet ipsa.
P. Quid istæc mihi narras? an quia non tu ipse dudum audisti,
De hac re animus meus ut sit, Laches? illis modo exple animum.

8. *Hæc res hic agitur:*] Either, 'this is the business we were treating of, when you came up;' or, *res* means *veritas*, conveying asseveration; that is not mere words, but fact. D. ¶ Refer these words to the subsequent, 'This is the business now in hand, viz. it behoveth me,' &c. *Pamphilo me facere,*] *Ita per*ficere *de* Pamphilo, ut, &c.

9. *non pœnitet me famæ,*] ¶ If I succeed, I have no cause to regret the fame (which will thence spread) of me being the only woman who did that, &c. On the contrary, it will be my boast. Comp. Heaut. i. 1. 20. and see v. 3. 35, 36.

10. *id,*] i. e. to have effected a reconciliation between a husband and wife. D.

11. *Phidippe,*] ¶ He wants to induce him to give ear to the testimony of Bacchis. *mulieres*] ¶ For uxores, as *vir* frequently for maritus.

12. *Nobis*] ¶ The dative after *suspectas;* suspected by us. *in re ipsâ*] ¶ When we came to examine the fact; (that expressed by Laches, iv. 4. 71, 72. and believed also by Phidippus, ib. 92., though not the less false).—This erroneous view, which they will continue to hold until the discovery of the *ring*, exonerates their wives in their opinion; iv. 4. 87. "Non mirum fecit uxor mea, si hoc ægre tulit." *hanc nunc experiamur.*] Let us make use of her services; as Donatus rightly explains. R. D. ¶ This interpretation leaves "nostras — invenimus," without point. Explain, therefore, "We suspected our wives, and found our suspicions false, upon pursuing and tracing the real fact (in ipsâ re); therefore do not be obstinate in suspecting Bacchis;—let us now make further trial of *her* (as we did of our wives before), whether there is truth in her words, *for* (NAM) this trial may, in itself, likewise lead to something important.

13. *crimini*] ¶ Scil. the charge against Bacchis, of seducing the affections of Pamphilus. *crimini tua*] Al. *crimini falsò tua* &c. but the better copies omit *falsò;* for *crimen* in itself contains the idea of falsehood; being put for *criminatio.* R. D.

14. *Missam—faciet:*] ¶ See And. v. 1. 14. *iram*] ¶ Alluding to the words of Phidippus, iv. 4. 89. "Propterea hæc ira est."

15. *Quòd peperit uxor clam,*] ¶ Pamphilus had feigned this excuse to them for not bringing Philumena home, iv. 4. 35. "Non me clam haberet, quod celâsse intelligo."

16. *discidio*] ¶ A divorce had been contemplated, iv. 4. 43.

17. *Exquire:*] ¶ Examine Bacchis; sift her. *adest:*] She is at hand; or, perhaps, 'she is ready to assist us' in investigation of the matter. *quod satis sit,*] Scil. to justify herself. R. D.

18. *Quid istæc*] A reproof; on account of the many words of Laches. D. *mihi*] ¶ Emphatic. See Eu. v. 8. 23.

19. *ut*] ¶ Quomodo sit. Do you not know very well that I do not wish a di-

L. Quæso edepol, Bacchis, quod mihi es pollicita, tute ut servos.
B. Ob eam rem visne ergo introeam? L. I, atque exple animum iis, ut credant.
B. Eo; etsi scio pol iis fore meum conspectum invisum hodie:
Nam nupta meretrici hostis est, a viro ubi segregata est.
L. At hæ amicæ erunt, † ubi, quamobrem adveneris, resciscent.
P. At easdem amicas fore tibi promitto, rem ubi cognoverint:
Nam illas errore, et te simul suspicione, exsolves.
B. Perii! pudet Philumenæ. sequimini me huc intro ambæ.
L. Quid est quod mihi malim, quam quod huic intelligo evenire,—
Ut gratiam ineat sine suo dispendio, et mihi prosit?
Nam si est, ut hæc nunc Pamphilum vere ab se segregarit;
Scit sibi nobilitatem ex eo, et rem natam, et gloriam, esse:
Referet gratiam ei, unaque nos sibi opera amicos junget.

vorce? why then urge me so earnestly, as if you doubted me?—Phidippus had declared his mind, for instance, in iv. 4. 45. "Neutrâ in re vobis difficultas a me erit." *exple animum.*] See v. 1. 28.

21. *visne*] This shows her reluctance. D. *I,*] This word is not elided here in scansion.

24. *hæ*] ¶ Myrrhina and Philumena.

25. AN IAMBIC TETRAMETER.—*At*] ¶ His repeating this particle, used by Laches, shows that he means to confirm *his* words, to Bacchis.

26. IAMBIC TETRAMETERS CAT.—*errore,*] ¶ Mistake, in imputing to you what you do not deserve.

28. *Quid est*] The meaning is:—I would wish the same thing to befall me, which is befallen to Bacchis, namely, that I should acquire friends,—without incurring any loss,—and therein be profitable to others.—If this be so, I do not know whether there is need of Bentley's correction. R. D.

29. *Ut gratiam ineat,* &c.] Read, "Ut gratiam ineam sine meo dispendio, et mihi prosim." For the old man cannot have goodwill to a courtezan, whom he must detest. B. ¶ The only change which Bentley's emendation would effect, is; that this line, 29. would be taken in connexion with "mihi evenire," i. e. mihi evenire, scil. ut grat. ineam, &c.—instead of being taken, as it is now, in connexion with "huic *evenisse,*" i. e. quam quod intelligo huic *(Bacchidi)* evenisse *scil.* ut gratiam ineat. The drift being the same in each case.—How does this sentiment show any *good will* of Laches to *the courtezan?* He is rather, perhaps, expressing his *envy* of the good likely to befall her in *entering into favour* with the *women* (see 24.)

30. *segregarit;*] Properly applied to separation from a courtezan; for *disjungere* is used as to a wife. D.

31. *nobilitatem*] Foolish pride in the old man, making his son of great consequence; as in the Andrian, "meum gnatum rumor est amare." D. *ex eo,*] Whether, from Pamphilus himself; or, from the fact of her having separated from him. Prefer the latter. D. *rem*] Because he conferred much on her. D. *gloriam,*] In having the honour of reconciling a woman to her husband. *esse:*] ¶ Join this with *natam,* referring it to both *rem* and *gloriam.*

32. *Referet,* &c.] ¶ She both makes a return to him, and makes us her friends,—all, by the same one act.

ACTUS V.—SCENA 3.

PARMENO, BACCHIS.

P. Edepol næ meam herus esse operam deputat parvi pretî,
Qui ob rem nullam misit, frustra ubi totum desedi diem,
Myconium hospitem dum expecto in arce Callidemidem.
Itaque ineptus hodie dum illic sedeo, ut quisque venerat,
Accedebam: 'Adolescens, dic dum, quæsŏ, es tu Myconius?'
"Non sum." 'At Callidemides?' "Non." 'Hospitem ecquem Pamphilum
Hic habes?' omnes negabant: neque eum quenquam esse arbitror.
Denique hercle jam pudebat: abii. sed, quid Bacchidem
Ab nostro affine exeuntem video? quid huic hic est rei?
B. Parmeno, opportune te offers: propere curre ad Pamphilum.

Parmeno returns from the errand on which Pamphilus had sent him (Act. iii. scena 4.), and is despatched by Bacchis to bring him to speak with her, as she has discovered from Myrrhina that the ring on her finger belonged to Philumena.

1. TROCHAIC TETRAMETERS CATALECTIC.—

2. *desedi*] i. e. was idle, did nothing. Plaut. Pseud. iv. 4. 7. "quid tu intus desedisti tam diu." Cic. in Pis. 5. "sedenti, cunctanti, dormienti, in maximo reipublicæ motu consuli." R. D. *diem,*] ¶ A substantive of time governed by *per* understood; as Heaut. i. 1. 66. Ib. iv. 3. 38.

3. *Mycŏnium hospitem*] The servant carefully specifies these minutiæ; to show that the ill success of his commission is not attributable to negligence or forgetfulness. D. ¶ See iii. 4. 18, 19. *expecto*] ¶ The *præsens historicum;* see Heaut. v. 2. 30.

5. *Accedebam :*] ¶ Compare And. i. 1. 57. "Venientes aut abeuntes: rogitabam, Heus puer, Dic, sodes," &c.

6. *Non sum.*] ¶ "Non sum." and "Non." are the answers of the persons whom he accosted. *hospitem*] ¶ Have you in this city any foreign friend, called Pamphilus? Each of two persons of different houses or countries, who were met, in the house or the country of either of them, was called the *hospes,* ξένος, one of the other. Thus Callidemides Myconius and Pamphilus Atheniensis would be *hospites* to one another, while they were together, either at Mycon or at Athens; either at the house of the former, or at that of the latter. So, Ph. i. 2. 17. "in Ciliciam ad hospitem antiquum."

7. *eum quenquam esse*] i. e. I do not think that he is in the world. D.

8. *jam*] ¶ 'By this time;' after I had been idle "totum diem." *sed,*] ¶ Curiosity, again on the alert, does not allow him to dwell longer on this subject.

9. *nostro affine*] ¶ This is the point which attracts his attention. His anxiety to learn what was going on in this *neighbour's house* made him so tardy in obeying Pamphilus, iii. 4. 27, 29. *quid huic hic est rei?*] ¶ What business has *she* (the strange woman) in this house?

10. *propere curre*] The poet humourously makes her begin with words, the most disagreeable to Parmeno, most averse now to *running.* D.

P. Quid eo? B. Dic me orare, ut veniat. P. Ad te? B.
Imo ad Philumenam.
P. Quid rei est? B. Tva quod nil refert, percontari desinas.
P. Nihil aliud dicam? B. Etiam; cognosse anulum illum Myrrhinam
Gnatæ svæ fuisse, quem ipsus olim mihi dederat. P. Scio.
Tantumne est? B. Tantum. aderit continuo, hoc ubi ex te audīerit.
Sed cessas? P. Minime equidem: nam hodie mihi potestas haud data est;
Ita cursando, atque ambulando, totum hunc contrivi diem.
Quantam obtuli adventu meo lætitiam Pamphilo hodie!
Quot commodas res attuli! quot autem ademi curas!
Gnatum *ei* restituo, qui pæne harum ipsiusque opera periit:
Uxorem, quam nunquam est ratus posthac se habiturum, reddo:
Qua re suspectus svo patri et Phidippo fuit, exsolvi.
Hic adeo his rebus anulus fuit initium inveniendis.
Nam memini, abhinc menses decem fere, ad me nocte prima

11. *Quid eo?*] ¶ See iii. 4. 18. "In arcem! quid eo?" *Ad te?*] To your house? D.

12. *Tua quod nil refert, percontari*, &c.] Glossar. πολυπραγμονῶ, sciscito, percontor. So Plaut. Stich. ii. 1. 48. "tua quod nihil refert, ne cures." Menand. Ἃ μὴ προσήκει, μήτ' ἄκουε, μήθ' ὅρα. L. *percontari*] See Heaut. i. 1. 26.

13. *Nihil aliud dicam?*] ¶ He wishes to satisfy his curiosity without appearing inquisitive. *Etiam:*] The ancients used this particle, when something suddenly occurred to their mind, besides what they had already said. R. D.

14. *Gnatæ suæ*] ¶ i. e. anulum illum, quem—dederat, gnatæ suæ anulum fuisse. *Scio.*] ¶ By hyperbole for Audio.

15. *Tantumne est?*] ¶ The adjective; scil. quod dicam Pamphilo. Comp. Heaut. prol. 13. *aderit continuo,*] ¶ She well knows that these will be joyful tidings to Pamphilus; that he will not delay a moment. *audīerit*] See Ad. i. 1. 2.

16. *nam hodie*] ¶ For, all day long, I have had no time to loiter; I have been kept busy.

18. IAMBIC TETRAMETERS CATALECTIC.—

19. *Quot*, &c.] The language of admiration. Virg. Æn. iv. 10. "Quis novus hic nostris successit sedibus hospes!" D. *Quot commodas res*] ¶ i. e. (And. iii. 3. 37.) "Quot commoditates."

20. *ei*] Pamphilo. *harum*] ¶ Of Myrrhina and those in the house, whose design it had been to expose the "gnatus." *ipsius*] ¶ Of Pamphilus who was favouring the design of Myrrhina, because he conceived the child to have been begotten by another. See iv. 4. 82.

21. *reddo:*] What is desirous of us, *redditur* nobis; that of which we are desirous, *restituitur* nobis. Thence "Gnatum restituo;"—"uxorem reddo." D. ¶ The words occur together in Eu. i. 2. 67. iv. 6. 8.

22. *Qua re*] ¶ i. e. Ex ea re, qua re, (propter quam rem) suspectus, &c. He was suspected (iv. 4. 72.) of discarding his wife, to give himself up to Bacchis.

23. *adeo*] ¶ 'Accordingly;' i. e. consistently with the fact of my having been the instrument of all this, the ring *here on my finger* (hic) was the first, &c.

24. *menses decem*] This is consistent with Philumena's recent delivery. D. ¶ Scil. *ad* menses. 'At (the time of) ten

Confugere anhelantem domum, sine comite, vini plenum,
Cum hoc anulo. extimui ilico; 'Mi Pamphile,' inquam, 'amabo,
Quid exanimatus es, obsecro? aut unde anulum istum nactus?
Dic mihi.' Ille alias res agere se simulare. postquam id video,
Nescio quid suspicarier magis cœpi: instare ut dicat.
Homo se fatetur vi in via nescio quam compressisse:
Dicitque sese illi anulum, dum luctat, detraxisse:
Eum hæc cognovit Myrrhina in digito modo me habentem.
Rogat, unde sit. narro omnia hæc: inde est cognitio facta,
Philumenam compressam esse ab eo, et filium inde hunc natum.
Hæc tot propter me gaudia illi contigisse lætor.
Etsi hoc meretrices aliæ nolunt: neque enim est in rem nostram,
Ut quisquam amator nuptiis lætetur. verum ecastor
Nunquam animum quæsti gratia ad malas adducam partes.
Ego, dum illo licitum est, usa sum benigno, et lepido, et comi.
Incommode mihi nuptiis evenit: factum fateor:
At pol me fecisse arbitror, ne id merito mihi eveniret.

months ago;' *lunar* months; see Ad. iii. 4. 29. *nocte primâ*] Literally, 'In the night when-in-its-earliest stage.' i. e. at the early-part-of-the night. So, "intempesta nocte," "summo tecto," "media æstate," &c.

25. *Confugere*, &c.] *Confugere* indicated that he feared; *anhelantem*, that he had been engaged in a struggle; *domum*, that he sought concealment; *sine comite*, that it was something whereof he was ashamed; *vini plenum*, that it was some rash deed; *anulo* indicated the nature of it. D.

27. *Quid exanimatus*] Terence has consulted brevity; for in the Greek original all this is acted, not related. D. *exanimatus es*,] i. e. anhelas, commotus es, ut vix respirare possis. *Anima* is often used as *anhelitus*. See And. i. 4. 7. Cæs. B. G. ii. 23. "cursu ac lassitudine exanimatos." R. D.

28. *alias res agere*] ¶ That he was engaged in other matters than what I suspected.

32. *Eum hæc cognovit*, &c.] Read "Eum cognovit Myrrhina hæc: in digito modo me habente." For Myrrhina recognized, not Bacchis but, the ring. B. ¶ No change is necessary. 'Perceived me as having (i. e. perceived that I had) that ring.' An instance of *oropism;* on which see Heaut. ii. 3. 56.

35. *propter me*] ¶ Because of me; i. e. through my instrumentality.

36. *hoc—nolunt:*] ¶ Dislike an event of this kind. *est in rem*] ¶ See And. iii. 3. 14. *in rem nostram*,] ¶ To the advantage of us *meretrices*.

37. *amator*] See And. i. 1. 49. *lætetur:*] ¶ Have full enjoyment, not impared by jealousies or inconstancy.

38. *quæsti gratia*] ¶ For *quæstûs;* comp. And. ii. 2. 28. See also v. 1. 29. *malas—partes*.] ¶ This confirms "mores facile tutor," v. 1. 8. where see note.

39. *dum illo licitum est*,] ¶ i. e. dum mihi licitum est illo uti.

40. *nuptiis*] *ex* nuptiis. D. *factum*] ¶ Scil. id esse; 'that such is the case.'

Multa ex quo fuerint commoda, ejus incommoda æquum est ferre.

ACTUS V.—SCENA 4.

PAMPHILUS, PARMENO, BACCHIS.

PAM. Vide, mi Parmeno, etiam sodes, ut mi hæc certa et clara attuleris:
Ne me in breve conjicias tempus gaudio hoc falso frui.
PAR. Visum est. PAM. Certen'? PAR. Certe. PAM. Deus sum, si hoc ita est. PAR. Verum reperies.
PAM. Manedum, sodes. timeo ne aliud credam, atque aliud nuncies.
PAR. Maneo. PAM. Sic dixisse opinor te,—invenisse Myrrhinam,
Bacchidem anulum suum habere,—PAR. Factum. PAM. eum, quem olim ei dedi;
Eaque hoc te mihi nunciare jussit: itane est factum? PAR. Ita, inquam.

42. *Multa ex quo*, &c.] ¶ Compare Demosth. Ep. 2. παρ' ὧν γὰρ ἁπάντων καλῶν καὶ ἀγαθῶν ἔτυχον. τούτους ᾤμην δεῖν ἔχειν καὶ ἁμαρτεῖν, εἰ βούλοιντο, εἰς ἐμέ.

PAMPHILUS scarcely credits the account brought him by Parmeno, until it is confirmed to him by Bacchis herself, who congratulates him, and commends Philumena. Thence Pamphilus, promising to reward Parmeno, goes into the house.

1. A TROCHAIC TETRAMETER.—*etiam*] ¶ 'Again.' Comp. Eun. i. 1. 11. "Etiam atque etiam cogita." *certa et clara*] ¶ See And. iv. 4. 15. Comp. with this passage, Æsch. Agam. 603. Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ Εἰς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

2. TROCHAIC TETRAMETERS CATALECTIC.—*Ne me in breve*, &c.] An unusual mode of expression. "conjicere aliquem in breve tempus." Bentley reads, *Ne me in breve pellicias gaudio hoc falso frui.* But even this does not remove difficulty. The infinitive *frui* is for *ad fruendum*; as iii. 2. 10. "introiit videre." R. D.

3. *Visum est.*] ¶ In reply to "Vide."—I have considered well what I said; I have made no mistake. *Deus sum*,] Plaut. "Rex sum; regem autem quid loquor? imo deus." And Id. Curcul. i. 3. 11. "sum deus." L. i. e. felix, beatus, sum. See note on And. v. 5. 4. R. D.

4. *Manedum*,] ¶ See An. i. 1. 2. The use of *maneo* is similar in Hea. ii. 3. 32. *aliud credam, atque aliud nuncies.*] ¶ The second *aliud* might be omitted, as it often is in such a case. See Hea. ii. 3. 24. This passage favors Hunter's method.

6. *Factum.*] ¶ Scil. ita est; i. e. id dixi. See ii. 1. 23. *eum quem*] ¶ The news is too good to be credited at once; compare Menedemus, Hea. iii. 1. 22, 23. on hearing of Clinia's arrival.

7. A TROCHAIC TETRAMETER.—*Eaque*

PAM. Quis me est fortunatior, venustatisque adeo plenior?
Egon' te pro hoc nuncio quid donem? quid? quid? nescio.
PAR. At ego scio.* PAM. Quid? PAR. Nihil enim.
Nam neque in nuncio, neque in meipso, tibi boni quid sit, scio.
PAM. Egone, qui ab orco mortuum me reducem in lucem feceris,
Sinam sine munere a me abire? ah, nimium me ingratum putas!
Sed Bacchidem eccam video stare ante ostium:
Me expectat, credo. adibo. B. Salve, Pamphile.
PAM. O Bacchis, o mea Bacchis, servatrix mea!
B. Bene factum, et volupe est. PAM. Factis ut credam, facis:
Antiquamque adeo tvam venustatem obtines,
Ut voluptati obitus, sermo, adventus tvus, quocunque adveneris,
Semper siet. B. At tu, ecastor, morem antiquum atque ingenium obtines,
Ut unus hominum homo te vivat nunquam quisquam blandior.
PAM. Ha, ha, hæ! tun' mi istuc? B. Recte amasti, Pamphile, uxorem tuam:

hoc te mihi] ¶ Emphasis is to be laid on every one of these pronouns:—*She*, you say, desired *you* to tell *this* to *me*: is that the case?

8. TROCHAIC TETRAMETERS CATALECTIC.—*fortunatior*,] ¶ Hea. ii. 3. 55. "Quis te est fortunatior?" *venustatisque—plenior?*] See And. i. 5. 11.

9. *quid? quid?*] ¶ He is lost, for the moment, in the rapture into which this has thrown him.

10. AN IAMBIC DIMETER.—*Nihil enim.*] ¶ Scil. me dones. *enim.*] See And. v. 1. 4.

11. A TROCHAIC TETRAMETER CAT.

12. IAMBIC TETRAMETERS.—*Egone, qui*] ¶ i. e. Egone nihil donem te, qui, &c. Al. *Egone te, qui*. But the unconnectedness is an elegance, where the language is spoken under strong emotion. *ab orco, &c.*] i. e. snatched from the greatest difficulties. The same proverbial expression in Ovid. Trist. v. 9. 19. "Seminecem stygia revocatis solus ab unda." R. D.

13. *sine munere—abire?*] ¶ So, Virg. Æn. "Nemo ex hoc numero mihi non donatus abibit." Similar to the use of *discedere*; comp. And. i. 1. 121. Hor. Sat. ii. . 246. "Quorsum abeant? sani ut creta, an carbone notandi." Id. Ep. i. 9. 7. "excusatus abirem."

14. IAMBIC TRIMETERS.

17. *factum—Factis—facis*;] ¶ See And. v. 4. 51. *Factis ut credam, facis*] For it is hard to believe that a courtezan should rejoice in such events. D. *Factis*] i. e. re ipsa. Plaut. Bacchid. iv. 4. 53. "quid mihi refert Chrysalo esse nomen, nisi factis probo." R. D.

18. *Antiquam*] ¶ See An. iv. 5. 22. *venustatem*] Elegance of manners. R. D.

19. IAMBIC TETRAMETERS.—*obitus—adventus*] *Obitus* means a casual meeting; *adventus*, one arising from wish and assignation. D.

20. *morem antiquum*] This has a reference to a verse of Ennius, Annal. 5. "Moribus antiquis res stat Romana, viresque," &c. cited by Cicero and St. Augustine. L. See An. iv. 5. 22.

21. *hominum*] With the Bembine and others, read *omnium*. Then read *nusquam*; for with *nunquam*, we ought to find *vixerit*. B.

22. *tune*] Because flattery is natural from a person of her character. D.

Nam nunquam ante hunc diem *m*eis oculis ea*m*, quod nossem, videram.
Perliberalis visa est. Pam. Dic verum. B. Ita me dı ament, Pamphile.
Pam. Dic mi, harum rerum numquid dixti jam patri? B. Nil. Pam. Neque opus est;
Adeo muttito: plac*e*t non fieri hoc itidem, ut in comœdiis,
Omnia omnes ubi resciscunt. hic, quos par fuerat resciscere,
Sciunt; quos non autem æquum est scire, neque resciscent, neque scient.
B. Imo etiam, qui hoc occultari facilius credas, dabo:
Myrrhina ita Phidippo dixit, jurijurando meo
Se fidem habuisse, et propterea te sibi purgatum. Pam. Optime est:
Speroque hanc rem esse eventuram nobis ex sententia.
Par. Here, licetne scire ex te, hodie quid sit quod feci boni?
Aut quid *i*stuc est, quod vos agitis? Pam. Non licet. Par. Tam*e*n suspicor.
Eg*o*ne hunc ab orco mortuum? quo pacto? Pam. Nescis, Parmeno,

23. *quod nossem,*] i. e. I had not seen her so as to know her. E. As far as I remember; that I know. So Adel. iv. 5. 7. "non equidem istuc quod sciam." D. ¶ Correctly.

24. *Perliberalis*] Comp. And. i. 1. 11. *Ita—ament,*] ¶ Scil. ut verum dico.

25. *Neque opus est;*] ¶ This ought not, then, to be even whispered. On *opus*, with peculiar force, see Heaut. i. 2. 13.

26. *muttito:*] See And. iii. 2. 25. *in comœdiis,*] As if this itself were not a comedy, but reality; *comœdiis*, scil. fit. D. Eugraphius seems to consider this as a hint that this piece is not properly a comedy, as there are not, here, numerous characters brought together on the stage at the finale.

28. *resciscent, neque scient*] *Resciscimus* from another; *scimus* ourselves. *Resciscere* means, to find out with difficulty, what was not known. D. ¶ Thus facetiously he compliments the audience, by entrusting the secret to them, as it were.

29. TROCHAIC TETRAMETERS CATALECTIC—*Imo etiam,*] ¶ 'Nay more.' *qui hoc —dabo:*] ¶ *Dabo* is for *dicam*. As, Virg. Ecl. "Da, Tityre, nobis." I will tell you *that* whereby you may believe. For *occultari*, some copies have *occultari posse*. Bentley reads *occultum iri*.

31. *propterea te sibi*] ¶ "And that, on account of her crediting my oath (that I did not contribute to alienate your affections) you were, in her judgment, acquitted," of the charge of being still attached to me.—Bacchis is, of course, now in Myrrhina's secret, and knows that *she* never held Pamphilus guilty; but the object of this story of the *purgatio* being made up to Phidippus, is to conceal the affair about the child.

32. *ex sententia.*] ¶ Agreeably to our wishes. So Heaut. iv. 3. 5.

34. *Non licet.*] ¶ Scil. te scire.

35. IAMBIC TETRAMETERS.——*Egone hunc,* &c.] Here Parmeno repeats the words of Pamphilus (12.) reflecting on them with himself. E.

Quantum hodie profueris mihi, et ex quanta ærumna extraxeris.

PAR. Imo vero scio; neque hoc imprudens feci. PAM. Ego istuc satis scio.

PAR. An temere quicquam Parmenonem prætereat, quod facto usus sit?

PAM. Sequere me intro, Parmeno. PAR. Sequor. equidem plus hodie boni

Feci imprudens, quam sciens ante hunc diem unquam. Ω. Plaudite.

CALLIOPIUS RECENSUI.

37. *neque hoc imprudens*] For little is due to a man for a benefit, which he has conferred without being conscious of it. D.

38. *An temere quicquam*] There are two readings, and thence two interpretations of this passage. With the present reading, explain: Can Parmeno be ignorant of any thing? can aught be hidden from him? Cic. ad Div. i. 6. "sed te non præterit quam sit difficile." But if we read, *Parmeno prætereat*, explain: "can Parmeno omit any thing which is expedient to be done?" However, in either case, the line is spoken, not by Pamphilus or by Parmeno, but by Bacchis, ridiculing Parmeno. Thus Bentley thinks. R. D. *Parmenonem*] i. e. me. Eu. v. 4. 3. "capiet Parmeno," for capiam ego. For, proper names are often put for the pronouns, when persons speak concerning themselves. Ph. v. 8. 38. "Phormionem, qui volet, lacessito," i. e. me. This use of the name gives greater force. R. D. [on Eu. v. 4. 3.] ¶ So, Hor. Od. iv. 6. 44. "docilis modorum vatis Horati." A kind of prosopopœia; speaking of himself in the language in which another might be supposed to mention him. Quinctil. ii. 1. "Ad prosopopœias usque, et ad suasorias, in quibus onus dicendi vel maximum est, irrumpunt."

39. TROCHAIC TETRAMETERS CATALECTIC.—

40. Ω] See note on last line of Andrian.

END OF THE HECYRA.

PHORMIO.

CHARACTERS.

Chremes,	an elderly Athenian.
Demipho,	brother of Chremes.
Phædria,	son of Chremes.
Antipho,	son of Demipho, and cousin of Phædria.
Phormio,	a parasite.
Cratinus, Crito, Hegio,	advocates, employed by Demipho.
Geta,	a slave of Demipho.
Davus,	a slave.
Dorio,	a procurer.

Nausistrata,	an Athenian matron, wife of Chremes, and mother of Phædria.
Sophrona,	nurse of Phanium.

DERIVATION OF THE NAMES.

Demipho, τοῦ δήμου φῶς, light of the people.

Phormio, from φορμίον or φορμὸς, a hamper of broom; also, a mat or covering used by seamen. Either from the capacity of the thing, or its usefulness, the name is given to the parasite in Apollodorus.

Cratinus, from κράτος, might.

Nausistrata, from *naval* forces, by which the Athenians acquired so much glory.

Chremes, *Crito*, *Davus*, see Andrian.

Phædria, *Antipho*, *Dorio*, *Sophrona*, see Eunuch.

Hegio, *Geta*, see Adelphi.

ARGUMENT.

Chremes and his wife Nausistrata, residing at Athens, had a son Phædria. Chremes had formerly under the assumed name of Stilpho made acquaintance with a certain woman at Lemnos, by whom he had a daughter Phanium. Chremes had a brother, Demipho, who had a son Antipho. When Phanium grew up, the brothers agreed that she and Antipho should intermarry. Leaving Athens for a short time, they entrusted their sons to the care of Geta, Demipho's slave, who permitted them to have their own way. Phædria soon fell in love with Pamphila, a music girl; but for want of money he could not obtain her, as she was in possession of Dorio a procurer. Meanwhile Phanium with her mother and Sostrata (an old woman, formerly her nurse) came to Athens, enquiring for Stilpho, but failed to find trace of any person of that name. The mother died; and Phanium was casually made known to the young men, whereupon Antipho became enamoured; but Sostrata refused to allow an acquaintance unless on the terms of marriage, to which Antipho could not yield from fear of his absent father. However Phormio, the parasite, proposed a scheme by which the youth might be exculpated to his father when he should return home; and accordingly brought a fictitious suit, as it were, on behalf of Phanium against Antipho, as if he were her next kinsman, to compel him according to the Attic laws to marry her; to this suit Antipho has yielded, and judgment being passed against him, the marriage has taken place, the day before the time at which the play opens. Now Demipho returns home, and is incensed at the marriage; he has an argument with Phormio, and advises with his friends Cratinus, Crito, and Hegio, but without arriving at any satisfactory conclusion. Chremes now returns home also, and is equally angry at the marriage, not yet knowing who the girl is. Geta takes advantage of this crisis to extort money from the old gentlemen wherewith to procure the music girl for Phædria; he persuades them that Phormio will take back Antipho's wife, and marry her himself, if he can get thirty minæ as a dowry. Demipho and Chremes give the money to Phormio, under this pretence. He pays it to Dorio, and obtains the music girl for Phædria. Chremes afterwards meets Sostrata, accidentally, and learns from her that Antipho's wife, to get rid of whom they have paid the money, is no other than Phanium. The brothers repent of their bargain with Phormio, and want to keep Phanium and get back their money; but Phormio, having privately learned the facts, pretends a determination to abide by the bargain, and marry Phanium; and as they resist, he shows his knowledge of Chremes' intrigue at Lemnos, and threatens to disclose it to Nausistrata; at last he calls her name, and she comes out, and hears from Phormio the tale of her husband's misdeeds, and also of the way in which the thirty minæ have been disposed of; her indignation against Chremes makes her look with indulgence on her son's intrigue; she commends the parasite, and invites him to supper.

Performed at the Megalensian games, L. Posthumius Albinus and L. Cornelius Merula being curule ædiles, A. U. C. 593. in the consulship of C. Fannius and M. Valerius; principal actors, L. Ambivius Turpio, and L. Atilius Prænestinus. *Tibiis imparibus.*—Borrowed from the Greek play of Apollodorus, Ἐπιδικαζόμενος.

ARGUMENT

BY

SULPICIUS APOLLINARIS.

CHREMETIS frater aberat peregre Demipho,
Relicto Athenis Antiphone filio.
Chremes clam habebat Lemni uxorem, et filiam;
Athenis aliam conjugem, et amantem unice
Gnatum fidicinam. mater e Lemno advenit
Athenas: moritur. virgo sola (aberat Chremes)
Funus procurat. ibi eam visam Antipho
Quum amaret, operâ parasiti uxorem accipit.
Pater et Chremes reversi fremere: dein minas
Triginta dant parasito, ut illam conjugem
Haberet ipse. argento hoc emitur fidicina.
Uxorem retinet Antipho a patruo agnitam.

PROLOGUS.

Postquam poeta vetus poetam non potest
Retrahere a studio, et transdere hominem in otium:
Maledictis deterrere, ne scribat, parat.
Qui ita dictitat, quas antehac fecit fabulas,
Tenui esse oratione, et scriptura levi:
Quia nusquam insanum scripsit adolescentulum
Cervam videre fugere, et sectari canes:
Et eam plorare, orare, ut subveniat sibi.

The Poet here, as usual, defends himself against the malice of Lavinius; then shortly explains the origin and name of the play, and requests a favourable hearing. This prologue, as those of other plays, was spoken by Ambivius, the principal actor.

1. IAMBIC TRIMETERS. — *Postquam*] Joined not only to the past, but the present tense also. Virg. Ec. i. 31. "Postquam nos Amaryllis habet, Galatea reliquit." D. *poeta vetus*] See An. pr. 7. *poeta—poetam*] Pleasing repetition. Virg. Æn. xii. 139. "diva divum." Æn. i. 688. "notos pueri puer indue vultus." D.

2. *Retrahere*] i. e. revocare. Cic. Sext. 15. "cum consules a republica provinciarum fœdere retraxisset." R. D. *a studio*] As if he was more anxious to injure the drama, than the cause of Terence. D. *transdere*] i. e. to cause him to give himself up to ease, from writing comedy. *Transdere* anciently for *tradere*, for the better sound. So, transducere, transnare, transjicere. R. D. *hominem*] Elegantly inserted, and *comicè*. Virg. Æn. v. 259. "Levibus huic hamis consertam, auroque trilicem Loricam—Donat habere viro." D. *otium*] ¶ Comp. Hec. Alt. pr. 18. "ut in otio esset, potius quam in negotio."

3. *deterrere*] ¶ Hec. Alt. pr. 19. Deterruissem facilè, ne alias scriberet." These *maledicta* of Luscius Lavinius (postrema imperitorum tela. Wi.) are adverted to in all the prologues, except that of the Hecyra, where no notice is taken of the great enemy. An. pr. 7, 23. Hea. pr. 34. Eu. pr. 16. "lacessere;" 18. "lædere;" Ph. pr. 3. Ad. pr. 17.

4. *dictitat*] See Hea. pr. 22. *quas—fabulas*] ¶ Zeugma; on which, and on *facere* fabulas. see An. pr. 3.

5. *oratione*] ¶ The *diction* (see An. pr. 12.) which was said to be meagre; *tenuis* is opposed to *grandis*, Cic. Brut. 79. "oratio splendida et grandis." Hor. Od. i. 6. 9. "Nec sævam Pelopis domum Conamur, tenues grandia." *scripturâ*] ¶ The *work*, the thing *written*, (comp. Hec. Alt. pr. 5. Eu. pr. 10. 36. and next line.) pronounced to be futile, and void of solidity.

6. *Quia nusquam*] ¶ Quia, scilicet, in nullâ earum parte, hic noster poetam illum veterem imitatus sit, insanum scribendo adolescentulum, &c. Here (as in Hea. pr. 31, 32. Eu. pr. 7. &c.) Terence exposes errors in Lavinius' pieces; such probably as he had in view, Eu. pr. 17. "Habeo alia multa—Quæ proferentur post, si," &c. *insanum*] ¶ Lavinius seems to have been partial to noisy characters in his scenes; see Hea. pr. 37.

7. *Cervam videre fugere, et sectari canes*] The accusative renders the sense ambiguous; designedly, that the perplexity itself may be odious. D. *insanum—videre*] i. e. per insaniam putare se videre. Plaut. Stich. ii. 2. 50. "quas tu vides colubras." Virg. Æn. iv. 469. "Eumenidum veluti demens videt agmina Pentheus." Longin. Sublim. 15. εἶδεν ἐρινύας. R. D.

8. *plorare, orare*] All this is tragic

Quod si intelligeret, olim cum stetit nova,
Actoris opera magis stetisse, quam sua:
Minus multo audacter, quam nunc lædit, læderet;
[Et magis placerent, quas fecisset fabulas.]
Nunc si quis est, qui hoc dicat, aut sic cogitet,
'Vetus si poeta non lacessisset prior,
'Nullum invenire prologum potuisset novus,
'Quem diceret, nisi haberet cui malediceret:'
Is sibi responsum hoc habeat: In medio omnibus
Palmam esse positam, qui artem tractant musicam,
Ille ad famem hunc ab studio studuit reicere;
Hic respondere voluit, non lacessere.
Benedictis si certasset, audisset bene:
Quod ab ipso allatum est, sibi esse id rellatum putet.
De illo jam finem faciam dicendi mihi,
Peccandi quum ipse de se finem non facit.
Nunc quid velim, animum attendite. apporto novam,

περίστασις, and was therefore improperly introduced in a comedy. D. "Versibus exponi tragicis res comica non vult." Wi. Pliny says of these animals: "Urgente vi canum, ultro confugiunt ad hominem." Cas.

9. *intelligeret*] Scil. vetus poeta; Lavinius. *stetit*] ¶ Scil. fabula, in quâ insanum scripsit adolescentulum, &c. See Hec. Alt. pr. 7.

10. *Actoris*] At the same time he compliments actors, and retorts on his adversary. D. *suâ*] ¶ Referring to the subject of *intelligeret;* not of *stetisse;* see An. iv. 2. 4.

12. This line is interpolated from An. pr. 3. and is properly rejected by Bentley. R. D.

13. *dicat, aut*] We either think on, or say, whatever occurs to us. Virg. Æn. ii. 124. "et mihi jam multi crudele canebant Artificis scelus, et taciti ventura videbant." D. *hoc—sic*] ¶ Scil. what follows: "Vetus—male diceret." Comp. Eu. pr. 14. "aut sic cogitet:" &c.

15. *prologum*] ¶ See Hec. Alt. pr. 1. *Novus*, scil. Terentius, qui veterem reprehendit.

18. *Palmam*] See Hea. iv. 3. 31. *positam*] See Hec. iv. 2. 8. *artem tractant musicam*] περιφραστικῶς, for, qui comœdias scribunt. Virg. Æn. i. 605. "nec quicquid ubique est Gentis Dardaniæ, magnum quæ sparsa per orbem." D. See Hea. pr. 23.

19. *famem*] "Ab studio ad famem," i. e. that, his study and industry ceasing, he might perish by hunger and want. Pers. prol. "Magister artis, ingeniique largitor venter." Theog. Ἡ πενία Διόφαντε μόνα τὰς τέχνας ἐγείρει. *Studium* is from a Hebrew word meaning, quærere, venari; as hunting was the principal pursuit of primitive men. Cas. *reicere*] Approved reading, for *rejicere*. Virg. Ec. iii. "Tityre, pascentes a flumine reice capellas." B.

20. *respondere voluit, non lacessere*] ¶ Terence professes this elsewhere: An. pr. 7. "maledictis respondeat." Eu. pr. 6. "Responsum, non dictum esse, quia læsit prius."

21. *Benedictis*, &c.] See An. v. 4. 17. and Hec. iv. 2. 24.

22. *allatum est*] i. e. maledictum; "quod dedit, recipit," is proverbial. D. In Suetonius, Vespasian thus decides concerning a quarrel between a Roman senator and knight: "non oportere maledici senatoribus: remaledici civile fasque esse." Bœc.

24. *de se*] I will make an end concerning him, sooner than he concerning himself. D. Or, *de se*, ἀφ' ἑαυτοῦ, of his own accord, not provoked by me. Cas.

25. *Nunc quid velim*] Supply, *quæritis?*

Epidicazomenon quam vocant comœdiam
Græci: Latini Phormionem nominant:
Quia primas partis qui aget, is erit Phormio
Parasitus, per quem res agetur maxime:
Voluntas vestra si ad poetam accesserit.
Date operam; adeste æquo animo per silentium:
Ne simili utamur fortuna, atque usi sumus,
Quum per tumultum noster grex motus loco est:
Quem actoris virtus nobis restituit locum,
Bonitasque vestra adjutans, atque æquanimitas.

D. ¶ *Animadvertite* quid velim; comp. Hec. Alt. pr. 20. *novam*] Utpote Latinam. D.

26. *Epidicazomenon*] Here Terence mistakes; for the play from which he has drawn was called Epidicazomené, from the *girl*, concerning whom the judgment is passed: while the Epidicazomenos was another play of the same Apollodorus. He should have written *Epidicazomenen*. D. We can easily correct *Epidicazomenen;* for ἐπίδικος (according to Harpocrates) is an orphan girl, concerning whom there is litigation to ascertain to whom she is to be given in marriage; ἐπιδικαζομένη (παρθένος) is one concerning whom judgment in that respect has passed. Such is Phanium in Terence. B. Guyetus under the present reading explains *vocant*,—'which the Greeks in their tongue *would call* Epidicazomenos.'

27. *Græci:* &c.] Read, *Græce: Latine hic Phormionem nominat.* For the Latins could not be supposed to call the play *Phormio*, before it was acted or known; besides it is plain from the prologues of Plautus, that every poet gave the names to his own pieces. B. The word is not from *formula* [*formula litis* quam intendit parasitus] as some have supposed, but from φόρμιον, a mat for covering pavement, the parasite being a character of the lowest grade. D. See "Characters" of this play.

28. *primas partes qui aget*] i. e. πρωταγωνιστής,—as Andromachè in Euripides; the Andrian in Terence; Amphitryo in Plautus. Thence the expressions, primas tenere, deferre, tribuere, and Ad. v. 4. 26. "non posteriores feram." WEITZ. See the metaphor explained, Eu. i. 2. 71. *partis*] When the genitive plural makes *ium*, the accusative is written by the ancients, *is* instead of *es*. B.

29. *Parasitus*] See Hea. pr. 38. *agetur*] ¶ This seems to presume that the play will be favourably received, and heard to the end; therefore he adds, Voluntas vestra *si*, &c. *res agetur maximè*] ¶ A kind of explanation of *primas partes;* see Hec. i. 2. 56.

30. *Voluntas*] i. e. favor. Cic. Div. iv. 13. "vulgi voluntas, vel potius consensus omnium." R. D. *ad poetam accesserit*] See i. 1. 8.

31. *Date operam;*] See Eu. ii. 2. 50. *adeste*] *Favor* to a play, is silence in the spectators; therefore, *per silentium*. D. See An. pr. 24.

32. *fortunâ*] Not to rebuke the people, he blames fortune. D. *usi sumus*] ¶ He probably alludes to the failure of the Hecyra at its first exhibition; see Hec. pr. 21.

33. *tumultum—loco*] ¶ Hec. pr. 33, 34. "Tumultuantur, clamant, pugnant de loco. Ego interea meum non potui tutari locum." On *grex*, comp. Hea. pr. 45. *motus loco*] Expulsus, ejectus. Cicero writes, moveri possessionibus, moveri ex agro. R. D.

34. *actoris virtus*] He takes every opportunity of praising the actor: for this is useful to the poet. D. ¶ But not at the people's expense; therefore he adds, *Bonitasque*, &c. *restituit*] ¶ Hec. pr. 35. "Nunc turba nulla est: otium et silentium est;" to which he probably alludes. *locum*] A repetition to avoid ambiguity, lest he should seem to mean, quem *tumultum*. D.

35. *Bonitas*] *Bonitas* is with respect to all things generally; *æquanimitas*, as to being spectators. Or *bonitas* consists in approving things *bona; æquanimitas* in marking errors and defects. Or, *bonitas* in reference to all persons, *æquanimitas* to Terence. D. ¶ *Æquanimitas* is the disposition to be *æquo animo;* which is gene-

ACTUS I.—SCENA 1.

DAVUS.

Amicus summus meus et popularis Geta
Heri ad me venit: erat ei de ratiuncula
Jam pridem apud me reliqüum pauxillulum
Nummorum: id ut conficerem. confeci, affero.
Nam herilem filium ejus duxisse audio
Uxorem: ei credo munus hoc corraditur.

rally used in the prologues with a view to deprecate any unfavorable bias which might arise, "quod rumores distulerunt malevoli." *adjutans*] ¶ He had entreated on that occasion, Hec. pr. 39, 40. "facite ut vestra auctoritas Meæ auctoritati fautrix adjutrixque sit."—These last four lines are by some considered spurious.

Davus appears with some money due to Geta, and states the reason why Geta requires it, namely, on account of the marriage of his master's son Antipho, which took place the preceding day.

1. iambic trimeters.—*Amicus—popularis*] Amicus, by choice; popularis, by lot in life, being a person of the same condition and nation. Sall. Cat. 22. "populares sui sceleris." *Popularis* also means, populo amatus, civis, humilis, and vilis (e populo factus.) D. Davus here means that Geta was formerly of the same state as himself, his *concivis;* for at the time Davus speaks, neither of them is a citizen. This seems better than to suppose an allusion to the *Getæ* and *Daci*, or inhabitants of the same street, or neighbours. Perhaps he means that they are *populares servi*, whose masters are of the same nation; thus the word is used in several authors. Del.

2. *erat*] ἀσυνδέτως, for *nam* erat. D. *ratiunculâ*] Diminutive, referring to the pittance of slaves. The word means a reckoning lying over. Ma.

3. *apud me reliquum*] ¶ Balance in my hands, which therefore I owe him. Guyetus makes *reliquum* always of four syllables, and writes it with single *l.*

pauxillulum] A fourth degree of diminution; paulum, paululum, pauxillum, pauxillulum. D.

4. *ut*] Supply *rogavit*, or "ad me venit." La. *conficerem*] Properly; for money is said *fieri*. Sall. "quæ pecunia ad Hispaniense bellum Metello facta erat." *Conficerem* implies that it was not just at hand, as if his not having it had been the cause of the delay. D. ¶ Comp. Hea. iii. 3. 23. "argentum effecero."

5. *herilem filium*] Græcè τρόφιμον,—and probably the Latins might use *alumnus* in this sense, if they did not prefer the other. D. *ejus*] ¶ Scil. Getæ; his master's son; his young master, Antipho. *duxisse*] See Hec. i. 1. 5.

6. *munus hoc*] The marriage had taken place the previous day, *heri;* but the *munus* as yet merely *corraditur*. For in the case of marriage, offerings could be made until the seventh day; as funeral obsequies extended to the ninth day. D. ¶ "On the day called ἀπαύλια (whenever that was) the bride presented her bridegroom with a garment called ἀπαυλιστηρία. Gifts were likewise made to the bride and bridegroom by the bride's father and friends, called sometimes ἀπαυλία, sometimes ἐπαυλία.—These were carried in great state to the house by women, whom followed a person called κανηφόρος, before whom went a boy in white apparel with a torch in his hand. It was also customary for the bridegroom and his friends to give presents to the bride, which were called ἀνακαλυπτήρια, because then the bride first appeared publicly unveiled." Potter, Archæol. ii.—On *corraditur*, implying a collection to the utmost, see Hea. i. 1. 89.—one made by little and little, Ad. ii. 2. 34.

Quam inique comparatum est; hi qui minus habent,
Ut semper aliquid addant divitioribus!
Quod ille unciatim vix de demenso suo,
Suum defrudans genium, comparsit miser,
Id illa universum abripiet: haud existimans
Quanto labore partum. porro autem Geta
Ferietur alio munere, ubi hera pepererit:
Porro alio autem, ubi erit puero natalis dies:
Ubi initiabunt: omne hoc mater auferet:
Pver causa erit mittendi. sed videon' Getam?

7. *comparatum*] Constitutum lege. D. See Hea. iii. 1. 97.

8. *addant*] For *dent*. Virg. Æn. v. 249. "Ipsis præcipuos ductoribus addit honores." R. D. ¶ Here, as in Virgil, *addo* implies *increase*. Therefore *divitioribus* is qu. divitiorum pecuniis; so pr. 30. "ad poetam accesserit;" i. e. ad poetæ laborem.

9. *ille*] He returns to Geta. D. *unciatim*] When money was weighed, not, as it now is, counted, the *assis* was a pound, and its parts *unciæ*, and the twelfth part of *uncia* was *libella*. Therefore Geta saves this not by *sestertii*, nor *denarii*, nor yet by *asses*, but (what is pitiful to excess) by single *unciæ*. He did this also *vix;* and not de lucro, but *de demenso suo;* not ex abundanti, but *suum defrudans genium;* not acquisivit, but *comparsit*. At last he is said to be *miser;* to sum up the iniquity of the custom by a word of commiseration. D. *demenso*] Scil. frumento; which masters *measured* out to slaves every month. Hesiod, v. 767. calls it ἀρμαλιήν. R. D. ¶ The monthly allowance to slaves with the Romans was four or five pecks, and five denarii. This left for their day's provision (diarium) two sextarii, or an Attic χοῖνιξ, out of which whatever they saved was their *peculium*.—Though the scene is in Greece, yet Terence here as elsewhere supposes Roman customs, in his allusion to the *uncia*, and probably in using *demensum;* but Suidas adduces a corresponding Grecian word, σιτομήτρειον.

10. *defrudans*] Anciently, for *defraudans;* depriving nature of what it would seem to require. Sal. To enjoy one's self and fare sumptuously was, genium curare, genio indulgere. Pers. Sat. v. 151. Comp. Liv. ii. 10. "aliquid, fraudans se ipse victu suo, contulit." v. 47. "se quisque victu suo fraudans, detractum corpori atque usibus necessariis ad honorem unius viri conferret." Anon. *comparsit*] Scil. to gather *peculium*, wherewith slaves often purchased freedom. Senec. ep. 80. "Peculium suum, quod comparaverunt ventre fraudato, pro capite numerant." R. D.

11. *illa*, &c.] *Illa* is opposed to *ille* preceding; *universum*, to "unciatim—vix—demensu suo;" *abripiet*, to "corraditur;" *haud existimans*, &c. to "Suum—miser." *Existimans* is for æstimans. D. *abripiet*] ¶ Comp. v. 7. 4. "Priusquam dilapidet nostras viginti minas."

13. *Ferietur*] i. e. shall sustain injury through another gift; as if it were a wound; met. from gladiators. Anon.

14. *natalis dies*] The ancients were superstitiously careful not to let a friend's birth-day pass without a gift. Thence persons could entertain themselves and friends handsomely on such days. Plaut. Pseud. i. 2. 32. "mihi hodie natalis dies est, decet eum omnes vos concelebrare—magnifice volo enim summos viros accipere." This custom prevailed with other nations of old. In Genesis, xl. we find Pharaoh banquetting on a like occasion; and Herod, in Matt. xiv. But Josephus writes that such a practice was forbidden by law among the Jews. L.

15. *initiabunt*] Scil. cibo et potu. [what we call *weaning*.] Varro, Non. Marcell. p. 108. "cùm primo cibo et potione initiarent pueros, sacrificabant; ab edulibus eduliæ, a potione poticæ." But also we may explain "initiabunt" *sacris*. For the *Athenians* used to initiate children to Ceres; and this allusion is preferred by Donatus, as in comœdia palliata. R. D. *auferet*] ¶ The real object of the gift will be to satisfy the *mother's* extravagance; although the pretext will be the *child*.

ACTUS I.—SCENA 2.

GETA, DAVUS.

G. Si quis me quæret rufus,—D. Præsto est, desine. G. Oh!
At ego obviam conabar tibi, Dave. D. Accipe, hem,
Lectum est; conveniet numerus, quantum debui.
G. Amo te, et non neglexisse habeo gratiam.
D. Præsertim ut nunc sunt mores: adeo res redit;
Si quis quid reddit, magna habenda est gratia.
Sed quid tu es tristis? G. Egone? nescis, quo in metu, et
Quanto in periclo simus. D. Quid istuc est? G. Scies:
Modo ut tacere possis. D. Abi sis, insciens:
Cujus tu fidem in pecunia perspexeris,

Geta tells Davus of the absence of Chremes and Demipho, and that their sons were left to his charge; that Phædria fell in love with the music girl, and Antipho with the orphan; that Phormio devised the scheme of a fictitious suit, the result of which was the marriage of Antipho, which took place yesterday.

1. IAMBIC TRIMETERS.—*Si quis me quæret*] See Hec. i. 2. 1.

2. *conabar*] Scil. ire; *conari* is often put absolutely; see Burman. on Val. Flacc. iv. 371. "multa morantem, conantemque preces." R. D. ¶ See An. i. 5. 36. Used as προαιρεῖσθαι. So, in the same sense, Menander: μὴ πᾶσι πειρῶ πιστεύειν ἀεί. See Faber on Lucret. i. 26. *Accipe*] He prevents his asking for it; according to what he said, "confeci, affero." D. *hem*] ¶ Giving it to him.

3. *Lectum est*] Electum est argentum; it is good, sterling; no counterfeit coin. Mi. A pecuniary debt is discharged by three things: paying *(accipe)*, examining *(lectum est)*, and by counting *(conveniet numerus)*. D.

4. *Amo te*] See Eu. i. 2. 106. *non neglexisse*] An. i. 1. 15. "Et id gratum fuisse adversum te, habeo gratiam." D. *habeo gratiam*] See Eu. iv. 6. 12.

5. *ut nunc sunt*] So An. i. 1. 41. "namque hoc tempore Obsequium amicos, veritas odium parit." And it is 'consuetudinis imago' to blame things present. D. *adeo res redit*] This phrase is used when an event is worse than was expected. D. See Hec. i. 1. 61.

6. *Si quis quid reddit*] Juv. Sat. xiii. "Nunc si depositum non inficietur amicus, Si reddat veterem cum tota ærugine follem, Prodigiosa fides." L.

7. *Sed*] ¶ See Eu. iv. 5. 7. How naturally, yet designedly, is the dialogue conducted to the argument of the play.

8. *simus*] Scil. ego et herilis filius. B.

9. *Modo ut*] ¶ See An. ii. 4. 6. Geta has not the least objection to tell all to Davus. Comp. the slave and the courtezan in Hec. i. 2. 35. "Quasi tu non multo malis narrare hoc mihi, Quàm ego, quæ percontor, scire." 37. "si mihi fidem Das te tacituram, dicam." So Geta readily says, *Ergo ausculta*. Juv. ix. 115. "sed prodere malunt Arcanum, quam subrepti potare Falerni."

10. *fidem*] Properly *fidem* and *credere* with respect to money; for *fides* is of those who receive; *creditores* is applied to those who give. D. *in pecuniâ*] ¶ If he has proved that he can be trusted with money, a fortiori he may be trusted with words; for, commissa tacere is a trifle, but "si

Verere verba *ei* credere? ubi quid mihi lucri est
Te fallere? G. Ergo ausculta. D. Hanc operam tibi dico.
G. Senis nostri, Dave, fratrem majorem Chremen
Nostin'? D. Quidni? G. Quid? ejus gnatum Phædriam?
D. Tanquam te. G. Evenit senibus ambobus simul,
Iter, illi in Lemnum, ut esset, nostro in Ciliciam
Ad hospitem antiquum: is senem per epistolas
Pellexit, modo non montes auri pollicens.
D. Cui tanta erat res, et supererat? G. Desinas:
Sic est ingenium. D. Oh! regem me esse oportuit.

quis quid reddit, magna habenda est gratia." *perspexeris*] More than *inspexeris*. D. ¶ It implies to see so clearly, that even a stratagem, if any existed, would not escape detection; so *perspicax* in Hea. ii. 3. 129. and v. 1. 1.

11. *verba ei credere?*] This is to be received as one of the sayings, which are more pertinent than true. For while *words* are in themselves, as Plato writes, *κοῦφον πρᾶγμα*, yet do most important matters often hinge upon them; and it is usually much more difficult to keep a secret, than to take care of gold. Cas. *ubi quid*, &c,] ¶ In a matter in which what profit can I have? &c. i. e. I can have no profit, &c. See Hea. ii. 3. 122.

12. *Ergo*] Because the other had interrupted him while intending to proceed. Virg. Æn. ii. 707. "Ergo age, care pater, cervici imponere nostræ." D. *Hanc operam tibi dico*] Scil. auscultandi. Plaut. Bacch. iv. 9. 72. "aurium operam tibi dico." *Operam dare* means the same in Plaut. Mil. iv. 1. 7. "operam do tibi." R. D. ¶ Hence the phrase "hocine agis?" (An. i. 2. 15.) for *auscultas?* scil. ad hoc mihi operam das? Virg. Æn. i. 77. "Connubio jungam stabili, propriamque *dicabo*." —Davus pretends not to be anxious to hear, unless to oblige Geta; for the reason of this see Hec. i. 2. 34.

13. *Senis*] Because he has a *young* master also. D. ¶ Demiphonis, scilicet.

14. *Nostin'? Quidni?*] To avoid the circumlocution of making him acquainted with them. Virg. Æn. ii. 81. "Fando aliquid si forte tuas pervenit ad aures, Belidæ nomen," &c. Eu. iii. 5. 15. D.

15. *Tanquam te*] Divide the word, and read "Tam, quam te." Eu. iv. 4. 50. "tam scio quam me vivere." B. *Evenit*] Not, evenit iter; but, evenit ut iter esset. *Simul*, uno tempore. D. ¶ Their departure took place some days previously, as is plain from 39, 40.

16. *nostro*] Consistently with the due arrangement of the plot, the cause of Chremes' journey is not yet mentioned, and the cause of Demipho's *is*. D. ¶ The former is stated iv. 1. 1, 2.

17. *hospitem antiquum*] Virg. Æn. iii. 82. "veteremque Anchisem agnovit amicum." This is to show a suitable reason for the old man's setting out. D. ¶ On *hospes*, see Hec. v. 3. 6.

18. *Pellexit*] Induxit. Virg. Æn. ii. 99. "pellacis Ulyssei." D. *modò non*, &c.] Demos. μονονουχὶ φωνὴν ἀφιείς. D. *Tantum non*, i. e. propemodum, used by Livy, Suetonius, and Val. Maximus. Er. *montes auri*] Sall. Cat. 23. "repente glorians maria montesque polliceri cœpit." R. D. Χρυσᾶ ὄρη ὑπισχνεῖσθαι, a proverbial hyperbolé, of those who make great promises, and hold out extravagant hopes. Derived from the Persians boasting of mountains of gold, as that metal abounded with them. Plaut. Stich. "Neque ille sibi mereat Persarum montes, qui esse aurei perhibentur." Er. Menand. βασιλικῶς ὑπισχνούμενος. L. ¶ Pers. Sat. iii. 65. "Et quid opus Cratero magnos promittere montes."

19. *Cui tanta*] Did he thus *allure* your master, who has so large a fortune? D. *res*] See An. i. 5. 54. *Desinas:*] ¶ Impatient of interruption; see on 9.

20. *Sic est ingenium*] Avarice in Demipho is essential to the ἐπίτασις of the play, that the greater danger may attend the marriage of his son in his absence, with a girl who has no dowry. D. On *sic* see Hec. iii. 3. 19. *Oh! regem*, &c.]

G. Abeuntes ambo hic tum senes me filiis
Relinquunt quasi magistrum. D. O Geta, provinciam
Cepisti duram! G. Mi usus venit, hoc scio:
Memini relinqui me deo irato meo.
Cœpi adversari primo: quid verbis opu' est?
Seni fidelis dum sum, scapulas perdidi.
D. Venere in mentem mi istæc: nam quæ inscitia est,
Adversum stimulum calces! G. Cœpi iis omnia
Facere, obsequi quæ vellent. D. Scisti uti foro.
G. Noster mali nil quicquam primo. hic Phædria
Continuo quandam nactus est puellulam

Showing the feelings of the poor, who imagine that they alone would know how to use riches aright, did they but possess them. D. *regem*] ¶ For prædivitem quendam. See Eu. i. 2. 88.

21. *hic*] The reading *hinc*, to be joined with *abeuntes* near it, is better than *hic* to be taken with *relinquunt* remote. B.

22. *quasi*] As he has not fulfilled the office, nor does he wish to hold it. D. *magistrum*] See An. i. 2. 21. *provinciam*] Districts outside of Italy, which were reduced by war, were called *provinciæ*, a *porro*, seu *procul*, *vincendo*. To these were sent prætors with commissions; hence *provincia* used for officium. D.

23. *usus venit*] ¶ Mihi *evenit* hæc provincia. Comp. Hea. iii. 2. 40. "aliquando evenerit,—C. Non usus veniet, spero." *Usu venire* was used in the same sense.

24. *Memini relinqui*] ¶ See An. ii. 5. 18. The force of *memini* is, 'I have good cause not to forget it.' *relinqui me*] ¶ Scil. filiis quasi magistrum. *deo irato meo*] So Virg. xii. 539. "nec di texere Cupentum, Æneâ veniente, sui." By *deo* does he mean *domino*? D. He seems to mean *genio malo*; which the Greeks call ἀλάστωρ, according to the ancient idea that each person, as also particular places and temples, had two *dæmones*, one to injure, and the other to benefit. Thus thought Empedocles. Hence what is said to have been answered to Brutus before the fatal day: "Tuus sum, Brute, genius malus." Er. See An. iv. 1. 40.

25. *adversari*] ¶ To act the *magister*, in controlling the young men.

26. *Seni*] Both the old men had committed their sons to him; therefore read *Senibus*. B. *scapulas perdidi*] i. e. plagis mulctatus sum. Plaut. Epid. i. 1. 84. "corium perdidi." For stripes were usually inflicted on the *backs* of slaves. Plaut. Cas. v. 3. 11. "Nulla salus est scapulis, si domum redeo." R. D. I have ceased to be master of my own shoulders. G.

27. *Venere in mentem*] Indeed I do not wonder, and I could almost say, it has happened to you as you deserve. Cas.

28. *Adversum stimulum calces!*] A Greek proverb, πρὸς κέντρα λακτίζειν, employed by Euripides, Æschylus, and others. Cas. Metaphor from sharp pointed stakes with which oxen are goaded forward by husbandmen, thence called βουπλῆγες. The animal, by kicking back against the goad in impatience, only renders the hurt more severe. Plaut. Truc. iv. 2. 55. "Si stimulos pugnis cædis, manibus plus dolet." Er. *Calces* here means, repeated *blows* with the heel. Cas. ¶ So Juv. Sat. iii. 295. "aut dic, aut accipe calcem." Comp. Hea. ii. 3. 131. "eversas cervices tuas." *calces*] The nominative; i. e. calces inscitia est adversum stimulum; inscitè adversus stimulum calces adhibentur. G. ¶ See An. iii. 3. 23. Donatus and Rhunken explain 'calces *jactare*;' not so well.

29. *uti foro*] Temporibus servire: to snatch the occasion, to consult for the present state of things, and to direct the mind to the way in which fortune presents itself. Ba. Met. from merchants, regulating the price of their goods, not as they fancy, but according to the price current in the market. R. D.

30. *Noster*] Antipho, scil. herilis filius. Cas. *nil quicquam*] Parelcon. Hec. "nemo illorum quisquam." D. See An. i. 1. 63.

31. *Continuò*] As if the young man had with difficulty awaited his father's departure. D. *puellulam Citharistriam*] That his love may seem to arise naturally, from the girl's youth, and the art which she practised. D.

Citharistriam: hanc amare cœpit perdite.
Ea serviebat lenoni impurissimo:
Neque, quod daretur, quicquam; id curarant patres:
Restabat aliud nil, nisi oculos pascere,
Sectari, in ludum ducere, et redducere:
Nos otiosi operam dabamus Phædriæ.
In quo hæc discebat ludo, exadversum ei loco
Tonstrina erat quædam: hic solebamus fere
Plerumque eam opperiri, dum inde iret domum.
Interea dum sedemus illi, intervenit
Adolescens quidam lacrymans: nos mirarier.

32. *Citharistriam*] ¶ Her name is Pamphila; ii. 1. 80. *perdite*] See Hea. i. 1. 45.

33. *lenoni impurissimo*] Marking the approaching difficulties:—puellula citharistria, avarus leno, amator perditus, inopia. D.

34. *quod daretur, quicquam*] ¶ Scil. suppetebat. He had no money wherewith to obtain her from the procurer. *patres*] Properly the plural; for otherwise it might be supposed that Antipho could meet with assistance from his uncle's son. D.

35. *oculos pascere*] i. e. to delight the eyes by looking upon her, Lucret. ii. 419. "oculos qui pascere possunt." Cic. Philipp. xi. 3. "cum animum satiare non posset, oculos pavit suos." R. D. ¶ i. e. (Eu. iv. 2. 10.) "si non tangendi copia est." This is what is said, Eu. iv. 2. 12. "Extremâ lineâ Amare, haud nihil est."—Comp. Virg. Æn. i. 468. "animum picturà *pascit* inani."

36. *Sectari*] He jests upon the young man, who ought at his age to be attending (sectari) the philosophers. Sed *sectari* proprie est, ut aries ovem. D. *ludum*] A place of practice, or a school, in which she was learning music. For the use of *ludus* is as wide as that of the Greek *schola*. Hence *ludus literarius*, and *ludimagister*. Mr. *redducere*] Scil. a ludo. D.

37. *Nos*] With dignity, of himself; or meaning himself and Antipho. *Otiosi* is pointed; because afterwards they shall be the reverse. D. *operam dabamus Phædriæ*] He attending to his mistress; we, to him. D. See Eu. ii. 2. 50.

38. *exadversum*] ¶ Al. *ex adverso ei loco*. Al. *ex adverso ilico*. On *ei*, apparently redundant, see Eu. v. 4. 6. *Loco* by anacolouthon for *ludo*, the antecedent to the relative; which would exhibit the relative in full construction; as Cæs. B. G. "erant omnino duo itinera, quibus itineribus," &c. see An. pr. 3.

39. *Tonstrina*] A fit place for persons *otiosi*. D. ¶ A place of resort for hearing the topics and gossip of the day. Hence Hor. Sat. i. 7. 3. "Omnibus et lippis notum et tonsoribus esse." Id. Ep. i. 7. 50. "vacua tonsoris in umbra." *solebamus*] ¶ Geta, Antipho, and Phædria; the former two attending the movements (*operam dabamus*) of the other, as Antipho had "mali nil quicquam *primo*." But he does not long remain so, and soon brings himself and Geta ex *otio* in negotium.

40. *fere Plerumque*] Parelcon. D. *inde*] ¶ A ludo; until she should be on her return home.

41. *Interea*] ¶ i. e. in the course of our visits to the barber's, to wait for her appearance. *sedemus*] Properly, as in tonstrinâ. D. ¶ Implying a state of freedom from care or trouble. Virg. Æn. xii. 14. "sub Tartara mittam Desertorem Asiæ (sedeant spectentque Latini) Et solus ferro," &c. And by using the *præsens historicum* (Hec. v. 3. 3.) he shows that he now speaks of one in particular of the occasions, on which "solebant eam opperiri." *illi*] For *illic*. Virg. Æn. ii. 548. "illi mea tristia fata." D. *intervenit*] ¶ Quasi *otio nostro*; see An. iv. 3. 17.

42. *Adolescens*] In Apollodorus, the barber himself gives the account, by telling that he has just shaved the girl's head for the purpose of mourning. But Terence alters, lest he should offend a Roman audience by representing foreign customs. D. Accordingly Theodoretus, Quæst. in Deut. ιγ. τινὲς μὲν τῶν ἀλλοφύλων ἐθνῶν τὰς τῆς κεφαλῆς ἀπεκείροντο τρίχας, καὶ ταύτας προσέφερον τοῖς νεκροῖς. τινὲς δὲ τὰς τῶν γενείων, ἄλλοι τὰς τῶν ὀφρύων. ταῦτα γίνεσθαι ὁ θεῖος ἀπηγόρευσε νόμος. Ovid. Met. iii. 505.—"planxere sorores Na-

Rogamus quid sit? 'Nunquam æque,' inquit, 'ac modo,
'Paupertas mihi onus visum est et miserum, et grave.
'Modo quandam vidi virginem hic viciniæ,
'Miseram, svam matrem lamentari mortuam:
'Ea sita erat exadversum: neque illi benevolens,
'Neque notus, neque cognatus, extra unam aniculam,
'Quisquam aderat, qui adjutaret funus: miseritum est:
'Virgo ipsa facie egregia.'—quid verbis opu' est?
Commorat omnes nos. ibi continuo Antipho,
'Vultisne eamus visere?' alius, 'Censeo;'
'Eamus.' 'duc nos sodes.' Imus, venimus,
Videmus: virgo pulchra! et quo magis diceres,
Nil aderat adjumenti ad pulchritudinem:

iades, et sectos fratri imposuere capillos." L. *mirarier*] ¶ Ellipsis; see Eu. iii. 1. 12.

43. *quid sit?*] Quid lacrymet; not, quid sit ipse. D. *Nunquam æquè*] i. e. he always felt what he is about to say, but never so strongly as now. D. ¶ The want of what we have not, is most apparent, where an occasion arises where it might be supposed to profit us. So Nestor in Homer, Ὡστ' ἡβῶμαι.

44. *miserum, et grave*] ¶ A burden which made him *wretched*, and by its *weight* disabled him from becoming free.

45. *quandam*] Lest he should seem to praise her on account of familiarity. D. *hic viciniæ*] See An. i. 1. 43.

46. *lamentari mortuam*] A proof of her being devout. There is ambiguity in the words, but the meaning is obvious. D.

47. *Ea sita erat*] The body laid out, according to custom, in the vestibule of the house, the feet turned towards the gate. Cas. ¶ Pers. Sat. iii. 104. "Compositus lecto—In portam rigidos calces extendit." *illi*] ¶ Opposed to *ea*. *Benevolus*, any one to show kindness or befriend her.

48. *notus, neque cognatus*] This description aids the plot; so that the young men venture to go and see the girl, and there is hope of obtaining her. D. ¶ While there is no disparagement to her dignity or moral reputation. Therefore she has *una anicula* with her. *aniculam*] So old and frail as to be incapable of assisting. G. F.

49. *funus*] ¶ Put for the obsequies. An. i. 1. "unà curabat funus." *miseritum est*] ¶ Scil. me ejus; see An. i. 1. 20. v. 2. 28. This, in a word, is the answer to (43.) "quid sit?"

50. *ipsa*] Because the preceding referred, not to the girl, but to the event. D. See 56. *quid verbis*] ¶ We are left to suppose that the stranger went on further in her praise; but Geta hastens to the turning points of the narrative. See Eu. iii. 5. 20. on this phrase.

51. *Commôrat*] Syncope for *commoverat;* and properly *omnes*, for the matter concerned Antipho only. D. *ibi*] ¶ Then; on our being thus affected.

52. *eamus visere*] ¶ *ut* eamus ad visendum; see Hec. i. 2. 114. *alius*] Phædria, or one of them. The sentences following are the words of different persons, as many as the asyndeta. D. ¶ We may suppose *Censeo* to have been spoken by Phædria; *eamus*, by the stranger; *duc nos sodes*, by Geta himself. On *censeo* absolutely, see Hea. iii. 3. 27.

53. *Imus*, &c.] Βραχυλογία ἀσύνδετος, as that of Cæsar, "Veni, vidi, vici." And below, 'Persuasum est homini: factum est: ventum est: vincimur." Cas. ¶ On *asyndeton*, see An. v. 4. 35. *venimus*] i. e. advenimus. As this word is of necessity the perfect, I would take *Imus* by syncopè for *Ivimus;* then he passes elegantly to the present tense, *Videmus*, as the effect produced on their minds by what they *saw*, continues to the present time. See Hea. v. 2. 30.

54. *quo magis diceres*] ¶ In the sense of *putares*, scil. ita rem esse. Eu. ii. 3. 64. "si scias—Tum magis id dicas." An. iii. 2. 22. "quasi tu dicas." See Eu. iv. 5. 10. On the elliptical force of *quò*, comp. An. iv. 2. 23.

55. *aderat*] Properly; for, quod adju-

Capillus passus; nudus pes, ipsa horrida;
Lacrymæ; vestitus turpis: ut, ni vis boni
In ipsa inesset forma, hæc formam extinguerent.
Ille, qui illam amabat fidicinam, tantummodo,
'Satis,' inquit, 'scita est:' noster vero,—D. Jam scio;
Amare cœpit. G. Sci'n quam? quo evadat, vide.
Postridie ad anum recta pergit: obsecrat,
Ut sibi ejus faciat copiam. illa enim se negat:
Neque eum æquum ait facere: illam civem esse Atticam,
Bonam, bonis prognatam. si uxorem velit,
Lege id licere facere: sin aliter, negat.
Noster, quid ageret, nescire; et illam ducere
Cupiebat, et metuebat absentem patrem.

vat *adest*. D. *adjumenti*] ¶ Comp. Hea. ii. 3. 48. "Nulla mala re esse expolitam muliebri."

56. *Capillus passus*] ¶ Comp. Hea. ii. 3. 49. and note. *nudus pes*] More elegantly than the plural number. Virg. Æn. v. 402. "quibus acer Eryx in prælia suetus Ferre manum." *ipsa*] As if what he had said, "Capillus passus, nudus pes," were *extra* ipsam. Virg. Geo. ii. 296. "brachia tendens Huc illuc, media ipsa ingentem sustinet umbram." Æn. iii. 618. "domus—Intus opaca, ingens: ipse arduus." D.

57. *vestitus turpis*] A proof of poverty. D. *ut*] ¶ For ita ut; see Hea. ii. 3. 65. *vis boni*] Superabundance of beauty. Cas. So 'vis æris' for magnum æs; 'vis saxorum,' for multa saxa. *Bonum* is pulchritudo. Hor. Od. iv. i. 3. "qualis eram bonæ Sub regno Cynaræ." So *malus* sometimes for deformis. R. D. ¶ Or, *vis* means the influence, power, effect, which the *bonum* (whatever in the girl appeared *good*) had upon their minds; 'if,' he says, 'this effect had not been occasioned by mere beauty (*forma*) in itself,' &c. So Hea. iv. 3. 32. "Qui vim tantam in me, et potestatem habeam tantæ astutiæ." Thus there is no necessity that *forma* and *formam* in next line should have different meanings by the figure πλοκή, as suggested by Donatus.

58. *extinguerent*] Properly joined with *formam*, which word (qu. *fornus*) was anciently applied to beauty; so *fornaces*, *forcipes*, *forma*, and *formosus*, whence arises the flame of love. D.

59. *Ille*] ¶ Phædria (see 30–32), as opposed to *noster* (see 30.) which is Antipho.

60. *Satis*] Much in praise of her beauty; that it should attract a person who was in love with another. D. *vero*] ¶ Scil. qui non amabat; for he said above, "Noster mali nil quicquam primò."

61. *Sci'n' quam?*] ¶ Aposiopesis; see Eu. v. 8. 33. 'Little you know the extent of his passion.' *quo evadat*] See An. i. 1. 100.

62. *Postridie—rectà*] ¶ So eager was he, that he went the very next day; and straightway, without even sending a message first. And *obsecrat*, he descends at once to entreaties. On these words, see An. i. 1. 117. Hea. iv. 5. 21.

63. *copiam*] See Hea. ii. 3. 126. *enim*] ¶ Obsecrat; illa *enim* se negat, scil. copiam facturam.

64. *Neque*] ¶ See Hec. iii. 3. 32. eum non æquum facere, qui id obsecret. *illam*] With emphasis; her whom he was thus treating with contempt. D.

65. *Bonam*] ¶ i. e. liberam et pudicam. *Bonam, bonis prognatam*] Plato: ἀγαθοὶ δ' ἐγένοντο διὰ τὸ φῦναι ἐξ ἀγαθῶν. Hor. "Fortes creantur fortibus et bonis;" and the saying, κακοῦ κόρακος, κακὸν ᾠόν. Cas. *si*] ¶ i. e. si *vero*; for *uxorem* is opposed to "faciat copiam," which could *not* be done "lege." Al. *velit Lege, id*, &c.

66. *sin aliter*] ¶ Scil. *velit*, but if he wanted the girl otherwise than in marriage she refuses consent.

68. *Cupiebat, et metuebat*] Observe the ambiguity, which however is removed by what follows. *Metuimus* those who love us; *timemus* our enemies also. D.

D. Non, si redisset pater, ei veniam daret?
G. *Ill*ene indotatam virginem atque ignobilem
Daret illi? nunquam faceret. D. Quid fit denique?
G. Quid fiat? est parasitus quidam Phormio,
Homo confidens: qui, illum dı omnes perduint!—
D. Quid is fecit? G. hoc consilium, quod dicam, dedit:
"Lex est, ut orbæ, qui sint genere proximi,
"Eis nubant: et illos ducere eadem hæc lex jubet.
"Ego te cognatum dicam, et tibi scribam dicam:
"Paternum amicum me assimulabo virginis:
"Ad judices veniemus: qui fuerit pater,
"Quæ mater, quì cognata tibi sit, omnia hæc
"Confingam, quod erit mihi bonum atque commodum:

69. *si redisset*] i. e. cum rediisset. For *si* sometimes refers to time, not to a condition. Plaut. Capt. ii. 2. 1. "revertor intro, si ex his quæ volo exquisivero." Hor. Ep. i. 7. 10. "Quod si bruma nives Albanis illinet agris, Ad mare descendet vates tuus." R. D.

70. *Illene*] ¶ Demipho was avaricious; see 20. *indotatam—ignobilem*] On these points rests the danger in the plot. He mentions the two principal requisites; for there are four: forma, probitas, dos, nobilitas. Of the former two he says nothing, because he had before praised the girl for both. D.

71. *Daret*] Showing that the son has no power. D. *faceret*] ¶ i. e. daret; see Hec. ii. 1. 23. *denique*] An adverb of order; deinde, ad postremum. D. ¶ 'How, then, are matters going on?'

73. *confidens*] See An. v. 3. 5. *qui*] In this comic formula of imprecation, *qui* is put for *utinam*. Plaut. Men. iii. 1. 6. "qui illum dii omnes perduint!" R. D. ¶ However *qui* may be explained in such cases by supposing aposiopesis of what the person did, to deserve the imprecation. Even this is not necessary here, as the full sense is filled up: *qui hoc—dedit*. Comp. Eu. v. 4. 32. "Ille ubi rescivit factum frater violentissimus,—*Pa*. Quidnam fecit? *Py*. colligavit," &c.

74. *Quid is fecit?*] ¶ The slave, from eagerness to hear, even interrupts him where he would have continued. So Eu. v. 4. 33.

75. *Lex est*] Comp. Ad. iv. 5. 18. n. Demos. Λεώχαρ.—Ὁ νομοθέτης τὰς ἀτυχίας τῶν οἰκείων καὶ τὰς ἐκδόσεις τῶν γυναικῶν τοῖς ἐγγύτατα γένους προσέταττε. Fortunatianus: "orba proximo nubat, vel si eam noluerit in matrimonium ducere, det x. millia." Juv. "ritu decies centena dabuntur Antiquo." L.

76. *et illos*] Well added; for this were nothing if there were not a *necessity* for marrying. D. *jubet*] This law does not *order* the two things; but it *permits* orphan girls, *commands* their kinsmen, to marry. D.

77. *cognatum*] ¶ Scil. esse puellæ; as the girl had "neque notus, neque cognatus." Antipho would thus appear as the only unmarried *cognatus* surviving: and thus obliged to marry her. *dicam—dicam*] The former a verb; the latter a noun; but differently accented. D. *scribam dicam*] i. e. te in jus vocabo. ii. 2. 15. iv. 3. 63. "sexcentas scribito jam mihi dicas." R. D. The Greeks say, δίκην γράφεσθαι, i. e. litem intendere, diem dicere; this we commonly call *citatio*. Wr.

78. *amicum*] ¶ For Phormio must not appear to be any *relation*.

80. *Quæ mater*] Virginis scilicet; *qui* means quomodo, qua ratione. *Omnia hæc* is not redundant, but put oratorically, quasi *tam multa*; for the ancients used the phrase after an enumeration. D.

81. *quod erit*, &c.] The parasite is jocular; for in saying *Confingam*, he not only feels no compunction; but takes an omen respecting his plan, as if it were a highly honorable undertaking. So the saying, "quod faustum felixque sit." D. i. e. 'what will be to my purpose, and in favour of the cause which I shall undertake.' I do not agree with Donatus. *Quod* seems to mean, καθ' ὅτι, καθ' ὅσον, qua-

" Quum tu horum nil refelles, vincam scilicet.
" † Pater aderit: mihi paratæ lites: quid mea?
" Illa quidem nostra erit." D. Jocularem audaciam!
G. Persuasit homini: factum est: ventum est: vincimur:
Duxit. D. Quid narras? G. Hoc quod audis. D. O Geta!
Quid te futurum est? G. Nescio hercle. unum hoc scio:
Quod fors feret, feremus æquo animo. D. Placet:
Hem! istuc viri est officium. G. In me omnis spes mihi est.
D. Laudo. G. Ad precatorem adeam credo, qui mihi
Sic oret: 'Nunc amitte, quæso, hunc: cæterum
'Posthac si quicquam, nil precor.' tantummodo
Non addat: 'Ubi ego hinc abiero, vel occidito.'
D. Quid ille pædagogus, qui citharistriam—?

tenus. Cic. ad Att. " Nunc vero censeo. quod commodo tuo facere poteris ad id tempus quod scribis." Ri.

82. *refelles*] *Refellere* means, to refute falsehood. D. *scilicet*] ¶ I shall gain the cause, as a matter of course.

83. *Pater aderit*, &c.] Things formidable to Antipho are a jest to the parasite. D. *quid meâ?*] ¶ i. e. (Eu. ii. 3. 28.) " meâ nil refert."

84. *quidem*] ¶ At least; come what will;—we shall have the girl. *nostra*] ἠθικῶς, when she ought to be Antipho's alone. D. *Jocularem*] An. iv. 4. 43. " Jocularium in malum insciens pene incidi;" by antiphrasis for 'minimè jocularium.' Or, which might appear more like a farce, than an actual fact. So, in English, *jest*. Or, joco similem, ridiculam. Cas.

85. *homini*] ¶ With a sneer; meaning, Antipho 'poor wretch' to be persuaded by such a scheme. *factum est*, &c.] See 53.

86. *Quid narras?*] ¶ See An. i. 1. 110. This climax, advancing forcibly by asyndeton, and ending in *Duxit*, has the effect of astounding Davus.

87. *te futurum*] ¶ See An. iii. 5. 8.—*futurum* in the sense of *factum iri*; comp. Hea. iii. 1. 53. *unum hoc scio*] ¶ Comp. An. i. 5. 47. iii. 2. 26.

88. *feremus æquo animo*] Hor. " Levius fit patientiâ, Quicquid corrigere est nefas;" and An. v. 1. 13. " incepi, dum res tetulit: nunc non fert; feras." Cas. To despise approaching events, is natural to slaves. And he admirably imputes to fortune what his own guilt deserves. D.

89. *istuc viri*] See Eu. i. 1. 21. 2. 74. *In me*, &c.] Cic. " Quam quidem laudem sapientiæ statuo esse maximam, non aliunde pendere, nec extrinsecus aut bene aut male vivendi suspensas habere rationes." Eu. ii. 2. 9. " Itan' parasti te, ut spes nulla reliqua in te esset tibi?" Cas.

90. *Ad precatorem adeam*] Ironically; 'I will do no such thing.' Slaves had two resources, the altar, and an intercessor. Sc. See Hea. v. 2. 22. 23. and on *credo*, Eu. i. 2. 18. *mihi*] ¶ 'In my behalf;' it sometimes derives an opposite meaning, from the context, e. g. Hea. iii. 1. 48.

91. *Nunc*] ¶ For this time. *amitte*] Anciently, for *dimitte*. Virg. Æn. ii. 148. " amissos hinc obliviscere Graios." Sall. " pactione amisso Publio legato." D.

92. *si quicquam*] He readily obtains, who does not attempt to extort all. Therefore it is the part of a person entreating, to deprecate present, to permit future resentment. And not 'si tantundem peccaverit,' but *si quicquam*, vel minimum. So An. i. 2. 25. " Si sensero hodie quicquam," &c. v. 2. 22. " Si quicquam invenies me mentitum, occidito." D.

93. *addat*] ¶ Scil. when he is out of my hearing. *vel occidito*] You were intending merely to flog him; I tell you, *etiam occidito*. D. See An. iii. 2. 9.

94. *pædagogus*] He humourously so calls Phædria, because he used to escort the music girl to and from school, such being the office of servi pædagogi. *Citharistriam*, scil. sectatur. R. D. ¶ From παῖδας ἄγεσθαι.

Quid rei gerit? G. Sic, tenuiter. D. Non multum habet
Fortasse, quod det. G. Immo nihil, nisi spem meram.
D. Pater ejus rediit, annon? G. Nondum. D. Quid! senem
Quoad exspectatis vestrum? G. Non certum scio:
Sed epistolam ab eo allatam esse audivi modo,
Et ad portitores esse delatam: hanc petam.
D. Numquid, Geta, aliud me vis? G. Ut bene sit tibi.
Puer heus: nemone huc prodit? cape, da hoc Dorcio.

ACTUS I.—SCENA 3.

ANTIPHO, PHÆDRIA.

A. Adeon' rem redisse, ut qui mihi consultum optime velit
esse,

95. *Quid rei gerit?*] ¶ How is he going on? So, *quid agit?* as An. i. 5. 38. *Sic*] This particle is elegantly used in reference to untoward affairs. R. D. ¶ Comp. Hea. iii. 1. 49. *tenuiter*] In reference to the young man who is in love, and wants money. Sometimes the word refers to parsimony in little matters, μικρολογία, hence the proverb, "cuminum secare." It also means exact precision, and subtlety; Hor. "Utpote res tenues tenui sermone peractas." Aristoph. in Nub. uses λεπτὴν φροντίδα, and λεπτοτάτους λήρους, and λεπτολογεῖν. Er. ¶ Here in the same sense as Juv. Sat. iii. 163. "Debuerant olim tenues migrasse Quirites."

96. *spem meram*] Because he loves; for no one loves without hope. *Meram* is *solam*. D.

97. *Quid?*] Used in transition from one subject to another. So above, "Quid pædagogus ille?" D.

98. *Quoad*] Quamdiu; and properly, for his arrival would be the end of the *expectatio*. D.

99. *Sed epistolam*] Preparation for the old man's sudden arrival; for he himself will come, whose letter only is looked for. D.

100. *portitores*] Public officers, stationed at the harbour, to attend to the importation and exportion of goods, and receive the freight. Through them also it seems letters were forwarded, Plaut. Trin. iii. 3. 65. "apud portitorem eas resignatas sibi, inspectasque esse." R. D.

101. *aliud*] Besides the money which you wanted from me. D. ¶ A formula of bidding farewell; see Hec. ii. 2. 30. *Ut benè sit tibi*] A formula of taking leave. Plaut. Pœn. iv. 2. 90. "valeas, beneque ut tibi sit." Donatus considers it for *nihil* by asteïsmus. So *recte* for nihil, elsewhere. R. D.

102. *Puer heus*] He calls the person to whom he said, on leaving the house,—(i. 2. 1.) "Si quis me quæret rufus." D. *cape*] ¶ Giving money; Hea. iv. 7. 3. "Cape hoc argentum." *Dorcio*] This Dorcium seems to be Geta's wife, in service with him; therefore he sends the money to her to take care of. So Phrygia as to Syrus, Ad. v. 9. 16. B. ¶ The money paid him by Davus.

Antipho expresses his fear at the prospect of his father's return; Phædria reasons with him, and endeavours to bring him to contentment.

1. A trochaic tetrameter.—*consultum optime velit esse*] ¶ Periphrasis; equivalent to, amicus sit summus; 'because he has my real interest at heart.' This clause is given as the reason why *patrem extimescat;* as is determined by *velit*, which otherwise would be *vult*. He knows that he has acted contrary to his real in-

Phædria, patrem ut extimescam, ubi in mentem ejus adventi venit?
Quod ni fuissem incogitans, ita eum exspectarem, ut par fuit.
P. Quid istuc est? A. Rogitas? qui tam audacis facinoris mihi conscius sis?
Quod utinam ne Phormioni id suadere in mentem incidisset;
Neu me cupidum eo impulisset, quod mihi principium est mali!
Non potitus essem: fuisset tum illos mi ægre aliquot dies:
At non quotidiana cura hæc angeret animum,—P. Audio.
A. Dum exspecto, quam mox veniat qui adimat hanc mihi consuetudinem.
P. Aliis, quia defit quod amant, ægre est: tibi, quia superest, dolet.

terest, and hence contrary to his father's wishes.

2. A TROCHAIC TETRAM. CAT.—*patrem ut extimescam*] *Ut* is often repeated redundantly after words interposed; Plaut. Bacch. iv. 6. 18. "orabat ut quod istic esset scriptum ut fieret." So other particles appear twice; Liv. iii. 19. "si quis vobis—si quis his," &c. and *cur* in Cic. Div. i. 57. R. D. *in mentem ejus adventi venit*] Cic. Verr. i. 17. "fac tibi paternæ legis Aciliæ veniat in mentem." D. *adventi*] ¶ See An. ii. 2. 28. *In mentem venit*, scil. mihi; *venit* is impersonal. On the genitive absolute with a verb, see Hea. ii. 1, 13.

3. AN IAMBIC TETRAMETER.—*Quod*] See An. i. 5. 55. *incogitans*] Temerarius, præceps; because more evil arises from want of reflection (incogitantia) than from ignorance. It is an imprudence to contract marriage without the parents' consent, which by Attic law was requisite to its validity. WI. *expectarem*] Here for *opperirer*; elsewhere *sperarem*. D. *ita—ut par fuit*] ¶ i. e. haud extimescens.

4. AN IAMBIC TETRAMETER HYP.—*conscius*] ¶ Phædria was with him and Geta, when they first heard of the girl (i. 2. 41. "Interea dum sedemus.") and when they first saw her; for he himself (i. 2. 60.) "Satis' inquit, 'scita est." On *conscius* see Hea. i. 1. 69.

5. A TROCHAIC TETRAMETER.—*in mentem incidisset*] Admirably; not angry at Phormio, but at Phormio's contrivance; and observe, he removes blame from himself. D. The poet well preserves the ἦθος of the characters; for the slave said, i. 2. 73. "Phormio—qui, illum di omnes perduint;" but Antipho, instead of imprecation, merely wishes it had not occurred to his mind so to advise. BŒC.

6. TROCHAIC TETRAMETERS CAT.—*Neu*] ¶ i. e. Atque *utinam* ne. *Eò* means ad id consilium. *cupidum*] Added in excuse for himself; for it might be said, you ought not to have agreed. D. *quod mihi principium*] Well said; for the source of the evil is not in having *loved* the girl, but in having *married*. D. *principium*] i. e. (Virg.) "prima mali labes;" or *præcipuum* malum; as ἀρχὴ is sometimes used, and the corresponding Hebrew word. CAS. See An. ii. 6. 27.

7. *Non potitus essem*] 'Ανθυποφορα μονομερης, for he has not put 'sed potiri voluisti.' Virg. Æn. iv. 603. "Verum anceps pugnæ fuerat fortuna! fuisset;" wherein each part is expressed. D. ¶ And yet, as one might say, *I could not have obtained her*, if I had been "driven to this step." but then, I say, a *transitory* grief, (per aliquot dies) would then have affected me, instead of the *quotidiana* cura, which I now experience (hæc). Comp. An. iv. 1. 16. "Ingeram mala multa? atque aliquis dicat, 'nil promoveris.' Multum (inquam); molestus certe ei fuero," &c. *illos*] ¶ i. e. proximè sequentes; see Eu. i. 2. 71.

8. IAMBIC TETRAMETERS.—*Audio*] See An. iii. 3. 20.

9. *cura—Dum expecto*, &c.] See An. v. 5. 5. and on *expecto*, see i. 4. 16. *quam mox*] Elegantly, for *quam cito*. Cic. Rosc. Com. 15. "quid expectas quam mox," &c. Liv. xxiv. 1. R. D. ¶ So Eu. iv. 7. 18. "Quam mox irruimus?"

10. *defit*] ¶ See Eu. ii. 2. 12. On *ægre est*, Hec. ii. 1, 30. *Tibi* is opposed to

Amore abundas, Antipho.
Nam tua quidem hercle certo vita hæc expetenda optandaque est.
Ita me di bene ament, ut mi liceat tam diu, quod amo, frui,
Jam (depecisci morte) cupio: tu conjicito cætera,
Quid ego ex hac inopia nunc capiam, et quid tu ex istac copia.
Ut ne addam, quod sine sumtu ingenuam, liberalem nactus es:
Quod habes, ita ut voluisti, uxorem sine mala fama palam:
Beatus; ni unum hoc desit, animus qui modeste istæc ferat.
Et si tibi res sit cum *eo* lenone, quocum mi est, tum sentias.
Ita plerique ingenio sumus omnes, nostri nosmet pœnitet.
A. At tu mihi contra nunc videre fortunatus, Phædria,
Cui de integro est potestas etiam consulendi, quid velis;
Retinere, amare, amittere: ego in eum incidi infelix locum,

aliis; and *superest* to *defit*. Superest, scil. quod amas; quia satis superque suppetit; quia ad plenum frui licet.

11. AN IAMBIC DIMETER.—*Amore*] ¶The *object* of your love; see Eu. v. 4. 4. *abundas*] As is said to an epicure, 'non esuris,' or, 'pleno ventre es.' D. Τίκτει δὲ κόρος ὕβριν.—ex nimiâ satietate lascivis, delicias facis. CAS. *Antipho*] See on "Menedeme," Hea. iii. 1. 31.

12. IAMBIC TETRAMETERS.——*quidem hercle certo*] Comp. An. ii. 2. 10. and note. *certo*] Because he had before spoken in irony. D. Al. *certe*.

13. *Ita me di*] He necessarily swears; for this would be credible to none but lovers. D. ¶ On the force of *ita* (Ita *ut* cupio) see Hea. ii. 3. 67. *tam diu*] Quam diu uxore fruitur Antipho. Or, *tam diu*, δεικτικῶς, i. e. tantisper, vel tantillo tempore. This occasion is taken of showing how ardently Phædria loves, with respect to whom a similar plot is pending. D. *frui*] Proprie in re amorum. R. D.

14. *depecisci morte*] *Depacisci*, or *depecisci morte* is, to enter into a compact not to refuse even death, provided one could obtain his wish. Cic. Att. ix. 7. "cur non honestissimè periculo depecisci velim." Virg. Æn. xii. 49. "letumque sinas pro laude pacisci." *Depecisci vitâ* would mean the same. Virg. Æn. v. 330. "vitamque volunt pro laude pacisci." See Bent. on Hor. Od. iii. 14. 2. R. D. *tu*] ¶ Hoc tantùm *ego* dico; tu, quoad cætera, conjecturam facito, quid ego, &c.

15. *inopiâ—copiâ*] ¶ See Hea. ii. 3. 126. *Quid capiam*, scil. commodi, i. e. quam parvum; *quid tu*, scil. commodi capias, i. e. quam multum. *Istac*,—scilicet, quæ "tibi, quia superest, dolet." The advantage derived by Antipho he expresses, 18. "Beatus;" for "Ut ne—palam" is in a manner parenthetic.

16. *Ut ne addam, quòd—quòd—palam*] ¶ As much as to say, *ut uno verbo dicam*, "Beatus," es. *ingenuam, liberalem*] The former refers to her birth; the latter to her manners. D.

18. *Beatus; ni*] ¶ For, Hor. Od. ii. 16. 28. "Nihil est ab omni parte beatum." *modestè*] Moderatè. Sall. "modestus ad omnia, nisi ad dominationem." D.

19. *tibi res sit*] See Hea. ii. 4. 8. *lenone*] ¶ No wonder, if we may judge from Geta's description of him, i. 2. 33.

20. *plerique—omnes*] ¶ See An. i. 1. 28. Comp. Hea. iii. 1. 97. "Ita comparatam esse hominum naturam omnium." *nostri*] ¶ The genitive plural; see Hea. ii. 1. 13. On the import of *pœnitet* see Eu. v. 6. 12. *nosmet pœnitet*] Horace has expressed this in metaphor: "Optat ephippia bos piger, optat arare caballus." Ovid. "Fertilior seges est alieno semper in arvo, Vicinumque pecus grandius uber habet." Pers. Sat. vi. "Securus et angulus ille Vicini quia pinguior." ER.

21. *contra*] See Eu. ii. 3. 63.

22. *de integro*] See Hea. v. 3. 8. and Hec. i. 2. 5. On *etiam* for *adhuc*, see An. i. 1. 89.

23. *Retinere*] ¶ i. e. *an velis* retinere;

Ut neque mi ejus sit amittendi, nec retinendi copia.
Sed quid hoc est? videone ego Getam currentem huc advenire?
Is est ipsus: hei timeo miser, quam hic nunc mihi nunciet rem!

ACTUS I.—SCENA 4.

GETA, ANTIPHO, PHÆDRIA.

G. Nullus es, † Geta; nisi jam aliquod tibi consilium celere reppereris:
Ita nunc imparatum subito tanta te impendent mala:
Quæ neque uti devitem scio, neque quomodo me inde extraham:
Nam non potest celari nostra diutius jam audacia:
[Quæ si non astu providentur, me aut herum pessumdabunt.]
A. Quidnam ille commotus venit?

or anacolouthon for *Retinendi;* i. e. 'consulendi,' retinendi, amandi.

24. *ejus sit amittendi*] Adopt the reading *jus sit*. He has not *jus amittendi* (i. e. repudiandi) on account of the laws which compelled him to marry her; nor *copia retinendi*, on account of his father. B. Observe *amittendi* for *amittendæ;* so v. 6. 40. "potestatem ejus habendi se dare." R. D. ¶ Hec. iii. 3. 12. "ejus *(Philumenæ)* videndi cupidus." Either for *ejus amittendæ*, 'amittendi' being the participle; or for *eam amittendi*, 'amittendi' being the gerund. See An. iii. 3. 9.

25. IAMBIC TETRAMETERS CAT.—

Geta apprizes the young men of the arrival of Demipho; Antipho is troubled, but being reproved by Geta he begins to summon up resolution. However on seeing his father approaching at a distance, he makes off, leaving Phædria and the slave, who agree to bear the brunt, and endeavour to appease Demipho.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Nullus es*] ¶ So in An. i. 3. 1. Davus speaks of himself in the second person, and then passes to the first. On *nullus*, see An. iii. 4. 20.

2. *imparatum*] Cic. "Quoniam multum potest provisio animi et præparatio." Cas. Virg. Æn. iv. 419. "Hunc ego si potui tantum sperare dolorem: Et perferre, soror, potero." D. [on ii. 1. 9.] *te impendent*] The like construction is used by Lucilius in Festus: "ut quæ res me impendet agatur;" which escaped Bentley, who reads here *in me impendent*, assuming that this verb is never used but with a dative, or a preposition and accusative. R. D.

3. IAMBIC TETRAMETERS.—*uti*] ¶ On this peculiar use of the particle, see Hec. ii. 1. 24. *devitem*] Scil. antequam irruant; *extraham*, quum irruerint. D. *extraham*] Disengage, release myself. Hec. v. 4. 36. R. D. ¶ Met. from drawing a person out of fire or water.

4. *audacia*] ¶ So Antipho in i. 3. 4. "tam audacis facinoris." He uses *nostra*, as they were all more or less implicated; Phædria was, i. 2. 4. "mihi conscius;" so was Phormio, i. 2. 5. "Phormio—ni id suadere in mentem incidisset;" and Geta himself, as having been left *magister*, ii. 1. 4. "O facinus audax! O Geta monitor!"

5. ¶ This line is found also, An. i. 3. 3. where see note. Bentley would expunge it from this place. So the repetition in Ad. iii. 3. 54. frequent also in Homer and Virgil.—"Tu nihil in magno doctus reprendis Homero?"

6. AN IAMBIC DIMETER.—*commotus*] See An. v. 2. 23.

G. Tum, temporis mihi punctum ad hanc rem est: herus adest:—A. Quid istuc mali est?
G. Quod quum audierit, quod ejus remedium inveniam iracundiæ?
Loquarne? incendam: taceam? instigem: purgem me? laterem lavem.
Eheu me miserum! quum mihi paveo, tum Antipho me excruciat animi:
Ejus me † miseret: ei nunc timeo: is nunc me retinet: nam absque eo esset,
Recte ego mihi vidissem; et senis essem ultus iracundiam:
Aliquid convasassem, atque hinc me conjicerem protinus in pedes.
A. Quam hic fugam, aut furtum parat?

7. IAMBIC TETRAMETERS.—*punctum*] The smallest space. D. Momentum. CAS. With mathematicians a *point* is an indivisible part of a line. Plut. Pædagog. στιγμὴ χρόνου πᾶς ἐστιν ὁ βίος. WEITZ. ¶ Hor. Sat. i. 1. 8. "Horæ Momento." *Punctum*, scil. tantum; and the reason is, "herus adest." See i. 2. 99. *Quid istuc*] ¶ Astonished on hearing "herus adest;" for he had said, i. 3. 9. "quam mox veniat," &c. Antipho is neither seen nor heard by Geta. The opening of this scene bears a strong resemblance to that of An. ii. 2. Compare below 14. *Quam hic fugam*, &c. with (An. ii. 2. 5.) "Audi'n' tu illum?"—*Sed ubi Antiphonem reperiam?* with "Sed ubi quæram? aut quo nunc primum intendam?"—*Te nominat*, with "Cessas alloqui?"—*Domum ire pergam*, with "Abeo."—*Sta ilico*, with "Dave: ades. resiste."—*Hem*, with "Quis homo est, qui me?"—*Ipse est, quem volui*, with "Te ipsum quæro."

8. *Quod*] ¶ Transition. *audierit*] Scil. that Antipho is married; but he does not add this, as he is speaking with himself. *remedium*] As a *cure* for a disease. D. ¶ Comp. Hea. v. 4. 21. His *hearing* it will be the cause of rousing his natural *propensity* to anger (*iracundia*; see Hea. iv. 6. 16).

9. *Loquarne?*] i. e. shall I answer my master's questions on the whole affair?—*taceam?* scil. by giving no answer.—*purgem me?* scil. by casting off all blame and suspicion from myself. BŒC. ¶ On the subjunctive used absolutely, see An. iii. 4. 19. *incendam*] Because anger is a fire. D. *instigem*] ¶ An. iv. 2. 9. "si hic non insanit satis sua sponte, instiga;" where see n. *laterem lavem*] i. e. operam perdere. R. D. A Grecian proverb; πλίνθον πλύνειν. L. Nannius, Miscell. xx. shows that *laterem* here means merely a mass of clay or mud, used for building garden walls, not hardened by fire, but merely dried in the sun; hence the more you wash it, the more soft and miry it becomes; distinct from *later*, commonly so called, scil. *later coctilis*, a brick baked quite hard, like stone. CAS.

10. TROCHAIC TETRAMETERS.—*Eheu*] ¶ Interjection with the accusative; see An. iv. 1. 22. On *excruciat animi* see Eu. ii. 2. 43.

11. *Ejus—ei—is*] πολύπτωτον. D. *ei—timeo*] See An. i. 3. 5. *retinet*] If *retinet*, how *excruciat?* D. ¶ Geta explains himself; *retinet*, scil. quin "hinc me conjicerem protinus in pedes." *absque eo esset*] If he were not concerned in the matter; if the fault were mine alone. D. See Hec. iv. 2. 25.

12. A TROCHAIC TETRAMETER CAT.—*Recte ego mihi vidissem*] ¶ i. e. providissem, consuluissem; Hec. iv. 1. 44. "recte ego consului meæ." See An. ii. 2. 36. *essem ultus*] For slaves, by running away, make their masters repent of their anger. D.

13. AN IAMBIC TETRAMETER.—*convasassem*] I might have prepared and packed up, for theft and flight. Hor. "servos, Ne te compilent fugientes." CAS. ¶ See Eu. ii. 3. 56. On *in pedes*, see Eu. v. 2. 5.

14. A TROCHAIC DIMETER CAT.—*parat*] See An. i. 1. 5.

Sed ubi Antiphonem reperiam? aut qua quærere insistam via?
P. Te nominat. A. Nescio quod magnum hoc nuncio exspecto malum.
P. Ah! sanusne es? G. Domum ire pergam: ibi plurimum est. P. Revocemus
Hominem. A. Sta ilico. G. Hem,
Satis pro imperio, quisquis es. A. Geta. G. Ipse est, quem volui obviam.
A. Cedo quid portas, obsecro? atque id, si potes, verbo expedi.
G. Faciam. A. Eloquere. G. Modo apud portum,—A. Meumne? G. Intellexti. A. Occidi! G. Hem!
A. Quid agam? P. Quid ais? G. Hujus patrem vidisse me, patruum tuum.
A. Nam quod ego huic nunc subito exitio remedium inveniam miser?
Quod si eo meæ fortunæ redeunt, Phanium, abs te ut distrahar,

15. IAMBIC TETRAMETERS.—*quærere*] ¶ i. e. ad quærendum, quærendi causâ; see Hec. i. 2. 114. On *insistam vid*, see Eu. ii. 3. 3.

16. *hoc nuncio*] ¶ Scil. quod apportat mihi Geta; for he hears the slave express himself as looking for him. The young men here speak aside. *exspecto*] *Exspectamus* as well things hoped for, as things whose approach we dread. Virg. Æn. vi. 14. "inclusi pœnam expectant." R. D.

17. AN IAMBIC TETRAMETER CAT.—*sanusne es*] ¶ Rebuking his fears, in the same strain in which he said, i. 3. 8. "Audio." and ib. 11. "Amore abundas." *Domum ire pergam*] This at the present day is expressed elliptically, 'domum pergam.' D. ¶ So, Parmeno in search of Phædria, Eu. v. 8. 12. "Visam domum." *plurimum*] τὸ πλεῖστον. D. ¶ Hence is to be inferred, that Antipho was a young man of regular habits; *est*, esse solet.

18. A TROCHAIC MONOMETER HYP.—*Sta ilico*] See on 7.

19. TROCHAIC TETRAMETERS CAT.—*pro imperio*] Scil. agis, or loqueris. The phrase means to act confidently, without fear, as those who have authority to rest upon. Liv. i. 51. "pro imperio palam interfici non poterat." iii. 49. "jam pro imperio Valerius discedere a privato lictores jubebat." R. D. *pro*] ¶ Secundum; 'in virtue of.' Geta says this on account of *Sta ilico*, an imperious expression. Juv. Sat. iii. 290. "Stat contra, starique jubet, parere necesse est." *volui obviam*] ¶ Scil. dari, fieri. So, *obviam* omitted, An. v. 5. 6. "Sed quem optem nunc, cui hæc narrarem, dari." Hea. iv. 5. 10. Instead of *obviam*, we find "in conspectum," ii. 1. 31.

20. *portas*) See An. ii. 2. 1. On *verbo*, see An. i. 5. 6. Eu. iii. 5. 10.

21. *apud portum*] ¶ Whither he had gone for the letter which he expected, i. 3. 100. *portum*] He was going to add, 'patrem vidi;' but is prevented by Antipho, whose fears make him understand. D. *Hem*] To be attributed to Phædria, not to Geta. B.

22. *Quid ais*] Antipho's apprehension is quick from fear; not so Phædria's, as he feels secure. So, Geta's few words have been too much for the one, not enough for the other. D.

23. *Nam quod, &c.*] ¶ Comp. An. iii. 1. 10. "Quod remedium nunc huic malo inveniam?"

24. *eo—redeunt*] i. e. in eam angustiam

Nulla est mihi vita expetenda. G. Ergo istæc quum ita sint, Antipho,
Tanto magis te advigilare æquum est: fortis fortuna adjuvat.
A. Non sum apud me. G. Atqui opus est nunc quum maxime, ut sis, Antipho:
Nam si senserit te timidum pater esse, arbitrabitur
Commeruisse culpam. P. Hoc verum est. A. Non possum immutarier.
G. Quid faceres, si aliud gravius quid tibi nunc faciendum foret?
A. Quum hoc non possum, illud minus possem. G. Hoc nihil est, Phædria: ilicet.
Quid conterimus operam frustra? quin abeo? P. Et quidem ego. A. Obsecro:
Quid si assimulo, sati'ne est? G. Garris. A. Vultum contemplamini: hem.

coguntur, rediguntur. G. *ut distrahar—Nulla est mihi*] ¶ Comp. An. i. 5. 9. "ut me a Glycerio miserum abstrahat? Quod si fit, pereo funditus." *Phanium, abs te*] ¶ Apostrophe; see Hec. iii. 1. 45.

26. *advigilare*] Sall. "Non votis neque suppliciis muliebribus auxilia deorum parantur. vigilando, agendo, bene consulendo, prospere omnia cedunt." Cas. See An. iv. 1. 49. *fortis fortuna adjuvat*] An adage used in the Æneid, and with all authors generally. Er. Soph. Οὐ τοῖς ἀθύμοις ἡ τυχὴ συλλαμβάνει. L. Cicero expresses this with Ellipsis, De fin. iii. 4. "Fortuna fortes; quare conare quæso." Tusc. ii. 4. "Fortes enim non modo fortuna adjuvat, ut est in vetere proverbio; sed multo magis ratio, quæ, quibusdam quasi præceptis, confirmat vim fortitudinis." Bœc. See pr. 28. on *partis*.

27. *apud me*] See An. v. 4. 34. *ut sis*] Scil. apud te. D. ¶ So Davus to Pamphilus. An. ii. 4. 5. "proin tu fac apud te ut sies." ib. ii. 3. 29. "pater adest: cave te esse tristem sentiat."

29. *Commeruisse culpam*] i. e. contraxisse culpam, so as to deserve chastisement or punishment; therefore the antecedent is for the consequent. R. D. ¶ Not so; it means, *commeruisse* tibi *culpam*, i. e. ut culpa in te transferatur. *Hoc verum est*] It is natural that Phædria and Geta should be bolder than Antipho, as they are free from love in the affair; and it is necessary for them to face the old man on behalf of Antipho. D. *immutarier*] He means that his natural timidity cannot be removed by any exhortations. D.

30. *gravius*] Even this exhortation admits that the present affair is *grave*. D. *gravius*] ¶ scil. quàm ut 'sis apud te;' and *tibi* means *a te*, as always, with the participle in *dus*. Donatus seems to have taken it for *in* or *contra* te.

31. *hoc non possum*] ¶ Scil. facere, i. e. nequeo apud me esse. Donatus notices this as παρὰ προσδοκίαν, and as an inappropriate answer purposely given by Antipho, to baffle the tendency of Geta's question. But I think he has misinterpreted this passage. *hoc*] Whether is *hoc* relative; or slightingly, for 'hic Antipho'? as Cic. Verr. "Etsi hoc nescio quid nugatorem sciebam." D. ¶ Perhaps it is merely a repetition of Antipho's "hoc," with a sneer. So An. ii. 1. 14. "Interea fiet aliquid spero. B. Id aliquid nihil est;" this merely as a suggestion; for "hoc nihil est" seems equivalent to "conterimus operam frustra." *ilicet*] See Hea. v. 2. 21.

33. *assimulo*] Scil. audacem. D. ¶ Hea. v. 1. 15. "Gnatus quod se assimulat lætum." On *Garris*, see Hea. iv. 6. 19. *Vultum contemplamini*] ¶ Antipho now attempts *fingere vultum*; comp. Hea. v. 1. 14. 15.—and *hem* denotes that he is adjusting his countenance.

Sati'n' sic est? G. Non. A. Quid si sic? G. Propemodum.
A. Quid si sic? G. Sat est:
Hem, istuc serva: et verbum verbo, par pari ut respondeas,
Ne te iratus suis sævidicis dictis protelet. A. Scio.
G. Vi coactum te esse invitum, lege, judicio: tenes?
Sed quis hic est senex, quem video in ultima platea? A. Ipsus est:
Non possum adesse. G. Ah! quid agis? quo abis, Antipho? mane,
Mane, inquam. A. Egomet me novi, et peccatum meum:
Vobis commendo Phanium, et vitam meam.
P. Geta, quid nunc fiet? G. Tu jam lites audies:
Ego plectar pendens, nisi quid me fefellerit.
Sed quod modo hic nos Antiphonem monuimus,
Id nosmet ipsos facere oportet, Phædria.
P. Aufer mihi 'Oportet:' quin tu, quod faciam, impera.
G. Meministine, olim ut fuerit vestra oratio

34. *sic*] ¶ i. e. si sic assimulem. *Quid si sic*,—making another attempt to fashion his face properly, and as he ought to appear to his father; comp. Hor. Sat. ii. 4. 317. "*num tantum*, sufflans se, *magna fuisset?* Major dimidio. *Num tanto?* Quum," &c. *Sat est*] Not 'bene est;' and with difficulty Antipho attains even to what is *satis*. D.

35. *serva*] Retine hunc vultum. R. D. See An. ii. 5. 5. *verbum verbo, par pari*] The meaning of this cannot better be understood, than from the contention of Demipho and Phædria, next scene; where Phædria admirably fulfils the task, as Antipho had made his escape. Bœc.

36. *protelet*] From πρὸ and ἑλκεῖν, *ante* and *trahere*. D. Wound you by frequent words, as *tela*. E. i. e. perturbet, exagitet, longe propellat; from τῆλε, longè. Anon. ¶ Correctly; for it seems equivalent to *differat;* An. ii. 4. 5. "Orationem sperat (*pater*) invenisse se, Qui differat te. proin tu fac, apud te ut sis." and the *e* is long.

37. *Vi coactum*, &c.] Admirable brevity; in this is contained his whole defence. Supply *fac respondeas*, or the like. D. *lege*] ¶ The written law on record; *judicio*, the special sentence in the particular case. On *tenes?* see An. i. 1. 59.

38. *ultimâ plateâ*] ¶ At the end of the street; comp. on "nocte primâ," Hec. v. 3. 24. On *platea*, see An. iv. 5. 1.

39. IAMBIC TRIMETERS.—*quo abis*,] Comp. Virg. Æn. x. 369. "Quo fugitis, socii?" Ib. 649. "Quo fugis, Ænea?" D.

40. *me novi, et peccatum*] He is timid by nature, as also from consciousness of the error committed; as is suitable in a young and ingenuous man. Cas. He has referred two things to two, *comicè; me* and *peccatum; Phanium* and *vitam;* and observe, the lover puts *Phanium* before *vitam* suam. D.

42. *nunc*] ¶ When Antipho has fled, and deserted his post of defending himself.

43. *Ego plectar pendens*] Donatus well compares Hea. ii. 3. 115. "Tibi erunt parata verba, huic homini verbera." Bœc. See Eu. v. 6. 20. *fefellerit*] See Hea. iv. 2. 1.

45. *Id nosmet ipsos*, &c.] Hea. v. 1. 49. "Nonne id flagitium est, te aliis consilium dare," &c. Cas.

46. *mihi*] Added by an Atticism. D. ¶ Equivalent to *obsecro;* Liv. præf. "Ad illa mihi pro se quisque acriter intendat animum." *Aufer mihi* '*oportet*'] ¶ Comp. Juv. Sat. vi. 169. "Tolle tuum, precor, Hannibalem, victumque Syphacem." Pers. Sat. v. 87. "*licet* illud, et *ut volo*, tolle."

47. *olim*] Antehac, nuper; namely when

In re incipienda ad defendendam noxiam,
'Justam illam causam, facilem, vincibilem, optimam?'
P. Memini. G. Hem, nunc ipsa est opus ea: aut, si quid potest,
Meliore et callidiore. P. Fiet sedulo.
G. Nunc prior adito tu: ego in insidiis hic ero
Succenturiatus, si quid deficies. P. Age.

ACTUS II.—SCENA 1.

DEMIPHO, GETA, PHÆDRIA.

D. Itane tandem uxorem duxit Antipho injussu meo?

Geta advised Antipho to answer his father's accusations by, "Vi coactum te esse invitum, lege, judicio." Mi. ¶ If so, we should connect, in next line, *noxiam in re incip.* alluding to the recent "audax inceptum." But though *olim* often refers to what is *recent;* yet its connexion here with *Meministi* shows that Geta does not refer to the advice given to Antipho but two or three minutes before; besides, line 49. does not correspond with it.—Therefore Geta is speaking of the deliberation we may well suppose them to have had at the first starting of Phormio's scheme (*in re incipienda*) some days previous; or to the means to be taken for clearing themselves (ad defendendam noxiam) to Demipho on his return. *ut*] ¶ i. e. quomodo; Hec. ii. 1. 24. *Fuerit*, scil. constituta, i. e. the mode of *pleading* which has been arranged by you; see Hea. pr. 11. 15. *vestra*] Instead of *nostra;* to excite him the more. D.

48. *noxiam*] *Noxia* is *ἁμαρτία*, guilt; *noxa*, *τιμωρία*, punishment. Anon.

49. *causam*] ¶ Phormio's suit. But D. according to his view of the whole passage, explains by *defensionem*, i. e. (I suppose) "Vi coactum," &c. *Justam—optimam*] ¶ This he puts forward as the substance of the *oratio* they were to employ to Demipho. *Justam*, fair in the eyes of the law; for they were not to maintain to Demipho that it was *æqua*. *Facilem*, i. e. ready and obvious to Phormio, as presenting no difficulty in gaining it. *Vincibilem*, likely to prevail with the judges, whether as being *justa*, or at all events as being one of humanity towards a girl in distress; as Phædria urges to Demipho, ii. 1. 45. *optimam;* *ἀξίωσις*. i. e. the best suit that could be brought forward to prove the girl's title to be married to Antipho. So An. v. 4. 46.

50. *ipsâ*] *Causâ*. D. ¶ *Oratione*, as G. explains. *aut si quid potest*] Read *Vel si quî potest*, εἴπως δυνατόν ἐστι. G. ¶ *quid* amounts to the same; see An. iv. 1. 18.

51. *Fiet sedulo*] ¶ Phædria fulfils this in next scene. On *sedulo*, see Hec. i. 1. 6.

52. *Nunc*] ¶ Seeing Demipho nearer, who was just before "in ultimâ platea," 38. On *adito*, see An. iii. 3. 2. *insidiis*] Al. *subsidiis*. Hence *subsidiarii* are often contrasted with the *van*. R. D.

53. *Succenturiatus*] i. e. tibi deficienti succedam; *centuriare milites* is, to bring them into their ranks, *succenturiari*, to fill up a deficient century. R. D. See Eu. iv. 7. 6.

Demipho having, on his arrival, heard of Phormio's suit, and his son's marriage, is on his way home, when he meets Phædria, who refutes all his angry accusations. Then Geta joins them, and the old man becoming in a great measure pacified, leaves them and turns towards his house.

1. Trochaic Tetrameters Cat.—*Itane*, &c.] He could not begin more forcibly than by expressing his wonder at the deed which he censures. D. ¶ *Itane, then*, as I hear it said; of course Demipho could readily hear the whole story, as he passed

Nec meum imperium,—age, mitto imperium,—non simultatem meam
Revereri saltem? non pudere? O facinus audax! O Geta
Monitor! G. Vix tandem. D. Quid mihi dicent? aut quam causam reperient?
Demiror. G. Atqui reperi jam: aliud cura. D. Anne hoc dicent mihi,
'Invitus fecit:' 'lex coegit'—? audio, et fateor. G. Places.
D. Verum scientem, tacitum, causam tradere adversariis,
Etiamne id lex coegit? P. Illud durum. G. Ego expediam: sine.
D. Incertum est quid agam: quia præter spem, atque incredibile, hoc mi obtigit:

through the streets from the harbour; and no doubt we are to suppose this; comp. 51. On *tandem*, see An. iii. 2. 12. On *injussu*, comp. Hec. iv. 1. 47.

2. *imperium*] ¶ The authority, influence, which I as a father ought to have. *mitto imperium*] ¶ So Chremes expostulating with his wife, Hea. iv. 1. 24. "At id omitto: misericordia, animus maternus, sino." Hea. v. 1. 27. "Mitto jam osculari;" i. e. nil moror, as being trivial in comparison; for he adds, "id nil puto." *simultatem*] Properly, odium tectum, latens, dissimulatum. Mi.

3. IAMBIC TETRAMETERS. — *Revereri saltem?*] ¶ i. e. (as in An. iii. 2. 14.) "ut metui videar certe, si resciverim." See An. iv. 2. 6.

4. *Monitor!*] This is the man to whom you would commit a trust of importance.—Is this he whom I left as *magister* and *monitor* to my son? he may have been truly *monitor* facinorum; but not of discipline and rectitude. For *monitor* has the twofold application. Bœc. *Vix tandem*] Having expected every moment to hear himself accused, he says this, as if his master had been late in coming to the point, and had almost forgotten him; with irony. D. ¶ Scarcely does he condescend to give me the credit I deserve, for I have been truly *monitor*, discharging the office to the best of my ability. So Bœcler seems to explain, comparing the εἰρωνεία μιμητική of Davus, An. iii. 4. 17. "Ego vero solus." All that is said by Geta or Phædria, to line 24. is spoken aside by one to the other.

5. *Demiror*] See An. iv. 4. 11. *reperi*] ¶ Demipho used the future *reperient*; Geta mutters, in the past, *reperi*,—this does not remain yet to be done, our defence and excuses are already prepared; do not be anxious on that point.—Ridicule. *aliud cura*] Hom. Od. η. Ἀλκίνο' ἄλλό τι τοι μελέτω φρεσίν. Ed.

6. *Invitus*, &c.] The poet makes the old man anticipate the very excuses which they have designed to make; to show the possibility of overcoming him, when he thus admits part of the defence. D. *Places*] ¶ You gratify us, you favour our views, in thus admitting the excuses we intend to allege. 'You suit us well.'

7. *scientem, tacitum*] ¶ Scil. Antiphonem; because Phormio's scheme was, i. 2. 82. "Quum tu horum nil refelles, vincam scilicet." On *tacitum*, see Hec. iii. 3. 28. *causam tradere*] This is a strong point against them; for no law compelled a person to give up his own cause as inferior to that of his adversaries, without making an effort; nay even knowing and willing. Wi. ¶ Even this is answered by Phædria, 53, 54.

8. *id*] See Eu. v. 4. 6. *Illud durum*] ¶ This he sees is a strong point against them; which probably never before struck him. *Ego expediam*] Preparation for the approaching defence; for if it were not introduced thus by the poet, the sudden pacification of Demipho might seem incredible. D. *sine*] ¶ Leave it to me; never mind, I will get us out of the difficulty. On *expediam*, see An. iii. 5. 11.

9. *Incertum*] See An. i. 3. 4. *quid agam*] His indignation is somewhat broken; for these words denote sorrow, more than

Ita sum irritatus, animum ut nequeam ad cogitandum instituere.
Quamobrem omnes, quum secundæ res sunt maxime, tum maxime
Meditari secum oportet, quo pacto adversam ærumnam ferant:
Pericla, damna, exilia, peregre rediens semper cogitet,
Aut filii peccatum, aut uxoris mortem, aut morbum filiæ;
Communia esse hæc: fieri posse: ut ne quid animo sit novum:
Quicquid præter spem eveniat, omne id deputare esse in lucro.
G. O Phædria, incredibile est, quantum herum anteo sapientia!
Meditata mihi sunt omnia mea incommoda: 'herus si redierit,
'Molendum usque in pistrino: vapulandum: habendæ compedes:

anger. D. *præter spem*] ¶ i. e. mihi imparato; see i. 4. 2.

10. *Ita sum irritatus*] Thucyd. Νομίζω δὲ δύο τὰ ἐναντιώτατα τῇ εὐβουλίᾳ εἶναι, ταχός τε, καὶ ὀργήν. Bœc. Eurip. Οὐδεὶς μετ' ὀργῆς οὐδὲν εὖ βουλεύεται. Anon. *instituere*] By this verb is implied the quiet of a mind disposed to reflection; which Demipho has not at present. D. To reflect seriously as to what is to be done concerning Antipho. G.

11. *quum secundæ*, &c.] Virg. Geo. i. 299. "Nudus ara, sere nudus; hiems ignava colono." A good sentiment; that the wise man ought to fear most, where the fool would think himself most secure. D.

12. *secum*] Well added; for it would be the part of a mad man to do it openly. *Adversam* is redundant. D.

13. *Pericla, damna*, &c.] The former part of the sentence has asyndeton; the latter has conjunctions. Sall. "non pol a Pyrrho, Hannibale, et æquore et terrâ." D. *exilia*] I approve the correction *exitia*. However with either reading, punctuate thus: "ærumnam ferant, Pericla, damna, exilia: peregre," &c. Bœc. A person could not fear several *exilia* in one small family; nor could he think of exilia, when he himself is abroad. The reading *exilia* probably arose from the words *ex Cilicia*, written at *peregrè rediens*, by way of explanation. B. *semper*] ¶ On every occasion of returning home: see Hea. pr. 39. *Cogitet*; for he said above, "ad cogitandum instituere." Scil. oportet ut *cogitet*; anacolouthon, for 'Meditari—cogitare.'

15. *Communia esse*] The order is: semper cogitet, communia esse, et fieri posse, peccatum filii, &c. *Communia*, which can happen to all, or to any man. D. *hæc*] ¶ Redundant; see Eu. v. 4. 6. *animo*] ¶ With emphasis; though new occurrences must be new to the *circumstances*, they cannot be new to the *mind* of one previously exercised in reflecting on their possibility.

16. *præter spem eveniat*] ¶ This phrase may apply to the occurrence of evil as well as of good; but the event can be considered, in the latter case, as *in lucro*; in the former, it has the contrary effect; An. ii. 6. 5. "Præter spem evenit: sentio: hoc male habet virum." *deputare*] ¶ This is a return to the construction, from which there had been a digression by anacolouthon in "cogitet;" i. e. Meditari oportet, *et* deputare, &c. *in lucro*] ¶ See on Ad. v. 3. 31. The phrase probably arose from the entering of items in accounts.

17. *herum anteo*] ¶ So Hor. Sat. ii. 3. 265. "Servus, non paulo sapientior: *O here, quæ res*," &c. alluding to Parmeno and his master, Phædria, in the Eunuch.

18. *incommoda*] ¶ Comicè; the slave talks of grinding in the mill, being flogged, fettered, &c. not as *ærumnæ*, but *incommoda*, which word is applied to light matters: Eu. ii. 3. 38. "Imo enim infeliciter: Nam incommoda alia sunt dicenda, Parmeno." *si*] See i. 2. 69.

19. *pistrino*] See An. i. 2. 28. *vapulandum*] ¶ *Vapulare* means, to suffer beating; *vapulandum* (scil. mihi) beating is to be suffered by me. *compedes*] Slaves,

'Opus ruri faciendum:' horum nil quicquam accidet animo novum.
Quidquid præter spem eneniet, omne id deputabo esse in lucro.
Sed quid cessas hominem adire, et blande in principio alloqui?
D. Phædriam mei fratris video filium mi ire obviam.
P. Mi patrue, salve. D. Salve: sed ubi est Antipho?
P. Salvum advenire. D. Credo: hoc responde mihi.
P. Valet: hic est. sed sati'ne omnia ex sententia?
D. Vellem quidem. P. Quid istuc? D. Rogitas, Phædria?
Bonas, me absente, hic confecistis nuptias.
P. Eho, an id succenses nunc illi? G. O artificem probum!
D. Egone illi non succenseam? ipsum gestio
Dari mi in conspectum, nunc sua culpa ut sciat
Lenem patrem illum factum me esse acerrimum.
P. Atqui nil fecit, patrue, quod succenseas.
D. Ecce autem similia omnia: omnes congruunt:

when in workhouses, were bound by the feet only, so that they were disabled from flight, but not from work. Lips.

20. *Opus ruri*] ¶ i. e. I am to be degraded from the rank of a city servant. So Horace threatens Davus, Sat. ii. 7. 118. "accedes opera agro nona Sabino."

21. *Quidquid*, &c.] Geta is wiser; for he now does what his master blamed himself for not having done. D.

22. TROCHAIC TETRAMETERS CAT.—*blandè in principio*] *Blandè*, not continually, but only *at first*. So Socrates: θυμουμένοις μὲν αὐτοῖς εἴκων, πεπαυμένοις δε τῆς ὀργῆς ἐπιπλήττων. D. See Quintil. Exord. Instit. iv. 1. Virg. "Sola viri mores, aditus, ac tempora noras." Cas. ¶ At this hint, Phædria advances towards Demipho.

24. IAMBIC TRIMETERS.—*Mi*] ¶ Here is the *blandè alloqui*.

25. *Salvum advenire*] See Hec. ii. 4. 27. On *credo*, see Hec. iii. 5. 7. *hoc*] ¶ Scil. "ubi est Antipho?"

26. *Valet: hic est*] He answers with dissimulation; as if Demipho asked this, not in anger, but anxious for Antipho's health. D. *sati'ne omnia*] ¶ I hope you find all, on your return, as you could wish. See An. iv. 5. 26. Donatus understands *quæris* here; 'do you ask whether,' &c.

27. *Quid istuc*] A question of this kind avails much against anger. D. ¶ Pretending surprise at his dissatisfaction, conveyed in *Vellem quidem*, i. e. non sunt ex sententia.

28. *Bonas, me absente*] He shows that the crime consists in two things; they are not *bonæ*, and they were formed *absente* patre. D. *confecistis*] Some explain, 'uná fecistis;' but rather take it for *fecistis*. R. D. See Eu. v. 4. 6.

29. *Eho*] ¶ Pretending actual astonishment; accordingly Geta aside calls him "artificem probum!" below also (49) he commends his cleverness, saying that were he, Geta, in Demipho's place, he would believe all Phædria says. Also, 55. "Laudo hunc," highly approving his manner of conducting the defence.

31. *in conspectum*] See i. 4. 19.

32. *Lenem patrem illum*] ¶ I, the father well known for lenity. On this use of *ille*, see An. i. 1. 59.

33. *Atqui*, &c.] The whole amount of contradiction: he says, not 'leniter peccavit,' but *nil fecit;* not 'quod punias,' but *quod succenseas*. D. *quod*] ¶ Supply *propter*, as frequently; and above, 29. *id*, scil. ob.

34. *Ecce autem*] See Ad. iv. 7. 4 *omnes congruunt*] Conveniunt, concordant,

Unum cognoris, omnes noris. P. Haud ita est.
D. Hic in noxa est; ille ad defendendam causam adest:
Quum ille est, hic præsto est: tradunt operas mutuas.
G. Probe eorum facta imprudens depinxit senex.
D. Nam ni hæc ita essent, cum illo haud stares, Phædria.
P. Si est, patrue, culpam ut Antipho in se admiserit,
Ex qua re minus rei foret aut famæ temperans:
Non causam dico, quin quod meritus sit, ferat:
Sed si quis forte malitia fretus sua
Insidias nostræ fecit adolescentiæ,
Ac vicit: nostrane ea culpa est? an judicum,
Qui sæpe propter † invidiam adimunt diviti,

συμφωνοῦσι. "Similes habent labra lactucas." and, "dignum patellâ operculum." Cas.

35. *Unum cognoris, omnes noris*] Virg. "crimine ab uno Disce omnes." ἐξ ἑνὸς τὰ πάνθ' ὅρα. Er. A more pleasing simplicity would exist in the reading *Unum cum noris, omnes noris.* So An. pr. "Qui utram vis recte norit, ambas noverit." B. As in anger he says *omnia* and *omnes*, meaning only two. D.

36. *noxâ*] Al. *noxiâ*, which is correct. R. D. See i. 4. 48.

37. *ille est*] Σιώπημα. understand 'in noxia;' and *præsto est*, scil. ad defendendam causam. Cic. Verr. ii. 12. "qui cives Romani erant (*judices dabantur*) si Siculi essent (*rei*); cum Siculos eorum legibus dari oporteret: qui Siculi, si cives Romani essent." D. *tradunt operas mutuas*] Like the proverb, "mutuo mulos scabere," applied to young men who mutually defend each other in misdeeds. It seems derived from neighbouring husbandmen, or artists, who on occasion give help for help among themselves. Er.

38. *imprudens*] For Demipho has not yet ascertained that the case is so; but he speaks as prompted by anger and suspicion. Cas. Because he does not know that Phædria is in love with the music girl. D.

39. *ni hæc*, &c.] ¶ i. e. ni tu quoque in noxia esses, atque Antiphonis operæ vicissim indigeres. *stares*] *Stare cum aliquo* is, to be on his side, to assist him. Nep. Ages. 5. "qui nobiscum adversus barbaros steterunt." Also *stare ab aliquo*; Nep, Dat. 6. "coacti sunt ab eis stare quos reliquerant." Also, *stare pro*; Ov. Trist. i. 25. "Mulciber in Trojam, pro Troja stabat Apollo." This verb is often transferred from soldiers standing in array, to advocates in the forum. R. D.

40. *Si est*] See Hec. iv. 1. 43. *culpam*, &c.] With admirable artifice, all words used by the old man in accusation, are changed by the defender to milder expressions. Bœc. *in se*] Added for ornament; as the sense would be full without this. Here is what Cicero calls "succus orationis." D.

41. *Ex quâ re*] ¶ *re* by anacoluthon for *culpâ*. See i. 2. 38. *rei*] Because the girl is poor, ; *famæ*, because she is of humble rank. D. *minus*] Scil. æquo; quàm oportet; see An. i. 1. 25. *temperans*] i. e. less consulting for his fortune or reputation. Sall. Cat. 25. "pecuniæ an famæ minus parceret, haud facilè decerneres." R. D.

43. *fortè*] Not in the manner of defending; but considering the case under supposition. So Sinon in Virg. Æn. ii. 136. "dum vela darent, si forte dedissent." D.

44. *nostræ*] He involves himself in the charge, in order to lighten the blame, and he seasonably mentions the *age*, to bespeak indulgence. D.

46. *Qui sæpe*, &c.] *Adimere* and *addere* are here used μάλα φιλοσοφικῶς, and according to the nicest maxims of right or wrong; as appears from Aristotle's remarks, περὶ τοῦ πλεονεκτεῖν, Ethic. v. 5. We know that judges at Athens *often* erred in these respects; whence the position which the young man here takes is no way inconsistent. But because the judges in Phormio's suit were not culpable, the poet has not left them undefended; for Demipho presently says (49, 50.) "An quisquam," &c. Bœc.

Aut propter misericordiam addunt pauperi?
G. Ni nossem causam, crederem vera hunc loqui.
D. An quisquam judex est, qui possit noscere
Tua justa, ubi tute verbum non respondeas,
Ita ut ille fecit? P. Functus adolescentuli est
Officium liberalis: postquam ad judices
Ventum est, non potuit cogitata proloqui:
Ita eum tum timidum obstupefecit pudor.
G. Laudo hunc: sed cesso adire quam primum senem?
Here, salve; salvum te advenisse gaudeo. D. Ho!
Bone custos, salve, columen vero familiæ,
Cui commendavi filium hinc abiens meum.
G. Jam dudum te omnes nos accusare audio
Immerito, et me omnium horum immeritissimo.

diviti] ¶ Such as Demipho; scil. by adjudging the girl to his son, which would involve the father in expense.

47. *misericordiam*] See i. 4. 49.

48. *causam*] ¶ See i. 4. 49. and above 29.

50. *Tua justa*] *Justum* for *jus*; or, justa tuæ causæ, τὰ σὰ δίκαια. G. Plin. Sec. "Prævaricatio est, transire dicenda." Cas. ¶ On this peculiar use of the second person see An. i. 1. 108. *verbum*] Not, 'parum dicas;' but *verbum*. D.

51. *ut ille*] How does Demipho know this? Perhaps the poet artfully represents him as having learned all previously; lest he might vent his anger in a tragical manner, if he heard it, for the first time, on the stage. D. See above, 1.

52. *Officium*] Thus he names what the other talks of as *crimen*. D. See Hea. i. 1. 14. *postquam*, &c.] This is technically called μετάθεσις αἰτίας, i. e. shifting of the cause of the deed: commonly called, *colouring* (color). D.

53. *cogitata*] ¶ This amounts to an assertion that Antipho and his party had *reflected* and prepared a defence. See 7. *proloqui*] Aristophanes (Vesp.) relates a similar fact of Thucydides: Ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης, Ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους. So Cicero, Orat. i. as to Anthony and Crassus. L.

54. *Ita*] See An. i. 2. 2. *tum*] ¶ As was natural 'on the occasion.' *timidum*] Perturbatum. Plaut. Bacc. i. 1. 73. "nam ex mari timida es." So, Adel. "timidum et properantem Getam." D. *pudor*] ¶ Attributable to his being *imprudens* (64) and 'imperitus rerum;' which was an excellence in young men; An. v. 4. 8. "adolescentulos, Imperitos rerum, eductos libere, in fraudem illicis?"

55. *Laudo hunc*] ¶ See 29. Phædria's success in the art of pacification emboldens Geta to accost his master.

56. *Here, salve*, &c.] One might well believe that this is he who said, above, "Herus si redierit, molendum esse," &c. D. See 24. and 25. On *Ho!* see An. v. 2. 5.

57. *Bone custos*] The old man preserves the same feelings as at first, when he said, "O Geta, monitor!" ¶ *Bone* often used in irony; An. v. 2. 5. "O salve, bone vir." *columen*] i. e. defence, aid. Cic. Sext. "columen reipublicæ diceres intueri." Hor. Od. i. 35. 14. "Stantem columnam," for *columen*, *culmen*, *columna*, from the same root, have nearly the same meaning. See Serv. on Virg. Æn. vii. 664. R. D. ¶ i. e. qui solus sustentas familiam meam; as the main pillar, supporting an edifice. So *præsidium* in the sense of a bulwark, or breastwork of defence; Hor. Od. i. 1. 2. "O et præsidium, et dulce decus meum." *vero*] See Eu. v. 2. 55.

59. *Jam dudum*] From the words we can fancy the saucy manner of the crafty slave; and this is as he said, "Ego in insidiis hic ero succenturiatus." D. *omnes nos—omnium horum*] ¶ Perhaps imitating his master's style of expression, 34. See on 35.

Nam quid me in hac re facere voluisti tibi ?
Servum hominem causam orare leges non sinunt :
Neque testimonii dictio est. D. Mitto omnia ;
Addo istuc ; imprudens timuit adolescens : sino.
Tu servus : verum si cognata est maxime,
Non fvit necesse habere : sed, id quod lex jubet,
Dotem daretis : quæreret alium virum.
Qua ratione inopem potius ducebat domum ?
G. Non ratio, verum argentum deerat. D. Sumeret
Alicunde. G. 'Alicunde !' nihil est dictu facilius.
D. Postremo, si nullo alio pacto, fœnore.
G. Hui ! Dixti pulchre, siquidem quisquam crederet,
Te vivo. D. Non, non sic futurum est : non potest.

61. *Nam*] ¶ He proceeds to give the reason for having said, *Immerito*, and *immeritissimò*. See. however, Hea. pr. 16. *voluisti tibi ?*] He affects to despise his master's anger, that he may appear the less guilty. Hence *tibi ;* for we say 'quid tibi vis faciam ?' to show that we have taken trouble in vain in another person's business. D.

62. *Servum hominem*] See An. v. 1. 9. *causam orare*] i. e. in judicio agere, dicere, Virg. Æn. vi. 846. "orabant causas melius." *Orare* is used absolutely in the same sense ; Sueton. Tit. 3. "vel in orando vel in fingendis poematibus promtus." R. D. *non sinunt*] The law ran thus : "Servus homo causam ne orato." For I believe none but citizens had such a privilege ; and slaves were not accounted citizens. Wherefore *liberti* and μετοίκοι had their patrons among the citizens, to advise them in all matters. In behalf of slaves, this office devolved to their masters. Pe. See An. iv. 4. 32.

63. *testimonii dictio*] Neither were Roman slaves allowed to give evidence ; because (Licin. Ruf. Reg. 2.) "Idonei non videntur esse testes, quibus imperari potest ut testes fiant." But, says Modestinus, "servi responso tunc credendum est, cum alia probatio ad eruendam veritatem non est." Pe.

64. *Addo*] ¶ Scil. ad ea quæ mitto. On *istuc* see Eu. i. 2. 60. *imprudens*] See 54.

65. *Tu servus*] ¶ I admit the plea, that servitude disqualifies you from acting in a court of justice. *si cognata*] 'However evident her relationship may be, and however certainly ascertained.' For Donatus seeks "nodum in scirpo" here. Cas.

67. *Dotem daretis*] Alluding to the latter part of the law, the beginning whereof is given i. 2. 75, &c. The law is : "Orbam proximus cognatus ducat, aut dotet ;" and gives the kinsman his option.—'Why did ye not choose the less grievous alternative ?' Bœc. ¶ Below, ii. 3. 63. Demipho offers Phormio five minæ as the dowry. *quæreret*] Implying detestation. Virg. "quærat sibi fœdera Turnus." D.

68. *potius ducebat*] ¶ Scil. quàm dotabat. On *ducebat*, see Hec. i. 1. 5.

69. *Non ratio*, &c.] Geta refutes this objection in such a manner that he appears merely to answer in jest. D. Plaut. Trin. "Ratio quidem hercle apparet, sed argentum οἴχεται." Cas.

70. *nihil est dictu facilius*] Thus admirably by one proverbial expression he sets aside the whole argument of the old man. So Hea. iv. 3. 41. "Quid si redeo ad illos qui aiunt, quid si nunc cœlum ruat ?" D. On the supine see Hec. iv. 1. 13. *facilius*] Scil. quàm illud *alicunde*. B.

71. *fœnore*] More properly *fenore ;* as derived from *feo*, *fero*, whence *fetus* and *fecundus*. But *feo* is the same as φύω. The ancients commonly said 'sumere, accipere *fenore ;*' lawyers, 'sumere *fenori*.' R. D. ¶ Scil. *sumeret*, from 69.

73. *Te vivo*] From a law of Solon was derived a decree of the Roman senate, that money lent to a minor, during his father's life, could not be recovered ; lest a son should be tempted by embarrassment to compass his father's death, or procure money otherwise improperly. Al. ab Al. The

Egone illam cum illo ut patiar nuptam unum diem?
Nil suave meritum est. hominem commonstrarier
Mi istum volo: aut ubi habitet demonstrarier.
G. Nempe Phormionem. D. Istum patronum mulieris.
G. Jam faxo hic aderit. D. Antipho ubi nunc est? P. Foris.
D. Abi, Phædria; eum require, atque adduce huc. P. Eo,
Recta via quidem illuc. G. Nempe ad Pamphilam. D. At
Ego deos penates hinc salutatum domum
Devertar: inde ibo ad forum, atque aliquot mihi
Amicos advocabo, ad hanc rem qui adsient;
Ut ne imparatus sim, quum adveniat Phormio.

Grecian law is alluded to, Plaut. Pseud. i. 3. 69. and called *lex quina vicenaria;* Id. Rud. v. 3. 26. Bœc. ¶ Young men not being of age until their twenty-sixth year. *Non, non*] All Demipho's objections have been put, and all answered; therefore he has nothing left but irrational exclamation. D. Great force in the negative repeated. Liv. xxx. 14. "non est, non (mihi crede) tantum ab hostibus periculum." R. D. *potest*] See i. 4. 50.

74. *Egone—ut patiar*] See An. i. 5. 29. *cum illo*] See Hec. iv. 1. 19.

75. *Nil suave meritum est*] There is no reward so great that I would take it on the terms of suffering her to be his wife for a single day. Cic. Nat. Deor. i. 24. "quid mereas, ut Epicureus esse desinas?" R. D. Hor. "pretium, ætas altera sordet;" which closely bears upon this passage; for *mereri* denotes *pretium* or *merces*. But *meritum* here is not the substantive but the verb; otherwise he would write *nil meriti*. F. Correct *merita est*, scil. the girl, who has been forced upon my son by stratagem. B. ¶ Others suggest *meritu' est*, scil. Antipho a me, ut *suave* aliquid ei concedam; but the present text is well authenticated.

76. *Mi istum volo*] Here the old man now despises him by whom he is presently to be overcome. D. *demonstrarier*] ¶ Scil. locum; paragogè of *er* is frequent.

77. *Phormionem*] The first syllable of this word is short in Apollodorus; but perhaps it is better to shorten the first syllable of *Nempe;* as often happens in Plautus. Fabr.

78. *faxo hic aderit*] See Eu. iv. 3. 21. *ubi nunc est*] In a milder tone; and with subtlety, trying to find out whether he is with the girl. Geta perceives this, and says *Foris.* D. ¶ This is true at the same time; for Antipho had fled; of which Phædria was aware as well as Geta. Therefore we need not read *G. Foris.*

80. *Pamphilam*] ¶ Scil. citharistriam, i. 2. 32. spoken aside to Phædria: 'I know well what your *illuc* means; not *foris*, ad Antiphonem requirendum; but to your mistress.' In a jocular way.

81. *deos—salutatum*] An elegant phrase, which Servius approves of, citing the passage, on Æn. xii. 257. "Augurium salutant." So Liv. xxxviii. 51. There are many examples of this devotion, with which the penates were worshipped, in ancient comedies. Hieron. on Esai. xvi. 58. L. It was the custom, anciently, to bid farewell to a place on leaving; and to greet it on returning: this was also done on first entering any district, in deference to the *genii* or *lares* supposed to preside over the place. Virg. "et geniumque loci, primamque deorum Tellurem, nymphasque, et adhuc ignota precatur Flumina." Ber.

82. *Devertar*] ¶ Used as a Greek middle; for *me devertam;* see Eu. iv. 2. 7. *ad forum*] See Eu. iv. 6. 25.

83. *advocabo*] See Eu. ii. 3. 48. *adsient*] See An. pr. 24.

84. *imparatus*] See i. 4. 2.

ACTUS II.—SCENA 2.

PHORMIO, GETA.

P. Itane patris ais conspectum veritum hinc abisse? G. Admodum.

P. Phanium relictam solam? G. Sic. P. Et iratum senem? G. Oppido. P. Ad te summa solum, Phormio, rerum redit: Tute hoc intristi; tibi omne est exedendum: accingere.

G. Obsecro te. P. Si rogabit? G. In te spes est. P. Eccere. Quid si reddet? G. Tu impulisti. P. Sic, opinor. G. Subveni. P. Cedo senem: jam instructa sunt mihi corde consilia omnia. G. Quid ages? P. Quid vis, nisi ut maneat Phanium; atque ex crimine hoc

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Phormio prepares himself for meeting Demipho; and speaks to Geta on the subject.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Itane*, &c.] Donatus is mistaken in considering the character of Phormio as one of the lower class of parasites, and deriding him accordingly. Terence has made Phormio, altogether, more clever than Gnatho, and has not left him exposed, as the latter was, to unfavourable imputations. Bœc. *abisse?*] See i. 4. 41. On *admodum*, see Hec. iii. 5. 8.

2. *Phanium relictam*] Supply *ais;* as also to "iratum senem." D.

3. *Oppidò*] Supply, not *aio*, but *iratum*. D. See Hec. ii. 1. 41. *summa—rerum*] Met. from those who are entrusted with the conduct of the state, or of war; such a charge is said to be of *summa rerum*. Cæs. B. C. iii. "ad hunc summa imperii respiciebat." Drak. on Liv. viii. 26. R. D.

4. *intristi*] *Intrita* is properly ἐμβροχὴ (mash.) Intrita ex vino, ex posca, ex aqua, in Celsus, means bread bruised and saturated in wine, wine and vinegar, water; ἐνθρυπτος ἄρτος, intritus cibus. Donatus, not so well, deduces the proverb from *moretum*, salad dressed with garlic, parsely, oil, vinegar, &c. Sal. Ausonius, Paul. Idyl. 7. "tibi quod intristi exedendum est; sic vetus verbum jubet. Compedes quas ipse fecit, ipsus ut gestet faber." L. ¶ You have been the adviser and author of this sad business, and must therefore go through with it yourself; encounter all the risk. *accingere*] See Eu. v. 9. 30.

5. *Obsecro te*] ¶ These exhortations of Geta are unheeded by Phormio, who is planning with himself how he is to manage under such and such circumstances, in his dealing with Demipho. *rogabit*] ¶ Scil. Demipho; he does not say *what;* for he mutters to himself. But we may conclude he is anticipating the question (ii. 3. 50.) "Cedo, qui est cognata?" This being the only point on which Phormio had no need to be prepared at the trial (for Antipho offered no defence) it is the only one on which he must exercise his invention *now*. *Eccere*] For *æcere*, i. e. per ædem Cereris; as ædepol, ecastor; unless *eccere* be for *ecce res*, or *ecce rem*. Cas. ¶ As much as to say, 'habeo quod dicam,' scil. si rogabit.

6. *Quid si reddet*] ¶ What am I to do, if he express a wish to return the girl on my hands, and pay the dowry? (ii. 3. 63.) *Tu impulisti*] ¶ Amounting to what Phormio said to himself, "Tute hoc intristi." *Sic, opinor*] ¶ Scil. agam. The result of this meditation we find in ii. 3. 66, &c.

7. *Cedo senem*] ¶ Confidently; as Eu. iv. 6. 1. "sine veniat." (see Eu. i. 1. 20.) —let me but have him, and I shall manage him.

8. *Quid ages*] ¶ What have you determined upon? *Quid vis nisi*, &c.] ¶ As much as to say, that he has devised the means of effecting all this.

Antiphonem eripiam; atque in me omnem iram derivem senis?
G. O vir fortis atque amicus! verum hoc sæpe, Phormio,
Vereor, ne istæc fortitudo in nervum erumpat denique. P. Ah,
Non ita est: factum est periclum: jam pedum visa est via.
Quot me censes homines jam deverberasse usque ad necem,
Hospites, tum cives? quo magis novi, tanto sæpius.
Cedo dum, en unquam injuriarum audisti mihi scriptam dicam?
G. Quid istuc? P. Quia non rete accipitri tenditur neque milüo,
Qui male faciunt nobis: illis qui nil faciunt, tenditur:
Quia enim in illis fructus est, in illis opera luditur.
Aliis aliunde est periclum, unde aliquid abradi potest:
Mihi sciunt nihil esse. dices, 'ducent damnatum domum.'

9. *eripiam*] As if from fire. He promises three things with αὔξησις. D. *derivem*] ¶ Met. from turning the current of a stream in another direction. Comp. the origin of *rivalis*, Eu. ii. 2. 37. In speaking of *anger*, allusion is often made to the torrent, running on and bearing down all before it.

10. *amicus*] Al. *amicu' es. sæpè*] ¶ Geta probably was somewhat acquainted with Phormio before the late transaction; and had *often* doubted as to the success of his bold inventions.

11. *in nervum erumpat*] Met. from archery, where the bow or *string* snaps from excess of tension. Or, there is allusion to a *nerve* of the body, receiving injury from being over strained. See i. 4. 4. Cas. i. e. lest you be cast into the stocks; iv. 4. 15. "nostra causa in nervum ibit." *Nervus* is a wooden instrument into which the feet of criminals were put, and made fast *nervis* animalium. See Festus, on the word; and Salmas. De mod. usur. p. 812. R. D.

12. *periclum*] See An. iii. 3. 34. *jam pedum*, &c.] *Pedum* for *pedibus*; and *visa* for *provisa*. D. Others explain, *via pedum*, i. e. vestigia pedum; as if a metaphor from hunters. Others punctuate, *factum est periclum jam pedum: visa est via*. Which however all come to the same thing; as Phormio means, that he treads a path frequented and well explored by him, and that therefore Geta need not fear. Cas.

13. *deverberasse usque ad necem*] i. e. ruined utterly by fraud and calumny. So in Plaut. Pseud. i. 5. 60. *verberare* for argento emungere. Also, jugulare, interimere, conficere, lacerare, &c. signifying not literally death, but some heavy grievance. R. D. ¶ So in English (Job v. 2.) "Wrath *killeth* the foolish man, and envy *slayeth* the silly one." Comp. the phrase, 'to *fleece* a man,' &c.

14. *Hospites, tum cives*] Anacolouthon; omitting *cum* at *Hospites*. And he properly puts the greater last. D. *quo magis novi, &c.*] The better acquainted I am with the way, [or, the individuals,] the more persons do I destroy day after day; experience has made me ready. Cas.

15. *dum*] See An. i. 1. 2. *scriptam dicam*] See i. 2. 77.

16. *accipitri—milvo*] The parasite again speaks in allegorical language; that the whole may be trivial, being borrowed from feasts and eatibles. D. ¶ See however on 1.—I, like birds of prey (*Qui male faciunt nobis*) can commit depredations in safety; no one will lay a snare for me; for like those birds *I* would not be worth the trouble of catching (*opera luditur—mihi sciunt nihil esse*). *Others* (the rich) like harmless birds (*qui nil faciunt*) are in danger, because they are likely to yield profit (*aliquid abradi potest*), as the harmless birds which are generally very good food (*fructus est*).

19. *Aliis aliunde*] i. e. aliis aliud periclum affertur, quibus aliquid auferri potest. Or, others stand in danger from a quarter other than they are supposed; for the reason of their danger is, not what appears to be so, but that they have something which can be taken from them. D.

20. *sciunt*] ¶ Scil. homines; people with whom I have to do. *dices*] ¶ In the

Alere nolunt hominem edacem. et sapiunt, mea sententia,
Pro maleficio si beneficium summum nolunt reddere.
G. Non potest satis pro merito ab illo tibi referri gratia.
P. Imo enim nemo satis pro merito gratiam regi refert.
Tene asymbolum venire, unctum atque lautum e balneis,
Otiosum ab animo: quum ille et cura et sumtu absumitur,
Dum tibi sit quod placeat: ille ringitur; tu rideas:
Prior bibas, prior decumbas: cœna dubia apponitur?
G. Quid istuc verbi est? P. Ubi tu dubites, quid sumas potissimum.
Hæc, cum rationem ineas, quam sint suavia, et quam cara sint;

sense of *aliquis dicat;* comp. Hea. i. 1. 20. An. iv. 1. 16. and to *damnatum* supply *te*, meaning Phormio. *ducent damnatum domum*] Although, when condemned, you may not be able to pay the penalty; yet they can send you to slavery as being insolvent. Cas. ¶ Græcism, for 'damnabunt te et ducent domum;' see An. i. 5. 21. *Damnatum*, scil. judicio.

21. *Alere nolunt*] ¶ *Respondeo* implied; see Eu. iii. 3. 5.

22. *Pro maleficio*] ¶ For he has compared himself to the birds "qui male faciunt." The *summum beneficium*, which a parasite looks for, is *ali edacem*. There is antithesis and paronomasia here; see Hec. alt. pr. 9.

23. *ab illo*] Scil. Antiphone. Cas. ¶ Geta says this in consequence of Phormio's promises, line 8.

24. *Imo enim*] The parasite well says, that any service he performs is but due by him. This is proper in the person inferior. Virg. Æn. i. 82. D. *regi*] ¶ See Eu. i. 2. 88. i. e. to his patron, such as is Antipho, in a measure, with respect to the parasite Phormio.

25. *Tene*] ¶ Supposing that you were one who had a *rex* for your patron. The clauses following may be considered as so many nominatives pendent; and their connexion with the whole is taken up and marked by 30. "*Hæc*—quam sint suavia," &c. as also by the interrogatory tone throughout; until the question is arrived at (31) "non tu hunc—deum?" *asymbolum*] See An. i. 1. 61. *unctum atque lautum*] The ancients used to bathe and anoint themselves every day before dinner. Cic. Att. xiii. ult. "post horam viii. in balneum—unctus est, accubuit." R. D.

26. *Otiosum ab animo*] i. e. free from cares and anxiety. Sall. Jug. 52. "animo vacuum accepit." The preposition *ab* is generally omitted. R. D. ¶ *In ease*, arising *from* the state of *the mind;* or *ab* means *quoad;* see Ad. v. 3. 44. *Ille*, scil. rex. *Absumitur*, suffers loss, both in mind (by anxiety) and in substance (by expense). Comp. Hor. Ep. i. 17. 20. "Splendidius multo est; equus ut me portet, alat rex, Officium facio."

27. *Dum tibi*, &c.] ¶ Comp. Hor. Sat. ii. 8. 67. "Tene, ut accipiar laute, torquerier omni Sollicitudine districtum?" *sit*] Al. *fit;* for *fieri* is elegantly applied to the preparation of feasts and delicacies. Petron. 26. "noscitis hodie apud quem fiat?" R. D. *ringitur*] Properly applied to dogs, when they open the jaws (rictum) as if to bark or bite. Thence transferred to persons assuming an appearance of good humour, while secretly vexed and dissatisfied. Westz. See Lambin. on Hor. Ep. ii. 2. 128. R. D.

28. *Prior bibas*] ¶ Al. *Prior bitas*, from *bito*, i. e. *eo*, as in Plautus. There ought to be no difficulty here from his mentioning *drinking* before *reclining* at table; such precision in order is not to be looked for in the style used by the parasite. *decumbas*] Properly applied to the banquet; *discumbere* is more frequent. R. D. *cœna dubia*] Hor. Sat. ii. 2. 76. "pallidus omnis Cœnâ desurgit dubiâ." So Sil. Ital. iv. 188. "dubiâ meditatus cuspide vulnus;" the holder of the spear doubting whom first he shall assail. R. D.

29. *Quid istuc*] With equal humour, Plaut. Aul. iii. ult. "Agnus curiosus."—"Volo ex te scire, qui sit agnus curio," which Terence here imitates. Cas. *tu*] ¶ With the same force as *Tene* (see on 25.) On *potissimum*, see An. ii. 6. 23.

30. *Hæc*] ¶ quam sint suavia hæc, quum seriò repates. *Suavia*, pleasant to the

Ea qui præbet, non tu hunc habeas plane præsentem Deum?
G. Senex adest: vide quid agas: prima coitio est acerrima:
Si eam sustinueris, postilla jam ut lubet ludas licet.

ACTUS II.—SCENA 3.

DEMIPHO, GETA, PHORMIO.

D. En, unquam cuiquam contumeliosius
Audistis factam injuriam, quam hæc est mihi?
Adeste quæso. G. Iratus est. P. Quin tu hoc age. st.
Jam ego hunc agitabo: pro deum immortalium!
Negat Phanium esse hanc sibi cognatam Demipho?
Hanc Demipho negat esse cognatam? G. Negat.

taste; Hor. Sat. ii. 8. 89. "Et leporum avulsos, ut multo suavius, armos, Quàm si," &c. and ib. 92. "Suaves res."

31. *Ea qui præbet*, &c.] This is what he said (24) "Imo enim nemo satis pro merito gratiam regi refert." D. *habeas*] See An. i. 1. 12. *præsentem*] A constant epithet of the gods, as being prompt to assist; favourable; propitious. Virg. Ecl. i. 42. "Nec tam præsentes alibi cognoscere divos." Hence also arose the phrases, *præsens* animus, venenum, auxilium, pestis. R. D. ¶ Or, 'would you not look on him as a very *deus*, actually in your *presence*;' and consider him worthy of every token of respect. Hor. Ep. ii. 1. 15. "Præsenti tibi maturos largimur honores, Jurandasque tuum per nomen ponimus aras." Od. iii. 5. 2. "Præsens divus habebitur Augustus."

32. *prima coitio*] The first onset: as Cæsar speaks of soldiers; and Florus of the Gauls: "Primus impetus eis major quam virorum est; sequens, minor quam fœminarum." Cas. ¶ Allied to the French adage, "C'est le premier pas qui coute."

33. *ludas*] *Ludere* means merely to practise the use of arms; not really to fight. Ov. Trist. iii. 12. 19. "levibus nunc luditur armis." R. D. ¶ So, of a mock fight, Hor. Ep. i. 18. 60. "interdum nugaris rure paterno." Ib. 66. "Fautor utroque tuum laudabit pollice ludum."

An argument between Phormio and Demipho, which ends in the latter declaring that he will exclude the bride from his house, if Phormio will not take her away.

1. IAMBIC TRIMETERS.—Among the *personæ* of this scene we ought to have Hegio, Cratinus, and Crito, whom Demipho had called to his assistance; "En unquam audistis——Adeste." Also, "Sequimini." Therefore the title of next scene ought to be omitted; there being then nothing new on the stage to occasion a new scene. F. *contumeliosius*] ¶ Comp. An. i. 5. 3. "quid est, si non hoc contumelia est?"

3. *Adeste*] ¶ He addresses the *advocati* whom he has brought from the forum; ii. 1. 82. "ibo ad forum, atque aliquot mihi Amicos advocabo, ad hanc rem qui adsient." *Iratus est*] He says this to stir up Phormio. D. *hoc age*] See An. i. 2. 15. *st.*] See Hea. iii. 3. 36.

4. *Jam*] See Hec. iv. 1. 28. *agitabo*] For exagitabo, and irritabo. Similar to ἐξάγω, stimulo; and παροξύνω. Ri. *deûm*] Ellipsis; scil. *fidem*. D. Having spoken the foregoing, audible to Geta only; he now begins to exclaim aloud, that Demipho may hear, and be terrified. Cas.

6. *negat esse cognatam*] Ov. "Et me mihi perfide prodis, me mihi prodis, ait." A repetition to show indignation as well merited. Cas. *Negat*] Geta here engages in a double artifice; for in the old man's hearing he pretends to be his defender, as if he were absent, and at the same time irritates Phormio to vociferate, who would have no excuse for so doing if Geta kept silence. D. ¶ Geta speaks in a tone as if he concurred in his master's sen-

D. Ipsum esse opinor, de quo agebam: sequimini.
P. Neque ejus patrem se scire qui fuerit? G. Negat.
P. Nec Stilphonem ipsum scire qui fuerit? G. Negat.
P. Quia egens relicta est misera, ignoratur parens,
Negligitur ipsa: vide, avaritia quid facit.
G. Si herum insimulabis avaritiæ, male audies.
D. O audaciam! etiam me ultro accusatum advenit?
P. Nam jam adolescenti nihil est quod succenseam,
Si illum minus norat: quippe homo jam grandior,
Pauper, cui opera vita erat, ruri fere
Se continebat: ibi agrum de nostro patre
Colendum habebat: sæpe interea mihi senex
Narrabat, se hunc negligere cognatum suum;
At quem virum! quem ego viderim in vita optimum.

timents, which he puts forward, that Demipho hearing may think he takes his part.

7. *sequimini*] Demipho is not a little moved; for he has procured advocates against a man who is without them; and he will not advance unless they follow. D.

8. *patrem*] ¶ This could not be the object of *scire*, for he would have said *novisse*; but by the figure illustrated Hea. i. 1. 32.

9. *Nec Stilphonem ipsum*] The same as "Neque ejus patrem." And this name was not invented by Phormio, but was heard mentioned by the girl herself. D.

10. *ignoratur*] i. e. contemnitur quasi ignotus. *Ignorare* aliquem is, to be unwilling to acknowledge him; to neglect him as a stranger and unknown. Plaut. Amphit. iv. 5. 14. "quem omnes homines ignorant Vel ludificant ut lubet." R. D.

11. *vide*] So, Adel. "illud sis vide, exemplum disciplinæ!" Some think that Phormio says this to one of the surrounding crowd. D. See An. i. 1. 44. *avaritia*] Plaut. "Aurum, quæso, quid valet?" Cas.

12. *insimulabis*] See Hea. i. 2. 30. *male audies*] Scil. a me. D. See An. v. 4. 17.

13. *audaciam! etiam*] Thus Demipho appears persuaded that his son was forced to marry; first, in calling Phormio *audacem*; next, by using *etiam*, which includes Antipho as having been *accused* also. D. *Ultro*] See Eu. i. 1. 24.

14. *Nam jam*] ¶ Without seeming to pay attention to Demipho. *Adolescenti*, Phædria; *quod*, propter quod.

15. *illum*] ¶ Stilphonem; *minus*, quam æquum erat. *Jam*, by the time Phædria grew up. *grandior*] Not strictly comparative. As, "Jam senior, sed cruda deo, viridisque juventâ." D. ¶ *Grandior* means *senior*; they are comparative, as implying a degree farther in life than the preceding, i. e. than *juventa*; see An. i. 1. 24.

16. *cui opera vita erat*] An Atticism; so in Athenæus, Dipnos. i. 7. οὐδὲν ὁ μάγειρος τοῦ ποιητοῦ διαφέρει, Ὁ νοῦς γάρ ἐστιν ἑκατέρῳ τούτων τέχνη. Like ὁ νοῦς τέχνη is *vita opere*. L. i. e. who earned his sustenance by daily labour. *Vita*, as βίος, is put for *victus*. Plaut. Stich. iii. 2. 9. R. D. ¶ Al. *in opere*, scil. rustico faciendo. Donatus makes *opera* the ablative; but others, better, the nominative. *Ruri*; see Hec. ii. 1. 18.

17. *continebat*] He expressly shows the wretchedness of this man, who, being born in the city, had forbidden himself access to it, from shame of poverty; whence *contentus* applied to a person patient in misfortune. D.

18. *Colendum habebat*] To till hired land was a proof of indigence. Virg. Æn. xii. 520. "conductaque pater tellure serebat." *interea*] ¶ During his retirement, shortly before his death, when he was now *senex*.

19. *se*] See An. iv. 2. 4. *cognatum*] This is the charge, in that Demipho did thus, being *cognatus*. D.

20. *quem virum*] On this formula of praise, see Eu. iii. 5. 42. R. D. ¶ *qualem* virum, scil. neglexit Demipho. *vita*] In actu, in moribus. D.

G. Videas te atque illum ut narras. P. In malam crucem:
Nam ni ita eum existimassem, nunquam tam graves,
†Ob hanc, inimicitias caperem in nostram familiam,
Quam is aspernatur nunc tam illiberaliter.
G. Pergi'ne hero absenti male loqui, impurissime?
P. Dignum autem hoc illo est. G. Ai'n' tandem, carcer? D. Geta.
G. Bonorum extortor, legum contortor. D. Geta.
P. Responde. G. Quis homo est? ehem! D. Tace. G. Absenti tibi
Te indignas, seque dignas contumelias
Nunquam cessavit dicere hodie. D. Ohe desine.
Adolescens, primum abs te hoc bona venia peto,
Si tibi placere potis est, mi ut respondeas:

21. *Videas te atque illum ut narras*] i. e. may you see yourself in such a way as you say you saw him; scil. in poverty, and tilling another's ground. *Atque* means ὡς, ὥσπερ. G. Eu. iii. 2. "Hem alterum! Ex homine hunc natum dicas." Cas. Wishing that Phormio may be such as Stilpho, i. e. either a nonentity, as a fictitious person; or, dead, as is Stilpho now.—Or, 'If it be *optimum* to labour for sustenance, and on another's land, may you see yourself in the same way;'—and he alludes to "quem ego viderim." D. ¶ I prefer Casaubon's view; though perhaps that of Guietus is more obvious: He whom you call "in vita optimum." was yet as great a villain as yourself. *Videas*, for aliquis videat. Si te noverit aliquis, illum noverit. *In malam crucem*] Scil. *eas*; so, ἐς κόρακας. D.

22. *ita*] Ut vitâ judicarem optimum. D. *nunquam*, &c.] Not as if he were timid; but as if devout and faithful. D.

23. *hanc*] Guiet. *hunc—Quem*. *in nostram*] Muretus reads *in vostram*. The frequent interchange of *o* and *e* shows an affinity between those vowels; Quintil. i. 7. "*Vortices* et *vorsus* cæteraque ad eundem modum, Scipio Africanus in *e*, literam [illegible] vertisse dicitur." Sch.

[illegible] *illiberaliter*] By αὔξησιν he puts this [illegible]l. "duriter, Immiseri-[illegible]tiam, si est, pater, di-[illegible]" D. [illegible]v. 4. 11. [illegible]dicta ista [illegible] refers to [illegible]s would be better applied to Demipho. *tandem*] See An. iii. 2. 12. On *carcer*, see An. i. 2. 12. put for 'carcere dignus.'

27. *extortor*, &c.] The very words, which are applicable to the present case, are thence more severe. Bœc. Proverbial against sycophants and pettifoggers. Hence Aristophanes, στρεψοδικεῖν, στρεψοδικοπανουργία. Cas. ¶ See Hec. Alt. pr. 9. He pretends such eagerness in defending his master against Phormio, as not to hear his name called.

28. *Absenti tibi*] A person must be faithful who defends another in his absence; therefore Geta confirms this of himself by this indication. So An. iv. 4. 45. "O Chreme, per tempus advenis. Ausculta." D.

29. *seque dignas*] i. e. quas ipse debet audire. D. ¶ Or, Fit to be uttered only by such a wretch as he is. Comp. Eu. v. 2. 26.

30. *hodie*] ¶ All day long. *Ohe desine*] Showing himself fully satisfied with what Geta has said in his defence. D.

31. *Adolescens*, &c.] The poet wishes to show the old man's timidity, whose first dispute had not succeeded; though irritated and of hasty temper, he now accosts his adversary thus submissively. Bœc. *bonâ veniâ*] Sine ira, sine discordia. D. ¶ Not in the sense of venia *meâ*, but *tuâ*; similar to "Si tibi placere potis est," with your good leave. See Eu. iii. 2. 13.

32. *mi*] As being the young man's father; or as Geta's master; or as *senex*. And used when a person asks scrupulously; Virg. Æn. ii. 149. "mihique hæc edissere

Quem amicum tuum ais fvisse istum, explana mihi:
Et qui cognatum me sibi esse diceret.
P. Proinde expiscare, quasi non nosses. D. Nossem? P. Ita.
D. Ego me nego: tu, qui ais, redige in memoriam.
P. Eho tu sobrinum tvum non noras? D. Enecas:
Dic nomen. P. Nomen? maxime. D. Quid nunc taces?
P. Perii hercle: nomen perdidi! D. Hem; quid ais? P. Geta,
Si meministi id quod olim dictum est, subjice.—hem,
Non dico: quasi non noris, tentatum advenis.
D. Egone autem tento? G. Stilpho. P. Atque adeo quid mea?
Stilpho est. D. Quem dixti? P. Stilphonem inquam, noveras?
D. Neque ego illum noram: neque mihi cognatus fuit
Quisquam isthoc nomine. P. Itane? non te horum pudet?
At si talentum rem reliquisset decem,—
D. Di tibi † malefaciant. P. primus esses memoriter
Progeniem vestram usque ab avo atque atavo proferens.
D. Ita *ut* dicis. ego tum si advenissem, quí mihi

vera roganti." Ecl. iii. 1. "dic mihi, Damœta, cujum pecus?" D. ¶ Because it conveys a request to be obliged, on the part of the speaker; and thence implies condescension. See i. 4. 46.

33. *ais*] *Aio* as to what is futile; *dico* in matters of importance. D. *explana*] ¶ Scil. *quoad* istum, quem amicum tuum fuisse ais; et *istum* qui cognatum, &c. *Istum*, with contempt.

34. *qui cognatum*, &c.] ¶ Alluding to what Phormio said in 19. Do not, with Donatus, take *qui* for the adverb.

35. *expiscare*] *Expiscari* is, to seek diligently, to find where fishes may be concealed. D. *nosses*] ¶ Scil. Stilphonem. As if you were not acquainted with him. See An. v. 4. 31.

36. *nego—ais*] *Nosse* is implied to both. D.

37. *Eho*] See ii. 1. 29. *sobrinum*] See An. iv. 5. 6. *Enecas*] See Eu. iii. 1. 27.

38. *taces?*] He presses him; perceiving that he does not know the name. D.

39. *Perii*, &c.] ¶ Aside to Geta. It is necessary to be precise about the name, that the same may be observed throughout; even supposing it to be, as it is not, fictitious.

40. *subjice*] i. e. suggest, prompt. Virg. Æn. iii. 314. "vix pauca furenti subjicio." R. D. *hem*] ¶ Thinking what he must say to Demipho, to carry off the bad appearance of withholding the name. Hence next line is an evasion, and gives Geta time to think, and prompt him, "Stilpho."

41. *Non dico*] ¶ I will not tell you.—A bold evasion; and at *dico* he pauses, to think what is to be said next.

42. *adeo*] See An. iii. 3. 47. *quid meâ?*] ¶ See Hec. iii. 5. 60. 'why care I to conceal the name?'

46. *talentûm rem*] ¶ A property amounting to ten talents. See, on *rem*, An. i. 5. 54.—on *talentum*, Hea. i. 1. 93.—on *reliquisset*, Eu. i. 2. 40.

47. *malefaciant*] The opposite formula is expressed, Ad. v. 7. 19. D.

48. *proferens*] *Esses proferens*, for *proferres;* a Græcism, as An. iv. 4. 36. "ut tu sis scienr." Cas.

49. *Ita ut dicis*] ¶ Scil. res est; i. e. primus essem proferens (qui proferret). Do-

Cognata ea esset, dicerem: itidem tu face.
Cedo, quí est cognata? G. Eu noster! recte: heus tu, cave.
P. Dilucide expedivi, quibus me oportuit,
Judicibus: tum, si id falsum fuerat, filius
Cur non refellit? D. Filium narras mihi?
Cujus de stultitia dici, ut dignum est, non potest.
P. At tu, qui sapiens es, magistratus adi,
Judicium de eadem causa iterum ut reddant tibi:
Quandoquidem solus regnas, et soli licet
Hic de eadem causa bis judicium adipiscier.
D. Etsi mihi facta injuria est; verumtamen
Potius quam lites secter, aut quam te audiam,—
Itidem ut cognata si sit, id quod lex jubet,
Dotem dare, abduce hanc: minas quinque accipe.
P. Ha ha he, homo suavis. D. Quid est? num iniquum postulo?
An ne hoc quidem adipiscar ego, quod jus publicum est?
P. Itane tandem quæso, item, ut meretricem ubi abusus sis,

natus explains: Ita *sum* ut dicis, avarus et superbus; condono tibi omne contumeliæ genus.—*Tum*, 'in that case;' scil. if he had left me a legacy. *advenissem*] Scil. ad judicium; *qui*, quomodo. D.

51. *Eu noster! recte*] ¶ This he says with respect to his master's speech, applauding it aloud;—*heus tu, cave*, is in a whisper to Phormio.

52. *Dilucide*, &c.] ¶ Phormio had planned this answer before (see ii. 2. 5.) hence his readiness. *Oportuit*, scil. expedire.

53. *tum*] ¶ Dum causa agebatur. *Id*, quod expedivi.

56. *At tu*, &c.] He dwells and enlarges on the argument which he sees most entangles Demipho; namely, the authority of the judges. Bœc. ¶ All the following passage is irony.

57. *de eâdem causâ iterum*] Demos. Lept. οἱ νόμοι οὐκ ἐῶσι δὶς πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν, οὔτε δίκας, &c. L. ¶ The same rule prevailed generally at Rome; yet the prætor could reverse the sentence of the judges in case of fraud or mistake.

58. *solus regnas*] As kingly power was deemed above laws, and oppressive to liberty. So Ad. ii. 1. 21. "regnumne hic, Æschine, possides?" D.

60. *Etsi mihi*, &c.] Demipho, now confounded, has little hope from the law; therefore yielding the point as creditably as he can, he passes to the latter point of the law concerning orphans. Bœc. See ii. 1. 67.

61. *quàm te*] *Quàm* repeated; by a figure the opposite of zeugma, as Hea. ii. 3. 18. "in summâ infamiâ sum, et meo patri minus sum obsequens." Also, "ut neque tu egeres, neque ut hæc posses perdere." D.

62. *Itidem ut*] Perinde ac si cognata esset. Cas. *id*] *Ob* id. D.

63. *Dotem dare*] Appositivè, for, id quod lex jubet, in dotem dare. G. He now does what he blamed his son for not having done, ii. 1. 67. "dotem daretis, quæreret aliam." D. *minas quinque*] So the law required; afterwards, as Athenian opulence rose, it was ten minæ. Cas.

64. *suavis*] Stultus; as the Greeks call an infatuated person, ἡδὺν, γλυκύν. R. D.

65. *ne hoc quidem*] Because he abides by the law; alleges nothing beyond the bare letter of it. D. *jus publicum*] Here meaning jus *commune*, appertaining to all citizens; not, as elsewhere, opposed to jus *privatum*. R. D. ¶ Therefore *ego* is emphatic.

66. *Itane*, &c.] Arguments are more forcible when put interrogatively. D. See 52. *item*] ¶ The law certainly gives the kinsman his election, to marry or to pay

Mercedem dare lex jubet ei, atque amittere? an,
Ut ne quid turpe civis in se admitteret
Propter egestatem, proximo jussa est dari;
Ut cum uno ætatem degeret? quod tu vetas.
D. Ita, 'proximo' quidem: at nos unde? aut quamobrem! P. Ohe,
Actum, aiunt, ne agas. D. Non agam? imo haud desinam,
Donec perfecero hoc. P. Ineptis. D. Sine modo.
P. Postremo tecum nil rei nobis, Demipho, est:
Tuus est damnatus gnatus, non tu: nam tua
Præterierat jam ad ducendum ætas. D. Omnia hæc
Illum putato, quæ ego nunc dico, dicere:
Aut quidem cum uxore hac ipsum prohibebo domo.
G. Iratus est. P. Tute idem melius feceris.
D. Itane es paratus facere me adversum omnia,

the dowry; but it does not *also* direct that both should be done,—that after having actually married, he should pay the money, as he would the hire of a courtezan, to get rid of her. *Ut meretricem*, quasi esset meretrix. *Abusus sis*] ¶ For, abusus sit aliquis; see An. i. 1. 108. Phormio is pointing out the spirit of the law; for Demipho puts forward the letter.

68. *civis*] ¶ With emphasis; as opposed to *peregrina*, the only character which could deserve the treatment suggested by Demipho.

70. *cum uno*] ¶ i. e. non cum pluribus, quasi meretrix. *Vetas*, scil. by saying "abduce hanc."

71. *Ita, proximo*] ¶ You say truly; but mark, the person who marries her must be *proximus;* which none of our family is, either by blood (*unde*) or by any other tie (*quamobrem*).

72. *Actum, aiunt*] ¶ This amounts to the same as his argument in 57. See Eu. i. 1. 9. and Hea. pr. 12. end. On *aiunt*, see An. v. 1. 14.

73. *hoc*] ¶ Scil. ut abducatur hæc. On *sine modò*, see Eu. i. 1. 20.

74. *Postremo*] ¶ In fine; to cut short all *ineptiæ*.

75. *non tu*] Phormio derides; speaks of Demipho as more contemptible to him, in this cause, than Antipho, and shows that he despises his old age.

76. *Præterierat jam*] ¶ At the trial you were never thought of as a husband for the girl; for all knew that you *had already passed* the time of life.

77. *Illum*] ¶ Scil. Antiphonem; this shows how effectually their arguments have wrought on the old man.

78. *Aut*] ¶ i. e. if the case be otherwise; if my son is not of my mind. *hac*] i. e. tali. D. *domo*] For *a* domo; as Sall. Jug. 21. "Numidas insequentes mœnibus prohibuit." R. D.

79. *Tute idem*] Better for you to leave home yourself, than to expel your son. Comp. Hec. iv. 3. Cas. Read, *Tute id*,—it is better for you to expel Antipho, than litigate with the woman. G. Read *Tu te idem*, making *te* the ablative; so An. iii. 5. 8. "quid me nunc faciam."—i. e. you should make the same resolution as to yourself; leave home, and the house free to them. Swa. ¶ *Idem*, from its quantity here, must be the nominative, and equivalent to *quoque* (see Hea. ii. 3. 59.) which is not inconsistent with Casaubon's explanation. I consider the passage ironical: You should forbid him the house; be is highly culpable,—for *you yourself even-under-these-circumstances* (idem)—viz. being no way concerned in the matter, and being an old man (alluding to 75, 76. as he again does in 87.)—forsooth, *would have done better* than Antipho, and have eluded justice and the marriage.—Or, *melius feceris* means, 'you can do what is still better than that, if you will,' scil. (84) "ut amici inter nos simus." Thus the con-

Infelix? P. Metuit hic nos, tametsi sedulo
Dissimulat. G. Bene habent tibi principia. P. Quin, quod est
Ferendum, fers; tuis dignum factis feceris,
Ut amici inter nos simus. D. Egone tuam expetam
Amicitiam? aut te visum, aut auditum velim?
P. Si concordabis cum illa, habebis quæ tuam
Senectutem oblectet: respice ætatem tuam.
D. Te oblectet: tibi habe. P. Minue vero iram. D. Hoc age:
Satis jam verborum est: nisi tu properas mulierem
Abducere, ego illam ejiciam: dixi, Phormio.
P. Si tu illam attigeris secus quam dignum est liberam,
Dicam impingam tibi grandem: dixi, Demipho.
Si quid opus fuerit, heus, domo me. G. Intelligo.

ACTUS II.—SCENA 4.

DEMIPHO, GETA, HEGIO, CRATINUS, CRITO.

D. Quanta me cura et sollicitudine afficit
Gnatus, qui me et se hisce impedivit nuptiis!

nection kept up: "melius feceris,—quin, quod est—dignum factis feceris, ut," &c.

81. *Infelix*] Κακοδαίμων, improbe; for nothing is more wretched than wickedness. Or, *alastor*, by whom others are made *infelices*. Cas. *Metuit*] Aside to Geta. Wi. His having said in a lower voice, *Itane*, &c. shows that his anger is softened. E. ¶ In reply to Geta's *Iratus est.* 'We need not mind his anger; it arises from fear, and his desire to dissemble it.'

82. *habent*] See An. ii. 3. 4.

83. *fers*] Al. *feras*. Al. *fer*. Al. *feres*. No alteration is required. 'Quin fers' means 'cur non feras?' See An. ii. 3. 25. *tuis dignum factis*] ¶ If the first of my explanations for *melius feceris* be adopted, there is an ironical sarcasm in this;—'worthy of the fine deeds of which you are capable—worthy of the manner in which you would have acted,' had you been in Antipho's place.

84. *Egone tuam*] ¶ The juxta position of these pronouns, and their place in the sentence, marks the wide difference which Demipho makes between the persons designated.

87. *Senectutem*] Not *te*. D. *respice*] See An. v. 6. 11.

88. *Minue*] To dissuade from anger implies contempt. D. *Hoc age*] See An. i. 2. 15.

90. *dixi*] Persons thus said, when they had finished the pleading of a cause. But the word here implies a threat, with severity; and is thus again uttered by Phormio in retort. Cas. See Eu. v. 8. 36.

92. *Dicam*] See i. 2. 77.

93. *Si quid*] Spoken in a low voice. Donatus seems to think otherwise. Bœc. *domo me*] Scil. compelle; a usual formula. R. D. Comp. An. iv. 2. 31. "Si quid, domi ero."

Demipho consults the advocates, whom he had brought from the forum on the present emergency; and he is thus left more in doubt than before.

1. iambic trimeters.—See ii. 3. 1.

2. *impedivit*] See An. iii. 5. 11.

Neque mihi in conspectum prodit ; ut saltem sciam,
Quid de hac re dicat, quidve sit sententiæ.
Abi tu, vise redieritne jam, an nondum, domum.
G. Eo. D. Videtis quo in loco res hæc siet :
Quid ago? dic, Hegio. H. Ego? Cratinum, censeo,
Si tibi videtur. D. Dic, Cratine. Cra. Mene vis?
D. Te. Cra. Ego quæ in rem tvam sint, ea velim facias : mihi
Sic hoc videtur, quod te absente hic filius
Egit, restitui in integrum, æquum est et bonum :
Et id impetrabis. dixi. D. Dic nunc, Hegio.
H. Ego sedulo hunc dixisse credo : verum ita est,
Quot homines, tot sententiæ : svus cuique mos.
Mihi non videtur, quod sit factum legibus,
Rescindi posse : et turpe inceptu est. D. Dic, Crito.
Cri. Ego amplius deliberandum censeo :
Res magna est. H. Numquid nos vis? D. Fecistis probe :
Incertior sum multo, quam dudum. G. Negant
Redisse. D. Frater est exspectandus mihi :
Is quod mi dederit de hac re consilium, id sequar.

4. *dicat*] ¶ He thinks he knows Antipho's mind on this point, ii. 3. 77. "Omnia hæc illum putato, quæ ego nunc dico, dicere."

5. *jam*] ¶ By this time; for Demipho had himself been at home in the interval between act ii. sc. 1. and act ii. sc. 3. (see ii. 1. 81.) and had found that Antipho was absent.

7. *dic*] An expression used by judges in desiring advocates to plead the cause ; and by consuls, in desiring senators to give their opinion. R. D. *Cratinum*] Dicere debere ; or, priorem interrogandum. Cas. Restore *Cratinus*, scil. dicat. B.

8. *Si tibi videtur*] According to the formula used in decrees of the senate, when any charge was given to the consuls. L.

11. *in integrum*] Used by lawyers for in pristinam causam, in pristinum jus. And not only persons, but also things, are said restitui in integrum. R. D. So that what has been done should be considered undone, and declared null and void. Liv. "Quum præcipitata raptim consilia neque revocari neque restitui in integrum possent." Cas. *æquum*] Honestum ; *bonum*, utile. D.

13. *sedulo*] See Hec. i. 1. 6. *ita est*] ¶ Scil. ita res est, ut dicam tibi. Comp. An. iii. 3. 22.

14. *Quot homines, tot sententiæ*] Cicero, Fin. v. uses the same words. Bœc. Hor. Sat. ii. 1. 27. "Quot capitum vivunt, totidem studiorum Millia." L. ¶ This is his apology for differing in opinion from Cratinus.

15. *quod sit factum*] Quintil. Declam. 358. "Hic adolescens jure infirmus est. nam quod lege agitur non solet vindicari lege ;" and, "Judicia tamen judiciis rescindi non possunt." Bœc.

18. *magna*] Of great moment. Nep. Attic. 4. "et si qua res major acta est." Cic. Div. ii. 6. R. D. ¶ Hor. Sat. ii. 5. 27. "Magna minorve foro si res certabitur olim." *Numquid*] See Eu. i. 2. 111.

19. *Incertior sum*]. For of three counsellors, one advised, another dissuaded, and the third said nothing. D. *Negant Redisse*] ¶ Scil. Antiphonem, qui domi sunt. Geta here returns from the errand on which he had been sent, line 5.

20. *exspectandus*] ¶ I must quietly wait for him, and do nothing in this business until he arrives.

Percontatum ibo ad portum, quoad se recipiat.
G. At ego Antiphonem quæram; ut quæ acta hic sint, sciat.
Sed eccum ipsum video in tempore huc se recipere.

ACTUS III.—SCENA 1.

ANTIPHO, GETA.

A. ENIMVERO, Antipho, multimodis cum istoc animo es vituperandus:
Itane hinc abisse, et vitam tuam tutandam aliis dedisse?
Alios tvam rem credidisti magis, quam tete, animadversuros?
Nam ut ut erant alia, illi certe, quæ nunc tvæ domi est, consuleres,
Ne quid propter tvam fidem decepta pateretur mali,
Cujus nunc miseræ spes opesque sunt in te uno omnes sitæ.
G. Equidem, here, nos jam dudum hic te absentem incusamus, qui abieris,—
A. Te ipsum quærebam. G. Sed eà causa nihilo magis defecimus.
A. Loquere obsecro, quonam in loco sunt res et fortunæ meæ:
Num quid patri subolet? G. Nil etiam. A. Ecquid spei porro est? G. Nescio. A. Ah!

22. *Percontatum*] See Hec. i. 2. 2. An. i. 1. 107. *quoad*] See i. 2. 98. quando rediturus sit. CAS. ¶ So saying Demipho retires, and Geta then speaks to himself.

24. *in tempore*] See An. iv. 4. 44.

GETA tells Antipho that they have succeeded in appeasing Demipho; who does not yet suspect Phormio's stratagem, and is determined to await the return of Chremes, to receive his advice on the subject.

1. TROCHAIC TETRAMETERS.—*Enimvero*] See Hea. ii. 3. 79. *multimodis*] See An. v. 4. 36.

2. *Itane*] See An. i. 5. 29. *vitam tuam tutandam*] ¶ For he had said, i. 4. 41. "Vobis commendo Phanium et vitam meam." On *vitam* see An. v. 1. 3. Donatus compares An. iii. 5. 3. "servon' fortunas meas me commisisse futili?"

4. *ut ut*] See An. iv. 2. 1. *certè*] ¶ At least. *Illi quæ domi est* is the same as *uxori*; see Hec. i. 1. 5. An. v. 3. 20. Al. *tibi domi.*

5. TROCHAIC TETRAMETERS CAT.—*propter tuam*, &c.] ¶ Comp. An. i. 5. 37. "Ego propter me illam decipi miseram sinam? Quæ mihi suum animum atque omnem vitam credidit?" *pateretur*] Al. *potiretur*, recognized by Donatus, who observes that *potior* is one of the μίσα,—so *spero* for timeo; *promitto* for minor; &c. CAS.

6. *spes opesque*] Plaut. Capt. iii. 3. 2. "spes opesque atque auxilia a me segregant." Sall. Jug. 114. "spes atque opes civitatis in illo sitæ." L. ¶ 'All her hopes and resources.' Equivalent to "vitam omnem" in the parallel, An. i. 5. 37. On *spes—sitæ*, comp. Ad. iii. 4. 9. ib. iii. 2. 34.

7. IAMBIC TETRAMETERS.——*abieris*] Less harsh than *fugeris*. D.

8. *eà causà*] Quia abieris. D.

10. *subolet*] ¶ See Hea. v. 1. 26. *Subolet*, scil. concerning Phormio's stratagem.

G. Nisi Phædria haud cessavit pro te eniti. A. Nil fecit novi.

G. Tum Phormio itidem in hac † re, ut in aliis, strenuum hominem præbuit.

A. Quid *is* fecit? G. Confutavit verbis admodum iratum patrem.

A. Eu, Phormio. G. Ego quod potui porro. A. Mi Geta, omnes vos amo.

G. Sic habent principia sese, ut dico: adhuc tranquilla res est;

Mansurusque patruu*m* pater est, dum huc adveniat. A. Quid eum? G. Ut aiebat,

De ejus consilio sese velle facere, quod ad hanc rem attinet.

A. Quantus metus est mihi, venire huc salvum nunc patruum, Geta!

Nam per ejus unam, ut audio, aut vivam, aut moriar, sententiam.

G. Phædria tibi adest. A. Ubinam? G. Eccum ab sva palæstra exit foras.

Nil etiam, not hitherto; see An. i. 1. 89. *Spei porro;* can we hope that he will *continue further* not to suspect the truth?

11. *Nisi*] See Hea. iii. 2. 31. *Nil fecit novi*] ¶ In commendation. 'He has on all occasions exerted himself on my behalf,' i. e. *in aliis, ut in hac re*, enisus est. The converse of what Geta says of Phormio, next line.

12. *præbuit*] Supply *se;* which other writers would add. R. D.

13. *Confutavit*] See Hea. v. 1. 76. *verbis*] Not *rebus*. La.

14. *quod potui porro*] He speaks of himself modestly; by ellipsis; and he mentions Phædria first, then Phormio, and himself last. D. *quod*] See Hea. iii. 1. 7. *amo*] See Eu. i. 2. 106.

15. TROCHAIC TETRAMETERS.—*habent principia sese*] See ii. 3. 82.

16. *Mansurusque*] Expectaturus. Cas. ¶ For Demipho had said, ii. 4. 20. "Frater est expectandus mihi." *Quid eum?*] ¶ Cur eum mansurus est? See Hea. i. 1. 121. Guietus reads, *A. Quid eum? quid ait? G. De ejus*, &c. *Ait*, scil. Demipho. Bentley reads, *G. Id aiebat*.

17. A TROCHAIC TETRAMETER CAT.—*De ejus consilio*] i. e. *ex* ejus consilio. So, de sententia facere, in Plaut. Bacch. iv. 9. 115. and often in Cicero. R. D. *ejus*] Chremetis.—Demipho had said, ii. 4. 21. "Is quod mi dederit de hac re consilium, id sequar."

18. IAMBIC TETRAMETERS.—*venire huc salvum*, &c.] Here Terence is to be admired; for he neither says 'metuo ne veniat patruus' (for without the uncle nothing could be settled satisfactorily), nor 'metuo ut (ne non) veniat' (for although he would otherwise wish his uncle to come, yet he cannot tell whether he would approve of what had taken place.) In fact Antipho doubts which he is to wish for; and his words are equivocal. F. *Salvum*, merely from the ancient formula of congratulating friends on their *safe* arrival. Antipho does not contemplate his uncle perishing by the way, but merely alludes to whether he is to arrive or not. Cas. *patruum*] The general idea, that uncles exercised great severity, occasioned the saying, "Ne sis patruus mihi." Anon.

19. *ut audio*] ¶ Scil. from Geta, who said, "De ejus consilio," &c. For thus he sees that his father will be guided completely by his uncle's *single* opinion. *vivam aut moriar*] ¶ Hyperbolical; i. e. beatus aut miser ero. See An. v. 1. 3. on *vita;* and compare the expressions, *occidi, perii*, &c.

20. A TROCHAIC TETRAMETER CAT.—

ACTUS III.—SCENA 2.

PHÆDRIA, DORIO, ANTIPHO, GETA.

P. Dorio, audi obsecro. D. Non audio. P. Parumper. D. Quin omitte me.

P. Audi quod dicam. D. At enim tædet jam audire eadem millies.

P. At nunc dicam, quod lubenter audias. D. Loquere, audio.

P. Nequeo te exorare, ut maneas triduum hoc? quo nunc abis?

D. Mirabar, si tu mihi quicquam afferres novi.

A. Hei, metuo lenonem, ne quid svo suat capiti. G. Idem ego metuo.

P. Non mihi credis? D. Hariolare. P. Sin fidem do? D. Fabulæ?

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palæstrâ] Metaphorically applied to the pander's house, where intrigue was habitually *practised*. So Plaut. Bacch. i. 2. 33. "Penetrare hujusmodi in palæstram, ubi damnis desudascitur." R. D.

Dorio, having told Phædria that he had promised to give up Pamphila next day to a soldier for a sum of money, is entreated by him to put the soldier off for three days, and give Phædria time to collect the money required, and himself purchase the girl. Dorio grants him only the interval until the next morning.

1. A TROCHAIC TETRAMETER HYPERCAT.—*Dorio*, &c.] Observe here the rigid conduct of the procurer; the gentle courtesy of the young man; and the art of the poet in describing each. Mal. Some read: *P. Dorio. D. Audio. P. Obsecro.* Rebuke or authority is marked by *Quin*. D. This scene is expressed in Plaut. Pseud. i. 3. W.

2. TROCHAIC TETRAMETERS CAT.—

4. *exorare*] See Hea. ii. 3. 117. *maneas*] See iii. 1. 16. *triduum hoc*] See Eu. i. 2. 71. and Hea. iv. 3. 38.

5. AN IAMBIC TRIMETER.—

6. A TROCHAIC TETRAMETER.—*metuo lenonem*] On this figure see Hea. i. 1. 32. *ne quid suo suat capiti*] Guyetus rejects this line as spurious. Muretus reads, *ne quid suat. suo capiti.* i. e. quod in lenonis ipsius caput vertat. But neither *suere* nor *ῥάπτειν*, when put absolutely, signify 'to plan a thing to the injury of another;' which is an error of Muretus. Secondly, they could not fear that the pander would form any design against Phædria; for they only dreaded lest avarice might induce him to sell the girl to others. Again, if Antipho had said *suo capiti*, Geta would not have added "Idem ego *vereor*;" but, *precor, opto*. Read: *A. Metuo lenonem, ne quid,—G. Suo capiti fuat.* After *ne quid* he would have said 'novæ turbæ faciat,' or such like; and *fuat* is for *sit*. B. i. e. lest he devise something which may turn to his own hurt. Plaut. Amph. i. 1. 211. "consutis dolis;" and in Capt. iii. 5. 35. *sutelæ* is simply for *fraudes;* and this passage refutes Bentley's objection that *suere* is never put absolutely for struere, machinari. R. D. Donatus explains *suo* as for *illius*, i. e. Phædriæ; which is inconsistent with Terentian purity of style. Others suggest that the phrase 'suo capiti aliquid suere' might mean 'dolis vel fraude se instruere;' but I prefer the explanation of Muretus. Cas. ¶ Palmerius reads *Diem* (i. e. jam diu) *ego metuo*. I see no difficulty in this line as it stands. Antipho says this aloud to Geta, with a view that Dorio may hear him, and thence be induced to give in:—'I fear this man will work himself some mischief, if he behaves thus sturdily.' Geta takes the hint, and seconds him by saying, 'I fear the same; Dorio had better take care of himself.' On *capiti* see Hec. iii. 1. 54.

7. TROCHAIC TETRAMETERS CAT.—

P. Fœneratum istuc beneficium tibi pulchre dices. D. Logi !
P. Crede mihi, gaudebis facto : verum hercle hoc est. D. Somnium !
P. Experire ; non est longum. D. Cantilenam eandem canis.
P. Tu mihi cognatus, tu parens, tu amicus, tu,—D. Garri modo.
P. Adeone ingenio esse duro te atque inexorabili,
Ut neque misericordia, neque precibus molliri queas ?
D. Adeon' te esse incogitantem atque impudentem, Phædria,
Ut phaleratis dictis ducas me, et meam ductes gratiis ?
A. Miseritum est. P. Hei veris vincor ! G. QUAM uterque est similis sui !
P. Neque, Antipho alia quum occupatus esset sollicitudine,

Hariolare] See Ad. ii. 1. 48. *Fabulæ*] See An. iii. 3. 20.

8. *Fœneratum*] i. e. you will confess that this kindness has been put out at interest, that you have received a much greater in return. Cic. Amicit. 9. 'non ut exigamus gratiam (neque enim beneficium fœneramur).' R. D. So, below, "Idem hic tibi, quod bene promeritus fueris, conduplicaverit." CAS. *dices*] See Eu. iv. 5. 10. *Logi*] A Greek expression; *inania verba*, mere words to no purpose, sine re. MA. See Hec. iii. 4. 3.

9. *Somnium*] ¶ A dream, a mere delusion. Hence, An. v. 6. 7. "Num ille somniat ea, quæ vigilans voluit ?"

10. *longum*] See below, 30. *Cantilenam eandem*] See Hea. ii. 3. 19.

11. AN IAMBIC TETRAMETER.——*Tu mihi*, &c.] Similar blandishment in Propert. i. 11. 23. "Tu mihi sola domus, tu, Cynthia, sola parentis, Omnia tu nostræ tempora lætitiæ." R. D. *Garri modo*] ¶ The force of this may be explained by Hea. v. 3. 10. "jam loquere : nihilo minus ego hoc faciam tamen ;" where see n. Al. *Garris*.

12. TROCHAIC TETRAMETERS CAT.—*duro*] i. e. rigido, aspero; to which is opposed ingenium *lene*, Hea. i. 1. 99. R. D. *duro—molliri*] See An. i. 1. 47.

14. *impudentem*] Too insulting to be addressed by a procurer to a respectable young man; therefore read *imprudentem*. See An. v. 4. 7. B.

15. *phaleratis*] *Phalerata verba* are specious, and at the same time empty. *Phaleræ* are silver ornaments of horses, for show, not use; the word is metaphorically applied to all outward pomp of person and fortune; Pers. Sat. iii. 30. "Ad populum phaleras; ego te intus et in cute novi." R. D. *ducas*] ¶ See An. iv. 1. 20. *Meam*, scil. puellam. *gratiis*] ¶ The same as *gratis*; 'for thanks *only*,' i. e. without price. See Eu. ii. 1. 14.

16. *Miseritum est*] Not spoken respecting the procurer in irony (as D. explains); but respecting Phædria, in real sympathy. CAS. *Hei veris vincor*] Phædria admits to himself that what the procurer says is true; that he himself has as yet given him mere words, having often promised money. Then, *veris vincor* evidently means (Hec. i. 2. 36.) "Vera prædicat." Plaut. Most. "Profecto ita est ut dico; vero vincam." CAS. *similis sui*] i. e. the procurer; that "pernicies communis adolescentium" (Ad. ii. 1.) is impurissimus; and he, the lover, is perditus. CAS. ¶ The above remarks of Casaubon seem satisfactory; and it is unnecessary to adduce the conjectures of the various annotators who have imagined a difficulty in this passage. Guyetus discards this and the next two lines; another proposes *verbis* for *veris*.

17. IAMBIC TETRAMETERS.——*Neque, Antipho*, &c.] After acknowledging that he is overcome by truth, Phædria reflects from what quarter can he satisfy the procurer. His friend and kinsman Antipho at once occurs to his mind, but the recollection of the trouble, in which he also is involved, draws forth this complaint; seeing that he cannot expect assistance from him. *Neque*, scil. *velim*, or something similar; an ellipsis suitable to the confusion of his mind. *Alia* means aliqua ejusdem generis, not diversa. Z. ¶ Swaerdecroon connects *neque alia*, i. e. *eadem* sollicitudine, scil. ex amore. Palm. reads *Æquè* for *Neque*. Faber and Cas.

Tum hoc esse mi objectum malum? A. Ah! quid istuc autem est, Phædria?
P. O fortunatissime Antipho! A. Egone? P. Cui, quod amas, domi est:
Nec cum hujusmodi unquam usus venit ut conflictares malo.
A. Min' domi est? immo, quod aiunt, Auribus teneo lupum:
Nam neque quo amittam a me, invenio: neque uti retineam, scio.
D. Ipsum istuc mihi in hoc est. A. Eia, ne parum leno sies:
Num quid hic confecit? P. Hicine? quod homo inhumanissimus:
Pamphilam meam vendidit. G. Quid? vendidit? A. Ai'n, vendidit?
P. Vendidit. D. Quam indignum facinus, ancillam ære emtam suo!
P. Nequeo exorare, ut me maneat, et cum illo ut mutet fidem,

appear to read *Atque.*—Follow Zeune here; but I prefer Bœcler's explanation of *Neque:* "hoccine malum nunc mihi, tempore tam alieno, objici; *neque tum*" objici *quum Antipho alia sua sollicitudine* ita *occupatus esset,* ut mihi auxiliari non potuisset.

18. *objectum*] See Hea. i. 2. 12.

19. TROCHAIC TETRAMETERS CAT.—*quod amas*] ¶ Scil. uxor.

20. *usus venit*] See i. 2. 23. *conflictares*] See An. i. 1. 66.

21. *quod aiunt*] ¶ *Secundum id* quod aiunt; see An. v. 1. 14. *Auribus teneo lupum*] Sueton. Tiber. 25. "metus undique imminentium discriminum, ut sæpe lupum tenere se auribus diceret." Aristænet. ii. 3. 'Εγὼ γὰρ τὸν λύκον τῶν ὤτων ἔχω, ὃν οὔτε κατέχειν ἐπὶ πολὺ δύνατον, οὔτε μὴν ἀκίνδυνον ἀφεῖναι. L. ¶ Antipho himself explains this, above, i. 3. 24. "ego in eum incidi infelix locum, Ut neque mi ejus amittendi, nec retinendi copia:" as well as in the subsequent line here.

23. *Ipsum istuc mihi in hoc est*] The procurer, taking occasion from Antipho's words, says, *ipsum istuc mihi in hoc* (Phædriâ) *est;* for neither can I endure him any longer contrary to my inclination, nor can I get rid of him, he is so importunate. Bœc. ¶ I would explain: 'the very same predicament attaches to me in this affair *(in hoc);*' i. e. 'neither can I give the girl away, nor can I retain her;' for to whichever of the two (the buyer, or Phædria) he shall give her, he will displease the other. Guyetus observes, "inepta sunt ista, et insititia." *ne parum leno sies*] Do nothing which does not become the procurer. Persons are often elegantly put for the habits proper to them. Ov. Met. vi. 629. "ex nimia matrem pietate labare Sensit." Hea. v. 3. 4.

24. *Num quid*] ¶ Turning to Phædria: on *confecit* see Eu. v. 4. 6. *quod homo inhumanissimus*] ¶ Scil. conficere solet. ὀξύμωρον; see Hea. ii. 3. 82. and comp. "Homo sum; nihil humani a me alienum puto."

25. *meam*] ¶ In opposition to Dorio, who spoke of her as his own; 15. "meam."

26. *Quam indignum facinus*] ¶ Irony; 'what a scandalous thing forsooth! *he has sold* what he bought with his own money.' He makes the sarcasm more pointed by speaking of himself in the third person *(suo.)*

27. *me maneat*] ¶ See above, iii. 1. 16. 'Await my convenience,' wait till I shall be able to buy her. *cum illo ut mutet fidem*] We must examine whether the phrase 'mutare fidem cum aliquo' be cor-

Triduum hoc: dum id, quod est promissum ab amicis, argentum aufero.
Si non tum dedero, unam præterea horam ne oppertus sies.
D. Obtundis. A. Haud longum id quod orat, Dorio: exoret sine:
Idem hoc tibi, quod bene promeritus fueris, conduplicaverit.
D. Verba istæc sunt. A. Pamphilamne hac urbe privari sines?
Tum præterea horunc amorem distrahi poteri'n' pati?
D. Neque ego, neque tu. G. Di tibi omnes id, quod es dignus, duint!
D. Ego te complures adversum ingenium meum menses tuli,
Pollicitantem, flentem, et nil ferentem: nunc, contra omnia hæc,
Repperi qui det, neque lacrymet: da locum melioribus.

rect; and then how forced will be the transition, in referring *triduum* to *me maneat*. 'Mutare vestem cum aliquo' occurs in the Eunuch; and elsewhere, 'mutare cum mercatoribus res,' i. e. permutare. 'Mutare fidem' (i. e. non servare), by itself, is correct, as appears from Plautus. Bœc. 'Mutare fidem cum aliquo' is, to break a promise given to a person; it is futile to question the propriety of the phrase. R. D. ¶ I do not agree with Ruhnken, and I wonder that Bœcler, having gone so far, left the passage unexplained. *Mutet* is for *permutet;* Phædria wishes Dorio to nullify, *for three days*, the obligation mutually subsisting between him and the purchaser; as it were, to surrender the purchaser's *fides* (promise, pledge) back to him, upon the latter surrendering the *fides* given by Dorio; i. e. that each should release the *fides* of the other, each be free from his engagement; that of the purchaser being to pay so much; that of Dorio, to give the girl on certain terms. On *fides*, see An. i. 1. 7.

29. *tum*] ¶ Post triduum. Here Phædria turns from Antipho to Dorio; a transition which marks the heat of his mind. However Bentley proposes *siet*.

30. IAMBIC TETRAMETERS.—*Obtundis*] See An. ii. 2. 11. *longum*] Scil. tempus, spatium; he means the *triduum*. So above, 10. "Experire; non est longum." On *exoret sine*, comp. Chremes interceding with Simo, An. v. 3. 24. "At tandem dicat sine."

31. *Idem*] ¶ Either the masculine (scil. Phædria), or the neuter (scil. beneficium); prefer the latter; 'this same favour,' small as it is. Bentley reads *hic* for *hoc*, i. e. Phædria. *fueris*] ¶ The subjunctive, as he has not yet performed it. *conduplicaverit*] In other words, "Fœneratum istuc beneficium pulchre tibi dices." For conduplicabit. D. See An. iv. 1. 16, 17.

32. TROCHAIC TETRAMETERS CATALECTIC.—*Pamphilamne hac urbe*] Read *Pamphilâne hanc urbem*. For Phædria speaks δεικτικῶς, of himself and Pamphila in the third person; and *horunc amorem* means amorem nostrum, scil. Pamphilæ et meum; also it is more complimentary to the music girl to speak of Athens being deprived of her; than of her being excluded thence. G.

34. *Neque ego, neque tu*] Scil. patiemur; i. e. we will be seriously affected by this rupture of their love. SWA. Dorio answers with derision what Antipho spoke seriously; whence Geta's indignation (*Di tibi*, &c.)—'far be it that either I or you should be so pityless.' CAS. *quod es dignus*] ¶ i. e. quod meritus es ut tibi detur. Al. *dignum est*.

36. *flentem—ferentem*] See Hec. pr. alt. 9. Bentley reads *et nil ferentem, flentem:* but "contra omnia hæc" means, e contrario. Z.

37. *neque*] ¶ To be resolved; see Hec. iii. 3. 32. *Da locum*] ¶ Concede, give way; do not occupy room to the exclusion of those better entitled to it. The oppo-

A. Certe hercle, ego si satis commemini, tibi quidem est olim dies,
Quam ad dares huic, præstituta. P. Factum. D. Num ego istuc nego?
A. Jam ea præteriit? D. Non: verum hæc ei antecessit. A. Non pudet
Vanitatis? D. Minime, dum ob rem. G. Sterquilinium. P. Dorio,
Itane tandem facere oportet? D. Sic sum: si placeo, utere.
A. Sicine hunc decipis? D. Immo enimvero, Antipho, hic me decipit:
Nam hic me hujusmodi sciebat esse: ego hunc esse aliter credidi.
Iste me fefellit: ego isti nihilo sum aliter ac fui.
Sed ut ut hæc sunt, tamen hoc faciam: cras mane argentum mihi
Miles dare se dixit: si mihi prior tu attuleris, Phædria,
Mea lege utar, ut potior sit, qui prior ad dandum est. Vale.

site is 'movere loco,' as the censor was said to do, when he degraded a senator. Juv. Sat. i. 1. 103. "dubitemne locum defendere?—Vincant divitiæ."

39. *Quam ad*] Al. *Quoad*, i. e. ad quam diem; as i. 2. 98. *dares*] ¶ Scil. argentum pro puella; he speaks to Phædria.

40. *hæc ei antecessit*] i. e. cras aderit; the end of the time appointed between us will fall on to-morrow. Bœc. A ridiculous reply, which he seems to intend as a reason for his having anticipated the day; and yet he gives no reason at all, unless by saying that a previous day precedes a succeeding one. Thus he openly shows his perfidy and impudence. Besides there is a pleasant ambiguity, as the words might mean that the procurer justly considers this day as the *preferable* one, because it brings him money. Or, that the girl *(hæc)* had *become the property* of another *before* the day appointed *(ei antè cessit)*. Cas.

41. *Vanitatis*] i. e. falsehood, deceit. Cic. Quint. 6. R. D. ¶ The word means worthlessness, futility. See Eu. i. 2. 24. *Dum ob rem*, scil. fiat vanitas. *ob rem*] i. e. ob utilitatem. Sall. Jug. 31. "id frustra, an ob rem, faciam, in vestrâ manu situm." *In rem* is more usual. R. D. *Sterquilinium*] Plaut. Mil. ii. 1. 11. "gloriosus, impudens, stercoreus, plenus perjurii atque adulterii." Id. Pseud. i. 3. 132. "fraudulente, impure leno. Cœnum." So κόπριος ἀνὴρ. L.

42. *Sic sum*] See An. v. 4. 16. *utere*] i. e. vive, versare mecum. R. D.

44. *hujusmodi*] ¶ Such a person as I am showing myself to be.—He knew my calling; what better could he expect from me? *Aliter*, ac sese nunc gessit.

46. *ut ut*] See An. iv. 2. 1.

47. *Miles*] ¶ Scil. the purchaser of the girl (37). *Dare*; see Eu. iv. 7. 23.

48. *Meâ lege*] Lenoniâ, scil. in which interest takes precedence of honesty. D.

ACTUS III.—SCENA 3.

PHÆDRIA, ANTIPHO, GETA.

P. Quid faciam? unde ego nunc tam subito huic argentum inveniam miser,
Cui minus nihilo est? quod si hic potuisset nunc exorarier
Triduum hoc: promissum fuerat. A. Itane hunc patiemur, Geta,
Fieri miserum, qui me dudum, ut dixti, adjuverit comiter?
Quin, quum opus est, beneficium rursum ei experiamur reddere?
G. Scio equidem hoc esse æquum. A. Age ergo, solus servare hunc potes.
G. Quid faciam? A. Invenias argentum. G. Cupio: sed id unde, edoce.
A. Pater adest hic. G. Scio: sed quid tum? A. Ah, dictum sapienti sat est.
G. Itane? A. Ita. G. Sane hercle pulchre suades. etiam tu hinc abis?
Non triumpho, ex nuptiis tuis si nil nanciscor mali,

Antipho persuades Geta to exert himself to assist Phædria in his distress; and procure for him the thirty minæ, wherewith to purchase the music girl.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Quid faciam?*] Οἰκονομία, with a view to the issue of the plot. D. *tam subitò*] ¶ Within so short a time; i. e. before *cras mane* (iii. 2. 46.)

2. *Cui*] ¶ *Ego cui;* or, *miser cui.* Prefer the former. *minus nihilo*] Hyperbolè. D. *hic*] ¶ Scil. Dorio. *Exorarier,* though passive, seems to take an object in the accusative, *triduum;* see Eu. pr. 17. But B. reads *hinc* (i. e. a lenone hoc) *poti fuisset exorarier;* making *triduum* the nominative.

3. *promissum fuerat*] ¶ Scil. argentum mihi ab amicis; i. e. if, &c. I could have the money for him within three days.

4. *ut dixti*] ¶ Geta did not use these very words, but said what was equivalent, iii. 1. 11. "Phædria haud cessavit pro te eniti." *adjuverit*] Instead of *adjuerit,* the emendation of Faernus, we would consult better for the verse by reading *adjûrit.* B.

5. *Quin*] See An. ii. 3. 25.

7. *Invenias*] See An. iii. 4. 19. iii. 3. 39. *id unde*] ¶ Scil. argentum unde inveniam; i. e. a quo. *edoce*] i. e. plane doce. Cæs. B. C. iii. 108. "quæ fieri vellet literis nunciisque edocuit." R. D.

8. *Scio*] ¶ Scil. patrem adesse; but what of that? *dictum sapienti*] Plaut. Pseud. iv. 7. 18. "ubi cum lenone me videbis colloqui: tum turbam facito. S. Dictum sapienti sat est." L. Below, iv. 2. "Vix dum dimidium dixeram, intellexerat." Cas. ¶ Antipho gives him a hint to procure the money from his *father* Demipho. Geta perfectly comprehends his meaning, but pretends otherwise, until *Itane?* 'Really?' is that your meaning?

9. *Sane hercle pulchre*] ¶ Ironically. *hinc abis?*] Scil. in malam crucem, or, rem; in which he checked himself. D.

10. *triumpho*] ¶ See Hea. iv. 2. 5.

Ni etiam nunc me hujus causa quærere in malo jubeas crucem?
A. Verum hic dicit. P. Quid? ego vobis, Geta, alienus sum? G. Haud puto:
Sed parum est, quod omnibus nunc nobis succenset senex,
Ni instigemus etiam, ut nullus locus relinquatur preci?
P. Alius ab oculis meis illam in ignotum abducet locum! hem!
Tum igitur, dum licet, dumque adsum, loquimini mecum, Antipho;
Contemplamini me. A. Quamobrem? aut quidnam facturu'es, cedo?
P. Quoquo hinc asportabitur terrarum, certum est persequi,
Aut perire. G. Di bene vertant, quod agas: pedetentim tamen.
A. Vide, si quid opis potes afferre huic. G. 'Si quid!' quid? A. Quære obsecro;
Ne quid plus minusve faxit, quod nos post pigeat, Geta.
G. Quæro: salvus est, ut opinor: verum enim metuo malum.
A. Noli metuere: una tecum bona, mala, tolerabimus.

There is emphasis on *tuis* as opposed to *hujus*. Comp. the passage, An. iv. 1. 23, 24.

11. *quærere*] ¶ With emphasis, as opposed to *nanciscor*; it is not enough that I do not *fall into* one evil; but I must fain *seek* another. *in malo—crucem*] As if he said, in malo, malum. D. ¶ I am to incur not only *stripes* (malum; see An. ii. 5. 20.) but the *cross* also.

12. *Verum hic dicit*] Amounting to the same as iii. 2. 16. "Hei veris vincor." Thus the same ἦθος is to be recognised in each place. Bœc. *vobis*] ¶ Apud vos; 'do ye look upon me as an utter stranger?' *alienus*] *Alienus* means a person with whom there is no interchange of friendship. Cic. Div. 1. 9. "enitor ut neque amicis neque alienoribus opera, consilio, labore desim." R. D.

14. *instigemus*] ¶ An. iv. 2. 9. "Si hic non insanit satis sua sponte, instiga." On *preci*, see An. iii. 4. 22.

15. *in ignotum*, &c.] ¶ He dreads this, because the *alius* is a soldier (iii. 2. 47.)

16. *dum licet*] ¶ i. e. dum hodie est; for it will be too late to speak, "cras mane," when the money must be paid.

17. *Contemplamini me*] ¶ Mark me; consider what I am about to do (or say). So, "me vide," iv. 4. 31. See An. ii. 2. 13.

18. *Quoquo—terrarum*] See Hea. v. 1. 55. An. i. 1. 43. On *certum est*, see An. i. 3. 4. *Persequi*, ad extremum sequi.

19. *Di bene*, &c.] Some understand these words as spoken by Antipho to Geta, advising him to circumvent the old man with caution. D. *pedetentim*] σπουδῆ βραδέως. Expressed from the Greek proverb, κατὰ ποδὸς βάσιν. Met. from walking cautiously on slippery ground, trying every step. Er. Warily; a *pedibus*, et *tentando*. D.

21. *plus minusve faxit*] Said of one who does a thing which can be censured, on the side whether of excess or of deficiency. Plaut. Capt. v. 3. 18. "cur ego plus minusve feci illi quam æquum fuit." R. D. Ne quid omnino faciat. Cas. *quod*] ¶ Scil. factum esse.

22. *Quæro*] See An. iv. 1. 59. *salvus est*] Εὕρηκα, I have now found what will

G. Quantum opus est argenti? loquere. P. Solæ triginta minæ.

G. Triginta! hui, percara est, Phædria. P. Istæc vero vilis est.

G. Age, age, inventas reddam. P. O lepidum! G. Aufer te hinc. P. Jam opus est. G. Jam feres:

Sed opus est mihi Phormionem ad hanc rem adjutorem dari.

[P. Abi: dic, præsto ut sit domi.]

A. Præsto est: audacissime oneris quidvis impone, et feret:

Solus est homo amico amicus. G. Eamus ergo ad eum ocius.

A. Numquid est quod opera mea vobis opus sit? G. Nil; verum abi domum,

Et illam miseram, quam ego nunc intus scio esse exanimatam metu,

Consolare. cessas? A. Nihil est, æque quod faciam lubens.

P. Qua via istuc facies? G. Dicam in itinere: modo te hinc amove.

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make him safe. Cas. *verum enim*] ¶ The same as *enimvero;* see Hea. ii. 3. 79.

24. *Quantum,* &c.] ¶ Quantum argenti *necessarium* est tibi? See An. ii. 1. 37. *Triginta minæ;* see Hea. i. 1. 93.

25. *percara est*] ¶ The girl is *very dear* at such a price. *Istæc,* with emphasis, 'nay, *such a girl as she,* is uncommonly cheap' at thirty minæ.

26. *Age, age*] See An. ii. 1. 10. *inventas reddam*] ¶ i. e. inveniam triginta minas. On this phrase, see An. v. 1. 14. On *lepidum,* comp. An. v. 4. 45. *Aufer te*] Al. *Auferte;* which adopt, and omit *hinc;* explaining *auferte,* scil. amplexari, because they each, from joy, run to embrace Geta. B. *Jam—Jam*] See An. iv. 1. 59. *feres*] See Eu. v. 9. 27.

28. A TROCHAIC DIMETER CAT.—Faernus rightly considers this line spurious. Phædria cannot well give such a direction to Geta, when he himself accompanies him. B.

29. TROCHAIC TETRAMETERS CAT.—*Præsto est:*] Is at hand to aid and assist you. Mi. *audacissime*] ¶ You need have no compunction. *oneris quidvis impone*] i. e. any task or duty; met. from beasts of burthen. Mi.

30. *Solus*] ¶ Alone, of our acquaintance; or, he above all others, pre-eminently; thus the word is often used, e. g. An. v. 6. 9. "Solus est quem diligant di." *amico amicus*] Plaut. Trin. iii. 1. 19. "Nimium difficile est, reperire amicum, ita ut nomen cluet, cui tuam cum rem credideris, sine omni curâ dormias." Bœc. Apoll. Μόνος ἐπίσταται φιλεῖν τοὺς φίλους. said of one who would dare any thing in the world for the sake of a friend. Cas.

32. *illam*] Your wife Phanium. Mi. *exanimatam metu*] See An. i. 1. 104.

34. *Quâ viâ*] ¶ i. e. quomodo; by a common metaphor. *istuc facies*] i. e. procure the thirty minæ. Mi. *itinere*] *Iter* is often applied to a short walk even within a city. R. D. *te hinc amove*] Hinc discede. R. D. See on Ad. iv. 2. 14. "ego hunc amovebo."

ACTUS IV.—SCENA 1.

DEMIPHO, CHREMES.

D. Quid? qua profectus causa hinc es Lemnum, Chreme,
Adduxtin' tecum filiam? C. Non. D. Quid ita non?
C. † Postquam videt me ejus mater esse hic diutius;
Simul autem non manebat ætas virginis
Meam negligentiam: ipsam cum omni familia
Ad me profectam esse aiebant. D. Quid illic tam diu
Quæso igitur commorabare, ubi id audiveras?
C. Pol me detinuit morbus. D. Unde? aut qui? C. Rogas?
Senectus ipsa est morbus. sed venisse eas
Salvas audivi ex nauta, qui illas vexerat.
D. Quid gnato obtigerit me absente, audistin', Chreme?
C. Quod quidem me factum consilii incertum facit:
Nam hanc conditionem si cui tulero extrario;

Chremes, just returned from Lemnos, expresses to Demipho his disappointment at the account of Antipho's marriage, which (as the brothers suppose) will defeat their project of marrying him to Phanium; and Chremes fears that if he shall be obliged to give his daughter to a stranger, her parentage must be told, and thus his own intrigue may be made known to Nausistrata.

1. IAMBIC TRIMETERS. — *Quid?*] A common form of interrogation. Plaut. Bacch. ii. 3. 15. "quid hoc? qua causa," &c. R. D. *quâ—causâ*] ¶ Scil. 'adducendi tecum filiam,' the antecedent to the relative being to be implied from "Adduxtin' tecum filiam?"

3. *Postquam videt*, &c.] ¶ This is what the people there told Chremes (6. *aiebant*), viz. that 'after the mother saw,' &c. and *videt* is præsens historicum. *diutius*] ¶ Longer than she expected; or, than I promised.

4. *manebat*] The advanced age of the girl did not admit of further delay. Cas. Expectabat; i. e. expectare poterat. Hor. "Omnes una manet nox." Mi.

6. *Quid illic*, &c.] ¶ The plot required that Chremes should have been from home a considerable time; and yet his not returning immediately, as he naturally would on hearing this intelligence, ought to be accounted for. In fact nothing short of physical inability could prevent him (*detinuit morbus*).

9. *Senectus ipsa est morbus*] Apollodorus: τὸ γῆρας ἐστὶν αὐτὸ νόσημα. D. *Senectus ipsa est morbus*] Aristotel. Τὴν μὲν νόσον εἶναι γῆρας ἐπίκτητον, τὸ δὲ γῆρας νόσον φυσικήν. Plaut. Menæch. v. 2. 4.—"consitus sum senectute; onustum gero corpus; vires Reliquere, ut ætas mala merx est tergo! Nam res plurimas pessimas, cum advenit, affert." L. After the two young men have made their complaints, now the old men meet and condole with each other, according to Hea. iii. 1. 8. "Item ut filium meum amico atque æquali, &c. Nos quoque senes est æquum senibus obsequi." Bœc.

10. *nauta*] The master of the ship. Mi.

12. *Quod*] *Certè audivi*, quod quidem, &c. Mi. *factum*] ¶ i. e. what 'has befallen' Antipho in your absence; namely the marriage. *consilii incertum*] In doubt as to what course I am to pursue. Mi.

13. *hanc*] ¶ So long agreed upon between us; *the match*, intermarriage with my daughter Phanium. On *conditio* see And. i. 1. 52. *tulero*] *Ferre* conditionem means, *offerre*. Cæs. B. G. iv. 11. "ea conditione quæ a Cæsare ferretur." R. D. *extrario*] i. e. alieno, in no way related to us; the word is so used by good authors. R. D.

Quo pacto, aut unde mihi sit, dicendum ordine est.
Te mihi fidelem esse æque, atque egomet sum mihi,
Scibam: ille si me alienus affinem volet,
Tacebit, dum intercedet familiaritas:
Sin spreverit me, plus, quam opus est scito, sciet;
Vereorque, ne uxor aliquâ hoc resciscat mea.
Quod si fit; ut me excutiam, atque egrediar domo,
Id restat: nam ego meorum solus sum meus.
D. Scio ita esse: et istæc mihi res sollicitudini est;
Neque defetiscar unquam adeo experirier,
Donec tibi id, quod pollicitus sum, effecero.

14. *dicendum ordine*] ¶ *Must* be stated in set form. A person offering a girl in marriage must do so in some certain capacity, as parent, guardian, or next kinsman.

16. *Scibam*] ¶ And therefore the matter of my *secret* gave me no uneasiness, under the arrangement of marrying her to your son. *ille*] ¶ Indefinite; *he*, whoever he may be; as he had before said "si cui extrario."

17. *Tacebit*] ¶ i. e. will no doubt keep the secret of my intrigue which I shall have necessarily confided to him.

18. *spreverit*] If any thing should cause him to feel offence. Cas. It is doubtful whether Chremes contemplates an occurrence to happen *before* or *after* the marriage. D. *After* the marriage; if he should renounce affinity with me, and repudiate my daughter. Mi. ¶ Not so. Chremes argues thus: In the first negociation (*conditionem si tulero*) with the stranger I must tell the secret (*dicendum*); whereupon the stranger will either make no objection (*me affinem volet*), or will spurn the proposed marriage (*spreverit me*);—in the former case, my safety must depend on his caprice (*dum intercedet familiaritas*) and the continuance of friendly feeling; in the latter, my secret shall have been exposed to him (*sciet*) without any object being gained (*plus quam opus*).

19. *Vereor*] A presage of what will actually come to pass.

20. *me excutiam*] Commentators differ here. Some explain the verb by *explorare*, to look forward, to provide for the future. Others think there is reference to the *shaking* of one's dress, to guard against theft; Gesner,—to the casting up of accounts; meaning, 'the dowry being paid back, I will withdraw from the marriage treaty.' Rather explain, 'I will strip myself of every thing, give up all.' So in Cicero, *excussus* and *exhaustus*, scil. pecunia. Z. ¶ Hor. Sat. ii. 3. 19. "aliena negotia curo, Excussus propriis."

21. *Id restat*] Comp. Ad. iii. 3. 3. *ego meorum solus sum meus*] i. e. I cannot trust any of my domestics (*meorum*), they are all in league with my wife. Here is double entendre in *meorum*, which can mean 'persons of my household,' and also 'persons who favour me.' R. D. *Meorum* is not masculine, but neuter:—'I have nothing but myself alone; except person and liberty there is nothing I can call my own.' Z. Apollodorus: ἐγὼ γὰρ εἰμι μόνος τῶν ἐμῶν ἐμός. D.

23. *adeo experirier*] *Semper* tentare. E. ¶ See however An. iii. 3. 47. Al. *usque adeo*, as And. iv. 1. 38. "usque adeo donec." B.

24. *quod pollicitus sum*] That my son should become your son-in-law. Mi.

ACTUS IV.—SCENA 2.

GETA.

Ego hominem callidiorem vidi neminem,
Quam Phormionem. venio ad hominem, ut dicerem,
Argentum opus esse, et id quo pacto fieret.
Vix dum dimidium dixeram, intellexerat:
Gaudebat: me laudabat: quærebat senem.
Dis gratias agebat, tempus sibi dari,
Ubi Phædriæ se ostenderet nihilo minus
Amicum esse, quam Antiphoni. hominem ad forum
Jussi opperiri: eo me esse adducturum senem.
Sed eccum ipsum. quis est † ulterior? atat Phædriæ
Pater venit. sed quid pertimui autem bellua?
An quia, quos fallam, pro uno duo sunt mihi dati?
Commodius esse opinor duplici spe utier.

Geta is contemplating with Phormio's assistance to carry out his scheme of cheating Demipho of the sum required for Phædria; he opportunely sees Demipho approaching, followed by Chremes, who has just returned from Lemnos; thence he resolves to practise on Chremes also, if the attempt fail with Demipho.

1. IAMBIC TRIMETERS. — *callidiorem*] ¶ Line 4 explains this word.

2. *Quàm Phormionem*] ¶ Instead of 'Quàm Phormio,' scil. est. See Ad. iv. 1. 18. *venio*] ¶ Præsens historicum, for *veni;* as the sequel shews. *hominem*] There is elegance in this repetition. D.

3. *Argentum opus*] ¶ *Opus* for *necessarium;* Al. *Argento.—quo pacto*] It is plain from the tenor of the plot, that this contrivance (to be shown hereafter) for procuring the money, was Geta's; and so he boasts, above, iii. 3. 22. "quæro: salvus est, ut opinor;" and then speaks of obtaining Phormio's assistance merely, ib. 28. "Phormionem adjutorem." Bœc. *fieret*] ¶ See on i. 1. 4. Observe the *i* is long here, notwithstanding the rule, "Produc, ni sequitur r, *fio*."

4. *Vix dum*, &c.] Above, iii. 3. 8. "Dictum sapienti sat est." Cas.

5. *Gaudebat:* &c.] Observe the rapidity of the narrative. L. *quærebat*] ¶ Was ready to meet Demipho at once; prompt to enter on the plot boldly.

8. *Amicum esse*] Thus Phormio fulfilled what is said of him, iii. 3. 29. "solus est homo amico amicus;" for although service which is rendered only by deceiving others, cannot be attributed to friendship, yet it resembles it in outward form, and thus is shown what ought to be expected between real friends. Bœc. *ad forum*] *Ad* for *apud*. Cas. On *forum* see An. i. 3. 21.

9. *esse adducturum*] Scil. pollicitus sum. Mi.

10. *ipsum*] ¶ Senem; he sees Demipho. *quis est ulterior*] Correct: *qui est ulterior?* or perhaps, *qui iste ulterior?* B. *ulterior*] The person who accompanies him, beyond him, farther off. Mi. ¶ Accordingly Geta saw Demipho first.

11. *Pater*] The *r* suffers elision; as often happens at the first foot. B. *quid*] ¶ Quapropter. *bellua*] Inconsideratus, veluti bellua. Mi.

12. *dati*] Oblati. Mi. ¶ Thus *quos fallam* does not mean, that he is *obliged* to deceive two instead of one; but that he is so lucky as to have the opportunity of so doing, if requisite.

13. *duplici spe utier*] i. e. to depend on two anchors; as we say, 'Two strings to my bow.' Cas.

Petam hinc, unde a primo institui: is si dat, sat est:
Si ab hoc nil fiet, tum hunc adoriar hospitem.

ACTUS IV.—SCENA 3.

ANTIPHO, GETA, CHREMES, DEMIPHO.

A. Exspecto, quam mox recipiat sese Geta.
Sed patruum video cum patre adstantem: hei mihi,
Quam timeo, adventus hujus quo impellat patrem!
G. Adibo hosce. O noster Chremes. C. Salve, Geta.
G. Venire salvum volupe est. C. Credo. G. Quid agitur?
C. Multa advenienti, ut fit, nova hic compluria.
G. Ita. de Antiphone audistin' quæ facta? C. Omnia.
G. Tun' dixeras huic? facinus indignum, Chreme,
Sic circumiri. D. Id cum hoc agebam commodum.
G. Nam hercle ego quoque id agitans mecum sedulo,

14. *Petam hinc*] ¶ Scil. argentum a Demiphone; from whom he had from the first intended to procure it.

15. *hoc—hunc*] ¶ Thus he designates different persons; but the difference is shown by gesture or pointing. And the slave speaks without precision, for he has just said *is*. *adoriar*] Assail, as it were, from ambush. Mi. See Hea. iv. 5. 9. *hospitem*] Aptly; as of one just arrived, ignorant and unaware. D.

Geta here plays off his scheme upon the old men, to extort the money to give to Phædria. He represents to them that Phormio will take back Antipho's wife and marry her himself, if he can get thirty minæ as a dowry. They agree to pay the money. Antipho overhears the dialogue, and is confounded at the prospect of losing his wife.

1. iambic trimeters.—*quam mox*] See i. 3. 9. *recipiat sese*] i. e. rediturus sit; so, ii. 4. 22. "quoad se recipiat." Cas. ¶ Antipho and Geta had parted at iii. 3. 30.

3. *adventus hujus*] ¶ For Chremes on his arrival would of course side with his brother, and thus increase his resentment at the marriage brought about in their absence.

4. The common reading has two faults; first, Geta does not bid Chremes *salvere*; secondly, the two middle feet consist of two separate words; which ought not to be in either senarian or heroic verses; for final syllables in Latin are not accented. Therefore omit *hosce*, and read (with the Bembine) *O salve, noster Chreme*. B.

5. *volupe*] The ancients by [illegible] used *hoc volup* as a noun; also *hoc facul*. D.

6. *ut fit*] See An. i. 1. 53. Comp. Demipho's words, ii. 1. 13. "Pericla, damna, exilia, peregre rediens semper cogitet—Communia esse hæc." *compluria*] Anciently for *complura*; as *plure*, for *plus*. D.

8. *Tun' dixeras huic?*] ¶ He asks Demipho whether he has told all the news to Chremes; see act ii. sc. 1. arg. Thus the poet avoids the tediousness of a rehearsal to Chremes, and an exhibition of anger.

9. *circumiri*] Decipi, falli; more usually *circumveniri*. R. D. *commodum*] In ipso tempore; nactâ opportunitate; [illegible]. Mi.

10. *id agitans*] Hac de re cogitans. The simple for the compound; *cogito* being a contraction for *coagito*. Liv. xxv. 36.

Inveni, opinor, remedium huic rei. D. Quid, Geta?
Quod remedium? G. Ut abii abs te, fit forte obviam
Mihi Phormio. C. Qui Phormio? G. Is qui istam,—C. Scio.
G. Visum est mihi, ut ejus tentarem sententiam:
Prendo hominem solum: 'Cur non,' inquam, 'Phormio,
'Vides, inter vos sic hæc potius cum bona
'Ut componantur gratia, quàm cum mala?
'Herus liberalis est, et fugitans litium:
'Nam cæteri quidem hercle amici omnes modo
'Uno ore auctores fuere, ut præcipitem hanc daret.'
A. Quid h*ic* cœptat, aut quo evadet hodie? G. 'An legibus
'Daturum pœnas dices, si illam ejecerit?
'Jam id exploratum est: heia, sudabis satis,
'Si cum illo inceptas homine: ea eloquentia est!

"circumspectare atque agitare dux cœpit." R. D. Commending his coming plan, by evincing as much care and anxiety as the masters themselves. E.

11. *Quid, Geta?*] The Bembine properly assigns these words to Chremes; and *Quod remedium?* to Demipho. Thus Chremes, who is more deeply concerned, is the first to reply. B.

13. *qui istam*] Scil. obtrusit nobis; or, defendit; or something similar. D. The slave stops short, from affected indignation. Cas.

15. *solum*] ¶ He represents that he took the man aside, to speak to him as it were in a friendly and confidential way, for his own good; thus to win him over.

16. *sic*] ¶ *So;* as I am about to suggest. He comes to the point, line 28, 29. *cum bonâ—gratiâ*] *Gratia* is a word of *middle* meaning. So lawyers say "divortium cum bona gratia." On the other hand, *malâ gratiâ* here, and in Cicero. R. D.

17. *cum malâ*] Vi, et ingratiis. There is no reason to infer, from this passage, that *gratia* is τῶν μέσων, any more than the like is to be inferred of *malitia* and *mœstitia*, from the phrases, "mala malitia" and "mala mœstitia" in Plautus. And as to the phrase 'gratiam referre' meaning 'to do evil for evil;' it is in the same way as we apply 'bonum virum' to a worthless wicked fellow. Cas.

18. *fugitans litium*] The participle has the force of a noun, taking a genitive. Geta praises his master as having the qualities, by which he wishes him to be influenced in the present case; that he may think lightly of the money about to be demanded. D.

19. *cæteri*] ¶ 'The rest, all his friends;' Geta thus intimating to Phormio that he himself, though consulted, would not give such advice, to Phormio's detriment.—By these touches in Geta's narrative the old men are induced to believe him faithful and sincere, and to follow his suggestions.

20. *Uno ore*] i. e. summo consensu. See And. i. 1. 69. R. D. *præcipitem hanc daret*] i. e. turn Phanium out of the house; Phædr. v. 7. 39. "ab universis capite est protrusus foras." R. D.

21. ¶ Antipho is aware that Geta has devised a plan to get the thirty minæ for Phædria; (for Geta said, iii. 3. 26. "inventas reddam.") but is totally ignorant as to the plan itself. When last parting, Geta said to him (ib. 30.) "Nihil: verum abi domum." *evadet*] See An. i. 1. 100. *hodie*] ¶ Impatient to know the result.

22. *dices*] ¶ Will you so flatter yourself, and proceed on the assumption. *Daturum*, scil. herum meum, Demiphonem.

23. *Jam*] To this I answer, We are not afraid of that; our plan of acting is resolved on. E. *sudabis*] i. e. you shall have trouble enough. Cic. Div. iii. 12. "vides sudare me jam dudum, laborantem quomodo ea tuear." Hor. Ep. ad Pis. 241. "sudet multum frustraque laboret Ausus idem." R. D.

24. *ea*] ¶ *Such* is his eloquence; you shall have no chance of success with the judges. Geta flatters his master, to win him over to his views.

'Verum, pone esse victum eum: at tandem tamen
'Non capitis ejus res agitur, sed pecuniæ.'
Postquam hominem his verbis sentio mollirier:
'Soli sumus nunc hic,' inquam; '*eho* dic, quid velis dari
'Tibi in manum? ut herus his desistat litibus:
'Hæc hinc facessat, tu molestus ne sies;'—
A. 'Sati'ne illi di sunt propitii? G. 'Nam sat scio,
'Si tu aliquam partem æqui bonique dixeris,
'Ut est ille bonus vir, tria non commutabitis
'Verba hodie inter vos.' D. Quis te istæc jussit loqui?
C. Immo non potuit melius pervenirier
Eo, quo nos volumus. A. Occidi! C. Perge eloqui.
G. A primo homo insanibat. C. Cedo, quid postulat?
G. Quid? nimium quantum libuit. C. Dic. G. Si quis daret
Talentum magnum. C. Immo malum hercle: ut nil pudet!

25. *pone*] The Latins use *fac, finge,* in the same sense; the modern barbarian phrase is, *suppone, posito quod,* and *posito casu.* Metaphor from setting pebbles in certain number, to represent what the calculator pleases. R. D.

26. *capitis ejus res agitur*] ¶ His person or liberty is not risked; he has money to answer all; and the loss of this is the worst that can enter into *his* calculations in resisting you at law. So, Hor. "tua res agitur," your interest is concerned.

27. *mollirier*] i. e. appeased, brought to reason. Virg. Æn. i. 57. "mollitque animos et temperat iras." R. D.

28. *Soli*] See on 15. *eho*] ¶ As if a new idea just struck him.

29. *in manum*] ¶ See Ad. v. 9. 23. 'in hand;' ready money down.

30. *hinc facessat*] i. e. hinc abeat; and *facessat* scil. *se.* R. D. ¶ So our phrase, 'make off.' On one hand, my master is to forego all suits; and on the other, you are to take the girl off our hands, and give no further annoyance.

31. *di sunt propitii*] ¶ Is Geta in his senses, thus to ruin me, by sending away Phanium? See An. iv. 1. 40.

32. *aliquam partem*] Although not the whole, yet even a part. D. ¶ If you speak in any thing like a fair and reasonable way.

33. *non commutabitis*] See An. ii. 4. 7.

34. *Quis, &c.*] ¶ What authority had you for so promising for me?

35. *Immò*] Chremes eagerly snatches the plan which promises best to banish Phanium, and thereby (as he supposes) to ensure the marriage of his daughter with Demipho's son. D.

36. *Eò, quo*] ¶ Reminding Demipho of their original purpose, but without exposing it to Geta. *Perge eloqui*] See Eu. i. 2. 44.

37. *insanibat*] i. e. was demanding too much; so the verb is applied to persons who expend too much on any thing. Plaut. Mil. iii. 1. 160. R. D. Geta thus exaggerates at first, that he may the more readily persuade them to give the sum really required. E.

38. *nimium quantum*] Periphrasis for *nimium;* so 'immane quantum,' 'mirum quantum,' 'incredibile quantum.' πλεῖστον ὅσον, θαυμαστὸν ὅσον. R. D. Al. *nimium: quantum libuit.* Al. *quantum voluit.* Bentley corrects:—"G. Quid? nimium quantum. C. Quantum? dic. G. Si quis daret." *Si quis*] ¶ ἠθικῶς, meaning Demipho.

39. *Talentum magnum*] This consisted of 80 minæ, equal to about 250 pounds of our money; the smaller talent (called simply 'talentum,' or 'talentum Atticum,' although each was Attic) was 60 minæ. Cas. *Immo, &c.*] These words, as well as "Cedo, quid postulat?" should be

G. Quod dixi adeo ei: 'Quæso, quid? si filiam
'Suam unicam locaret? parvi retulit
'Non suscepisse: inventa est quæ dotem petat.'
Ut ad pauca redeam, ac mittam illius ineptias,
Hæc denique ejus fuit postrema oratio:
'Ego,' inquit, 'jam a principio amici filiam,
'Ita ut æquum fuerat, volui uxorem ducere:
'Nam mihi veniebat in mentem ejus incommodum,
'In servitutem pauperem ad ditem dari:
'Sed mihi opus erat, ut aperte tibi nunc fabuler,
'Aliquantulum quæ afferret, quì dissolverem
'Quæ debeo. et etiam nunc, si vult Demipho
'Dare, quantum ab hac accipio quæ sponsa est mihi;
'Nullam mihi malim, quam istanc, uxorem dari.'
A. Utrum stultitiâ facere ego hunc, an malitiâ
Dicam; scientem, an imprudentem, incertus sum.
D. Quid, si animam debet? G. " Ager oppositu' est pignori

spoken by Demipho; as he ought to exclaim, from dread of having to pay money. B. Immo si quis daret ei infortunium; he means that he would rather give him *malum* than money. Mr.

40. *Quod dixi*] i. e. propter quod. F. ¶ Rather; '*which* accordingly I said to him,' i. e. appealed to his *shame;* and the words following (*Quæso, quid,* &c.) amount to this. *Quæso—petat*] ¶ Geta represents that he argued thus with Phormio: "If my master were contracting for the marriage of an only daughter of his own, a larger sum could not be expected from him than *talentum magnum.* He saves little then by not having a daughter, when a girl has been sought out to claim a full dowry, such as you require." This seems to be the view of Donatus; otherwise, but not so well, the words may be Phormio's:—"What if your master had an only daughter? he must give her a portion, and what difference can it make to him not having one; he may as well give the portion to a stranger."

41. *locaret*] i. e. in matrimonium collocaret. See below, v. 1. 32.

47. *veniebat in mentem ejus incommodum*] Read *incommodi;* i. e. id incommodum in mentem veniebat; as above, i. 3. 2. For otherwise *ejus* means Phanium, and the tenor of the sentence requires *eam* to follow, instead of *pauperem.* B.

48. *In servitutem*] So on the other hand, Euripides (in Fragm.) represents the dowry of a rich wife, married to a poor man, as enslaving the husband, δουλοῖ τὸν ἄνδρα, who thereby loses his liberty, οὐκ ἔτι ἐλεύθερον εἶναι. R. D. This is, 'ab asinis ad boves transcendere,' according to Plautus, (in Aulul.) who pleasantly describes the inconveniences of such an alliance; "Venit hoc mihi in mentem, Megadore, te esse hominem divitem, factiosum; me item esse hominem pauperum pauperrimum: Nunc si filiam locassim meam tibi," &c. Cas.

49. *fabuler*] i. e. narrem; and hence *fabula* sometimes meaning a true narrative. Cas.

51. *Quæ debeo*] He cleverly makes out a case of *debt,* a matter unanswerable. D. *etiam nunc*] ¶ For he said above, "*opus erat,*" he *did* require a wife with money, and had arranged accordingly; yet *even now* he is ready to turn from the intended person to Phanium, as that was a matter of expediency and necessity.

52. *accipio*] Not *accepturus sum;* showing there is no question as to the amount required. D.

56. *Quid, si animam debet?*] A Greek proverb: καὶ αὐτὴν τὴν ψυχὴν ὀφείλει. D. This is said of one who owes more than he is able to pay. R. D. ¶ 'If the man owes ever so much, pray must I pay it all?'

'Ob decem minas,' inquit. D. Age, age, jam ducat; dabo.
G. 'Ædiculæ item sunt ob decem alias.' D. Hoi hui!
Nimium est. C. Ne clama: petitō hasce a me decem.
G. 'Uxori emenda ancillula est: tum pluscula
'Supellectile opu' est: opus est sumtu ad nuptias:
'His rebus sane pone,' inquit, 'decem minas.'
D. Sexcentas proinde scribito jam mihi dicas:
Nil do: impuratus me ille ut etiam irrideat?
C. Quæso, ego dabo, quiesce: tu modo filius
Fac ut illam ducat, nos quam volumus. A. Hei mihi!
Geta, occidisti me tuis fallaciis!
C. *M*eâ causâ ejicitur: me hoc est æquum amittere.
G. 'Quantum potes, me certiorem,' inquit, 'face:
'Si illam dant, hanc ut mittām; ne incertus siem:
'Nam illi mihi dotem jam constituerunt dare.'
C. Jam accipiat: illis repudium renunciet:

oppositu' est pignori] This was the ancient phrase, for which the lawyers have introduced *subponere;* as appears from the Digests. R. D. *Mortgaged.*

57. *decem minas*] Craftily he does not say at once 'triginta minas,' but brings out the sum by degrees. Otherwise the parsimonious old man would be deterred; but on hearing of *ten* minæ, he immediately replies *dabo*. D. *minas*] Read *mnas*, Græcè, μνᾶς, as is often in Plautus. B.

58. *sunt*] ¶ Scil. oppositæ pignori.

59. *Ne clama*] Better Latin than 'ne clames.' R. D. *hasce*] Read *illasce*, for the metre. B.

62. *sane*] As if more were necessary, but he will be content with this. D.

63. *Sexcentas*] For *multas;* as Apollodorus has μυρίας. Cic. Verr. i. 47. "sexcenta possum decreta proferre." D. *dicas*] ¶ See i. 2. 77. He means that he will not only give no money, but will turn the girl out of doors, and abide the consequence.

64. *impuratus*] i. e. impurus, improbus. Plaut. Rud. ii. 6. 59. "impurata bellua." R. D. *ut*] ¶ An *argentum dabo*, ut, &c. *etiam*] ¶ Besides his getting my money by villainy (impuratus).

65. *tu modo*] He is ready to acquiesce, *provided* only his daughter be married to Antipho. E.

67. *Geta*] ¶ Antipho still speaks aside. *occidisti*] ¶ You have ruined me beyond retrieve; see Ad. v. 7. 1.

68. *Meâ causâ*] ¶ He thus indulges Demipho's parsimony, without conveying a slight to his feelings; as if he said, it is not fair that '*you* should give so much money.'

69. *Quantum potes*] Al. *potest*. B. Geta is in a hurry; for he knows that the procurer said, iii. 2. 48. "mea lege utar, ut potior sit, qui prior ad dandum est." D. And, "Miles se dare dixit *cras mane* argentum mihi." E.

70. *hanc ut mittam*] ¶ Disengage myself from the girl with the dowry, whom I had agreed to marry; 52. "quæ sponsa est mihi."

71. *illi*] ¶ Her parents or guardians. And *jam constituerunt* implies a time actually appointed for paying it; when Phormio must conclude one way or the other.

72. *Jam*] ¶ Repeating Geta's word. *accipiat*] ¶ Scil. argentum, dotem, a nobis. So. iv. 4. 18. "si argentum acceperit." *illis*] Nuptiis, scil. Cas. ¶ Not so; it refers to *illi* of preceding line; 'let him announce *to them* his repudiation of the match.' *renunciet*] So, repudium *remittere*, v. 7. 35. or it means, to send messengers and witnesses to signify the intention to the spouse or wife. Plaut. Aul. iv. 10. 53. "is me nunc renunciare repudium jussit tibi." R. D.

Hanc ducat. D. Quæ quidem illi res vertat male!
C. Opportune adeo nunc argentum mecum attuli,
Fructum, quem Lemni uxoris reddunt prædia.
Id sumam: uxori, tibi opus esse, dixero.

ACTUS IV.—SCENA 4.

ANTIPHO, GETA.

A. Geta. G. Hem! A. Quid egisti? G. Emunxi argento senes.
A. Sati'ne id est? G. Nescio hercle: tantum jussus sum.
A. Eho, verbero, aliud mihi respondes ac rogo?
G. Quid ergo narras? A. Quid ego narrem? opera tua
Ad restim mihi quidem res rediit planissime.
Ut te quidem omnes di, deæque, superi, inferi,
Malis exemplis perdant! hem! si quid velis,

73. *Quæ quidem*] The poet continues to show Demipho's avarice, who grudges the money to Phormio, because it is such a convenience to him to receive him. Virg. Ecl. ix. 6. "Hos illi, quod nec benè vertat, mittimus hædos." D.

74. *Opportunè*] ¶ The first syllable must belong to preceding line; or read, according to the Bembine, *argentum nunc. mecum*] ¶ He does not mean that he has it now with him; but that he brought it from Lemnos. Accordingly "Id *sumam*."

75. *Fructum*] Properly applied to the income arising from farms and lands. *uxoris*] This is in preparation for the anger of his wife and the forth-coming quarrel. D. *reddunt*] Land is properly said to *render* what is received out of it. Such phrases seem to have arisen from the seed, which is as it were credited to the ground, which it *renders back* with increase. R. D.

76. *sumam*] Scil. argentum; *impendam*; hence *sumtus*. D. *tibi*] ¶ Simply that *you* require it; as Nausistrata last of all should know the real use the money is to be put to, as this involves our arrangement as to my *daughter*.

Geta endeavours to allay Antipho's alarm at the prospect of Phanium being sent away; he suggests that Phormio can find pretexts for delaying to take her to himself; and meantime the money can be got from friends and be repaid to the old men, and Phanium remain where she is.

1. iambic trimeters.—*Emunxi*] Comicè; for 'argentum senibus per fraudem abstuli.' Plaut. Bacch. v. 1. 15. "sic miserum me auro esse emunctum." So also the Greeks use ἀπομύττειν for *decipere*. R. D. And yet 'emunctus homo' means, elegans et facetus. Hor. Sat. i. 4. 8. "emunctæ naris," meaning Lucilius. D.

2. *tantum jussus sum*] He plays upon the ambiguity of Antipho's question *Sati'ne id est?* i. e. does it suffice you to have thus taken care of Phædria, and to have no care for me? [Or, as Faber explains, 'have you sufficiently ruined me?'] which Geta answers as if the meaning were, 'Have you got out of the old men as much money as Phædria requires;' and replies 'I know not; but I have made provision for as much money as I was desired to procure.' Cas.

5. *Ad restim*] Nothing remains now but that I should hang myself. Plaut. Pœn. i. 1. 104. "Capias restim ac te suspendas cum hero et vestra familia." R. D. ¶ Comp. An. i. 5. 21. "Id mi visu' est dicere, Abi cito, et suspende te."

7. *Malis exemplis*] ¶ By severe and exemplary punishments; see Eu. v. 4. 24.

Huic mandes, quod quidem recte curatum velis,
Quid minus utibile fuit, quam hoc ulcus tangere,
Aut nominare uxorem? injecta est spes patri,
Posse illam extrudi: cedo nunc porro, Phormio
Dotem si accipiet, uxor ducenda est domum:
Quid fiet? G. Non enim ducet. A. Novi: cæterum
Quum argentum repetent, nostrâ causâ scilicet
In nervum potius ibit. G. Nihil est, Antipho,
Quin male narrando possit depravarier.
Tu id quod boni est excerpis; dicis quod mali est.
Audi nunc contra jam: si argentum acceperit,
Ducenda est uxor, ut ais: concedo tibi:
Spatium quidem tandem apparandis nuptiis,
Vocandi, sacrificandi, dabitur paululum.

"Quæ futura exempla dicunt in eum indigna;" and note.

8. *Huic mandes*, &c.] In several copies, after *Huic mandes*, there is a two-fold reading; one is, *qui te ad scopulum e tranquillo auferat*;—the other is, *quod quidem rectè curatum velis*. I consider the former genuine; the latter being interpolated from Ad. iii. 3. 18. [where see note] and having the effect of tautology. The former agrees well with Geta's words, iii. 1. 15. "sic se habent principia: adhuc tranquilla res est." B.

9. *utibile*] Plautus uses this form of the word, Menæch. v. 6. 23. and elsewhere. R. D. *hoc ulcus tangere*] i. e. to make mention of a matter to cause pain. Cic. pro Dom. 5. "si tu in hoc ulcere tanquam unguis exsisteres." R. D. ¶ As if one would idly touch a sore, to irritate it, without healing the wound. A proverb, as D. observes.

12. *ducenda est*] ¶ i. e. it will be on the *terms* of his marrying Phanium. This appears from line 19.

13. *enim*] ¶ You need not be alarmed; *for* he will not marry her. On this idiom, see An. v. 1. 4.

14. *repetent*] ¶ When Demipho and Chremes, on his refusing to marry the girl, will demand back their money, which had been paid on that condition. *nostra causa*] ¶ Eugraphius makes this the nominative, explaining, 'our cause will be brought into danger;' and compares ii. 2. 11. however, it is better the ablative; see next note.

15. *In nervum potius ibit*] This is ironical; 'For our sake, no doubt, Phormio will rather suffer himself to be thrown into bonds or prison, than betray our interest.' For anciently debtors were delivered bound to their creditors, that they might discharge by work what they failed to do in money. Mi. They were then called *nexi*, and the bonds were *nervus*. Cas.

16. *male narrando*] ¶ Scil. by suppressing the good, and bringing forward the evil; as he afterwards explains.

17. *id quod boni est excerpis*] For, as Epictetus shows (Enchirid. 65.) every thing has two handles; one φορητὴν, which makes the whole appear tolerable; the other ἀφόρητον, by which whatever happens unexpectedly becomes insupportable. *Excerpis* here is for *demis*, aufers; but the Greeks in the same phrase used ἐκλογίζεσθαι in the opposite sense. Cas. ¶ i. e. the word here does not mean to select for adoption; but to select for exclusion.

18. *contrà jam*] ¶ As *I* will expound the matter, putting forward the *good* points which you suppress.

19. *Ducenda est*] ¶ 'The wife is to be taken home;' i. e. the money will be received on the terms only of his so doing; and Phormio must profess intentions accordingly.

21. *Vocandi*] Inviting friends to the marriage feast. Mi. *sacrificandi*] Even nuptials were not without sacrifice, or at least some form of vows and thanksgiving. See Ad. iv. 5. 65. Cas. Plaut. Aul. iii. 6. 43. "ego, nisi quid me vis, eo lavatum ut sacrificem;" in order, we may suppose, to propitiate the Di Gamelii, and take as

Interea amici, quod polliciti sunt, dabunt:
Id istis reddet. A. Quamobrem? aut quid dicet? G. Rogas?
Quot res? 'Postilla monstra evenerunt mihi:
'Introiit in ædes ater alienus canis:
'Anguis † per impluvium decidit de tegulis:
'Gallina cecinit: interdixit hariolus:
'Aruspex vetuit ante brumam aliquid novi
'Negotî incipere;' quæ causa est justissima.
Hæc fient. A. Ut modo fiant. G. Fient: me vide.

omen of the success of the marriage; in which matter soothsayers also were anciently resorted to. Val. Max. ii. 1. 1. "apud antiquos non solum publice, sed etiam privatim nihil gerebatur, nisi auspicio prius sumto: quo ex more nuptiis etiamnum auspices interponuntur: qui, quamvis auspicia petere desierint, ipso tamen nomine veteris consuetudinis vestigia usurpant." Plaut. Cas. pr. 86. "ultro ibit nuptum, manebit auspices." Juv. x. 336. "veniet cum signatoribus auspex." L.

23. *Id istis reddet*] ¶ The money so provided by your friends, Phormio will take and pay to Demipho and Chremes. Al. *Inde iste reddet*. Al. *Id ille istis reddet*. *Quamobrem*] ¶ To what purpose will it be to pay back the money; how can Phormio evade marrying Phanium? what can he say? for they will of course refuse the money and insist on his taking her away.

24. *Quot res*] ¶ Scil. Phormio dicet; i. e. are there not pretexts innumerable, which he can allege for the purpose. Eugraphius takes *Quot res* as to be spoken by Phormio: '*Postilla, quot mihi res evenerunt*, quæ res *monstra* sunt mihi.'

25. *Introiit in ædes*, &c.] There were various descriptions of divination (τῆς μαντικῆς); that here alluded to was properly called οἰκοσκοπικὴ. Xenocrates composed a book on domestic auguries; of whom Suidas: οὗτος συνεγράψατο τὸ οἰκοσκοπικὸν οἰώνισμα, οἷον ὅτι εἰ ἐν τῇ στεγῇ ἐφάνη γαλῆ, ἢ ὄφις, τὸ δὲ τὶ σημαίνει. Plaut. Stich. iii. 2. 7. "mustela murem abstulit præter pedes, Eum strenua obsonavit." Hor. Od. iii. 27. "impios parræ recinentis omen Ducat, et prægnans canis, et ab agro Rava decurrens lupa Lanuvino, Fœtaque vulpes, Rumpat et serpens iter institutum." By the way, what Horace writes as to the she-wolf does not apply to *lupus*, which was deemed of good omen. L. *in ædes*] Into my house. Mi. *ater alienus canis*] This the superstitious considered portentous, as signifying an adulterer. Mi. Plaut. Cas. v. 4. 4. "caninam scævam spero meliorem fore." R. D.

26. *Anguis*] To see a snake in one's house, or on the road, was considered ominous. R. D. *per impluvium*] Guyetus rightly corrects, *in impluvium*. Plaut. Amph. v. 1. 56. "devolant angues jubati deorsum in impluvium duo." See on Eun. iii. 5. 41. B.

27. *Gallina cecinit*] It was fancied that in the house where a *hen* crowed, the wife would survive the husband. D. Our peasants say *La poulle a chantè le cocq*: and to avert the threatened evil, the animal is put to death. Faber. Clemens Alex. Strom. vii. ἀλεκτρυὼν τρεφόμενος, ἐὰν ἀπὸ ἑσπέρας ᾄσῃ, τιθέμενοι τοῦτο σημεῖον τινός. And even now it is one of the old-women fancies, that if a cock utters a mournful sound, or a hen crows, there will be a death or quarrel in the family. When prodigies of this kind occurred, the superstitious immediately resorted to the soothsayers for advice; Theophrast. Ἐὰν μῦς θύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷν τὶ χρὴ ποιεῖν. Therefore Terence adds *interdixit hariolus*. Plaut. Stich. iii. 2. 1. Gelasimus the parasite, in a similar matter says: "libros inspexi, tam confido, quam potest." L. *hariolus*] Qu. *fariolus*, from *fata* and *fando*; as F and H are often interchanged. D.

28. *Aruspex*] *Haruspex*, from *haruga*, a victim, which is so called from *hara*, the place where it is confined and kept. Plaut. "rusticus, hircus, hara." D. *brumam*] Properly, *diem brevissimam*, whence comes *breuma*, or *bruma*, as *infimus* makes *imus*. Moderns rudely call 'brumam' *solstitium hibernum*. The ancients applied *solstitium* to the summer solstice. R. D. Terence here derides the superstition of those who objected to enter upon an undertaking while the days were decreasing. D.

30. *Ut*] ¶ Scil. *vide, cavendum est*, or *volo*. *me vide*] See An. ii. 2. 13.

Pater exit: abi, dic esse argentum Phædriæ.

ACTUS IV.—SCENA 5.

DEMIPHO, GETA, CHREMES.

D. Quietus esto, inquam: ego curabo, ne quid verborum duit:
Hoc temere nunquam amittam ego a me, quin mihi testes adhibeam:
Cui dem, et quamobrem dem, commemorabo. G. Ut cautus est, ubi nil opu' est!
C. Atque ita opus facto est. at matura, dum libido eadem hæc manet:
Nam si altera illæc magis instabit, forsitan nos reiciat.
G. Rem ipsam putasti. D. Duc me ad eum ergo. G. Non moror. C. Ubi hoc egeris,
Transito ad uxorem meam, ut conveniat hanc prius, quam hinc abeat:
Dicat eam dare nos Phormioni nuptum, ne succenseat:
Et magis esse illum idoneum, qui ipsi sit familiarior:

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31. *dic*] Tell Phædria that the money has been provided for him. Mi.

Demipho and Chremes arrange that Demipho shall go to Phormio and pay him the money immediately, for fear of accidents; and shall then procure Nausistrata to see the girl (Phanium) and reconcile her to the intended marriage with Phormio.

1. IAMBIC TETRAMETERS.—*Quietus*] i. e. securus; the effect put for the cause. D. *ne quid verborum duit*] Ne verba det nobis, et argento emungat. Cas. ¶ Get the money out of us, and then not perform his part of the contract, viz. to marry the girl.

2. *Hoc*] Argentum. Cas. ¶ The thirty minæ are in his hand. *amittam*] Dimittam. Cas. *testes*] A customary precaution in paying money, to have witnesses attending, and to state the reason. Bœc.

3. *quamobrem*] ¶ The consideration or terms on which the money is paid, scil. that Phormio shall marry Antipho's wife. *nil opus*] ¶ All to no purpose; for the money is really not for Phormio's use, but for Phædria; and Phormio will certainly not marry the girl.

4. *ita opus*] ¶ This is comical, after the slave having just muttered the reverse. How wise the fathers are, in their own conceits! *libido*] Applied to the will of an uncertain fickle man, generally capricious. Hea. i. 2. 27. R. D.

5. *altera illæc*] ¶ Thus they gave full credence to the made up story, iv. 3. 52. *nos*] i. e. the woman whom we intend for him. Cas. *reiciat*] For *rejiciat*; see Ph. pr. 19.

6. *Rem ipsam putasti*] Rem acute tetigisti. Cas. *Non moror*] i. e. in me nulla mora est. R. D.

8. *Dicat*, &c.] The order is either, "Dicat, ne succenseat dare nos eam Phormioni nuptum;" or, "Dicat eam dare nos Ph. nuptum: ne succenseat." Cas.

9. *familiarior*] ¶ This is according to Phormio's own story; see ii. 3. 16–20.

Nos nostro officio nil digressos: quantum is voluerit,
Datum esse dotis. D. Quid tuâ, malum, id refert? C. Magni, Demipho.
D. Non sat tuum te officium fecisse, si non id fama approbat?
C. Volo ipsius quoque voluntate hoc fieri, ne se ejectam prædicet.
D. Idem ego istuc facere possum. C. Mulier mulieri magis congruit.
D. Rogabo. C. Ubi illas nunc ego reperire possim, cogito.

ACTUS V.—SCENA 1.

SOPHRONA, CHREMES.

S. Quid agam? quem mihi amicum inveniam misera? aut cui consilia hæc referam?
Aut unde mihi auxilium petam?

10. *nil digressos*] i. e. that we have done nothing which was aside from our duty. R. D. *quantum*] ¶ The thirty minæ; what Phormio himself desired.

11. *Quid tua*] Perhaps this is qu. *ad tua*. D. Make the latter syllable of *tua* short, as Donatus seems to have thought it might be the accusative instead of the ablative. Faer. ¶ However this would be contrary to precedent, and Terentian usage.

12. *Non sat*, &c.] This line ought to be assigned to Chremes, as a reason given by him, why *magni* refert; and accordingly read thus, without interrogation: "Non satis est tuum te officium facere, fama si id non approbat." B.

13. Faern. scans this line by eliding final *s* in *ipsius*, and contracting *ejectam* into two syllables. *hoc*] Al. *hæc*, scil. all matters connected with the separation. B.

14. *magis congruit*] ¶ Is more congenial. Observe that Chremes in his ignorance, is thus running into the very danger he was so anxious to avoid, iv. 1. 19. "Vereorque, ne uxor aliqua hoc resciscat via;" bringing Nausistrata into direct communication with Phanium, his daughter from Lemnos.

15. *illas*] ¶ He means his daughter and her mother, who had come from Lemnos (see iv. 1. 5.). He does not yet know that the mother is dead, until informed by Sostrata, next scene, 23.

Sostrata, distressed at finding that Antipho's father, on his return home, is displeased at the marriage, and fearing for Phanium evil consequences from the match, is going about in search for Chremes, under the name of Stilpho; he recognises her in the street; whence ensues a disclosure of the name having been fictitious, and of the existence of a wife at Athens; at the same time Chremes is informed of the death of Phanium's mother; and ascertains that Antipho is married exactly as he and Demipho had wished.

1. A trochaic tetrameter.—*consilia hæc*] i. e. the plans which we adopted, as to the marriage of Antipho and Phanium, which I see are turning to ill, the youth's father being adverse. Mi.

2. A trochaic dimeter cat.—There are various readings of the first three lines, and corrections suggested.

Nam vereor, hera ne ob meum suasum indigne injuria afficiatur:
Ita patrem adolescentis facta hæc tolerare audio violenter.
C. Nam quæ hæc est anus exanimata, a fratre quæ egressa est meo?
S. † Quod *ut* facerem, egestas me impulit: quum scirem infirmas nuptias
Hasce esse; ut id consulerem, interea vita ut in tuto foret.
C. Certe edepol, nisi me animus fallit, aut parum prospiciunt oculi,
Meæ nutricem gnatæ video. S. Neque ille investigatur,— C. Quid agam?
S. Qui est ejus pater. C. Adeo, an maneo, dum ea, quæ loquitur, mag*is* cognosco?
S. Quod si eu*m* nunc reperire possim, nihil est quod verear. C. Ea est ipsa:
Colloquar. S. Quis h*ic* loquitur? C. Sophrona. S. Et *meum* nomen nominat?
C. Respice ad me. S. Di obsecro vos: estne hic Stilpho? C. Non. S. Negas?
C. Concede hinc a foribus paulum istorsum sodes, Sophrona;

3. TROCHAIC TETRAMETERS. — *hera*] Phanium scil. CAS.

4. *Ita*] ¶ To such a degree. *tolerare—violenter*] Græcè, δεινῶς. D. i. e. iracunde accipere, iniquo animo ferre. *Violentia* is attributed to those who cannot restrain their anger. R. D.

5. A TROCHAIC TETRAMETER CAT.—*Nam quæ*] ¶ *Nam* is interrogatory; qu. *quænam*. Thus Eugraphius. Donatus considers this ἀναστροφὴ, as Geo. iv. 445. "Nam quis te juvenum confidentissime," &c. a figure natural where a person is moved by something new. *a fratre*] A domo fratris. Æn. ii. 311. "jam proximus ardet Ucalegon."

6. IAMBIC TETRAMETERS.—*facerem*] ¶ i. e. the effecting of the marriage. She changes from the plural number to the singular, *facta hæc—quod;* usual with persons perplexed or excited. *egestas*] ¶ Therefore she had no way of supporting Phanium. *quum*] ¶ *Although* she knew. *infirmas*] Because the marriage took place while the father was absent. E. Hec. i. 2. "Quid adhuc habent infirmitatis nuptiæ?" CAS.

7. *ut*] ¶ My reason being, *that*, &c. Or, egestas impulit *ut*. *interea*] ¶ During even the interval until Antipho's father should return; before which time we might otherwise perish from indigence. It was a question of life or death.

8. TROCHAIC TETRAMETERS.—*animus fallit, aut—oculi*] Learnedly; for appearances are presented in two ways, either to the understanding, or to the bodily sense. D.

9. *Neque ille*] ¶ Sophrona proceeds, not observing Chremes. *investigatur*] ¶ Is he in course of being discovered; i. e. no clue has been yet found to his discovery. For the reason of this, see *argument* to the play.

10. *Adeo, an maneo*] ¶ i. e. Hanc adibo, an manebo, dum, &c. *magis*] ¶ The more so, the longer I wait without accosting her. *cognosco*] ¶ While I am learning; Al. *cognoscam*.

12. TROCHAIC TETRAMETERS CATALECTIC.—*meum nomen*] Admirably she acknowledges her name; but the other dissembles as to his. D.

Ne me istoc posthac nomine appellassis. S. Quid? non obsecro es,
Quem semper te esse dictitasti? C. St. S. Quid has metuis fores?
C. Conclusam hic habeo uxorem sævam: verum istoc de nomine
Eò perperam olim dixi, ne vos forte imprudentes foris
Effutiretis, atque id porro aliquà uxor mea resciceret.
S. Istoc pol nos te hic invenire miseræ nunquam potuimus.
C. Eho dic mihi, quid rei tibi est cum familia hac, unde exis?
Ubi illæ sunt? S. Miseram me! C. Hem, quid est? vivuntne? S. Vivit gnata:
Matrem ipsam ex ægritudine miseram mors consecuta est.
C. Male factum! S. Ego autem, quæ essem anus deserta, egens, ignota,
Ut potui, nuptum virginem locavi huic adolescenti,
Harum qui est dominus ædium. C. Antiphonine? S. Hem, illi ipsi.
C. Quid? dvasne is uxores habet? S. Au, obsecro, unam ille quidem hanc solam.

15. IAMBIC TETRAMETERS.—*appellassis*] i. e. appellaveris; *appellasso* was an ancient form of the future subjunctive; so *levo, levasso*. Mi.

16. *esse*] Antiquè; for *nominari*. D. *St*] ¶ This was uttered with some sort of vowel sound, and makes a syllable in scansion. As it signifies *silence*, it has little more than a sibilant sound.

17. *Conclusam*] Aptly in connexion with *sævam*; as if she were a wild beast in confinement. D. *de*] Al. *me*.

19. *Effutiretis*] From the same root as *effundere*. Met. from a vessel, called *futile*, with a wide mouth, and unsteady bottom, unfit to contain any thing. Hence *futilis* applied to an empty person, who can keep nothing to himself. D. Comp. Eu. i. 2. 41.

20. *Istoc*] ¶ *Propter* istoc; from not knowing your real name; by which alone you are known *here (hic)*.

21. IAMBIC TETRAMETERS CATALECTIC.—*familia hac*] ¶ His brother's household; see 5. *unde*] A cujus domo.

22. *illæ*] See iv. 5. 15. *vivuntne—Vivit gnata*] ¶ Observe with what reluctance the ancients mentioned death, on such occasions.

23. *ægritudine*] Infirmity and disease. D. *consecuta est*] ¶ She was in grief and wretchedness, and death *followed* to her as the natural consequence. Or *consequi* simply for *opprimere*.

24. *Male factum*] The thing is so related that he is somewhat affected, but not excessively; for he is saved from the embarrassment of having two wives in the one city. The mention of deaths in comedies must be such as not to savour of the tragic. D. *Male factum*] Ancient form, for 'valde doleo.' Cas.

25. *Ut potui*] ¶ When it was in my power so to do, I did not hesitate.

26. *Harum*] ¶ Pointing to the house. *dominus*] Thus showing, in extenuation, that she gave her to a *rich* youth. E. *Hem*] To avoid synalœpha adopt the reading: *Antiphonine? Isti, inquam, ipsi*. B.

27. *duasne*] ¶ He means, both Pha-

C. Quid illam alteram, quæ dicitur cognata? S. Hæc ergo est. C. Quid ais?
S. Composito factum est, quomodo hanc amans habere posset
Sine dote. C. Di vestram fidem, quam sæpe forte temere
Eveniunt, quæ non audeas optare! offendi adveniens,
Quicum volebam, atque ut volebam, collocatam filiam:
Quod nos ambo opere maximo dabamus operam ut fieret,
Sine nostra cura, maxima sva cura, hæc sola fecit.
S. Nunc quid opus facto sit, vide: pater adolescentis venit:
Eumque animo iniquo hoc oppidò ferre aiunt. C. Nil periculi est.
Sed per deos atque homines, meam esse hanc cave resciscat quisquam.
S. Nemo ex me scibit. C. Sequere me: intus cætera audies.

nium, and the girl which he supposes to have been forced upon him by Phormio, "illam alteram, quæ dicitur cognata."

28. *Quid illam alteram*] Do not understand, 'habet uxorem;' but, as above, iii. 1. 16. "quid eum?" and Hea. v. 1. 77. B.

29. *Composito*] Anciently, for *ex* composito. Æn. ii. 129. "Composito rumpit vocem." D. So *compacto*, in Liv. v. 11. and *improviso*. R. D. *quomodo*] ¶ As a means by which; whereby. *amans*] ¶ This adds much to the delight of Chremes.

30. *forte temere*] These words were anciently joined; now we say simply *forte*. Cic. Divin. ii. 68. "nisi ista casu nonnunquam forte temere concurrerent." R. D.

31. *non audeas optare*] Such as one dare not promise to himself; surpassing his very wishes. Hence the proverb: Ταὐτόματον ὑμῶν κάλλιον βουλεύεται. CAS. Plaut. Most. i. 3. 40. "insperata accidunt magis sæpe, quam quæ speres." L. *adveniens*] Παραγενομενος, postquam adveni. CAS. The Latin language is deficient in a past participle active. D.

32. AN IAMBIC TETRAMETER.—*collocatam filiam*] Bentley reads *filiam locatam*, which makes the line catalectic, like the rest.

33. IAMBIC TETRAMETERS CAT.——

34. *Sine nostra cura*] There is no repugnance between this and the preceding line, nor do I agree with Bentley in deeming it spurious. For although the old men were doing their best (opere maximo dabant operam) to effect the marriage; yet they in fact contributed no act to effect it, their anxiety being fruitless, and Sophrona having brought all to pass without them. And *cura* is often put for *opera*, the act done to forward the matter of *care*. Z.

38. AN IAMBIC TETRAMETER.—*Sequere me*] ¶ Chremes goes, not into his own house, but into Demipho's with Sostrata, to see his daughter. So, v. 3. 12. Nausistrata says to Demipho: "meum virum abs te exire video." *cætera*] ¶ Scil. why there is no *danger* (35) from the opposition of the youth's father; he will tell her who Antipho is, and the agreement made long since between the brothers for the marriage, which has now actually taken place "forte temere."

ACTUS V.—SCENA 2.

DEMIPHO, GETA.

D. Nostrapte culpa facimus, ut malos expediat esse,
Dum nimium dici nos bonos studemus et benignos:
† Ita fugias, ne præter casam, quod aiunt: nonne id sat erat,
Accipere ab illo injuriam? etiam argentum est ultro objectum,
Ut sit qui vivat, dum aliquid aliud flagitii conficiat.
G. Planissime. D. Iis nunc præmium est, qui recta prava faciunt.
G. Verissime. D. Ut stultissime quidem illi rem gesserimus:
G. Modo ut hoc consilio possiet discedi, ut istam ducat.

Demipho having paid the money to Phormio, laments on the hardship of the case; and proceeds to Nausistrata, that she may speak to the girl and reconcile her to marry Phormio.

1. iambic tetrameters catalectic.—*Nostrapte culpâ*, &c.] The order is: Dum studemus nos dici bonos, &c. nos facimus nostrapte culpa, &c. Mi. *malos*] Al. *malis*; see on Hea. ii. 4. 8. B. Madame Daciere thinks that the fifth Act ought to begin here, as the stage was clear at the close of the preceding scene. Z. *malos*] ¶ 'The effect of such a course as I and my brother have been driven to pursue, is, to encourage mischievous characters, such as Phormio.' Others explain *malos*, for *tenaces*, *parcos*, meaning, 'The natural result of our being too easy and liberal is to come to a conclusion, that hardness and illiberality is the best policy;' not so well.

3. *Ita fugias, ne præter casam*] A proverb:—So make flight, as not to pass by your own dwelling, which would be your safest retreat; or, where the thief pursuing could best be apprehended and punished. Or, they are the supposed words of a caretaker warning away the thief, lest in passing before the house he might take something thence. Demipho complains that in shunning the imputation of avarice, he has fallen under that of folly. D. Gronovius rightly explains this proverb (obs. iii. 9. p. 511.) Slaves in flight used to avoid their master's house, lest they should be caught and brought back to servitude; whence the adage means: Beware lest in avoiding a lighter evil, you precipitate yourself into a greater. The conjectural reading *ne præter castra* has been justly exploded. R. D.

4. *ultrò*] ¶ The payment of the money being a matter of our seeking, rather than of his.—This shows the cleverness with which Geta carried his scheme. *objectum*] As a sop to a dog; and implying contempt of the person. Liv. iv. 51. "delenimentum animis Bolani agri divisionem objici." Phædr. iv. 11. 8. "objecto cuncta corrumpit lucro." R. D.

5. *Ut sit*, &c.] ¶ One would think we did this for no other purpose than to nourish his existence, for the perpetration of further villainy.

6. *Planissime*] The slave's assent is feigned. Mi. *qui recta*, &c.] Ov. Met. "Candida de nigris, et de candentibus atra." Cas.

7. *Ut*] Ita ut, adeo ut. Mi. *illi*] We have done good to Phormio; it is in *his* service we have enlisted ourselves. Mi.

8. *Modo ut*, &c.] Geta suggests this apprehension, that his master may not repent of having paid the money. D. It is to be hoped at least that such may be the result of our exertions, that he may marry her. Cas. So Cic. ad Attic. ii. 16. "si possum discedere," i. e. si consequi possim, as Manutius explains on v. 8. 58. below. R. D. ¶ His meaning is:—Do not regret the loss of the money, but consider yourself well off if by this plan the transaction can be got clear of, can be settled once for all. The origin of this use of *discedere*

D. Etiamne id dubium est? G. Haud scio hercle, ut homo est, an mutet animum.
D. Hem! mutet autem? G. Nescio: verum, si forte, dico.
D. † Ita faciam, ut frater censuit: ut uxorem ejus huc adducam,
Cum ista ut loquatur. tu, Geta, abi præ: nuncia hanc venturam.
G. Argentum inventum est Phædriæ: de jurgio siletur:
Provisum est, ne in præsentia hæc hinc abeat: quid nunc porro?
Quid fiet? in eodem luto hæsitas: versuram solves,
Geta: præsens quod fuerat malum, in diem abiit: plagæ crescunt,
Nisi prospicis. nunc hinc domum ibo; ac Phanium edocebo,
Ne quid vereatur Phormionem, aut ejus orationem.

seems to be, that usually on the conclusion of any negociation or business, the meeting dissolves and the parties *separate*. So, Hor. "Solvuntur risu tabulæ, tu missus abibis."

9. *Etiamne*] See An. i. 2. 30. *ut homo est*] Such is his disposition; treacherous, capricious. Plato calls man in general, εὐμετάβολον ζῶον. Cas.

11. *ut frater censuit*] See iv. 5. 7.

13. *de jurgio siletur*] i. e. there is no mention of any litigation with Phormio on account of the marriage. Mi. The marriage of Antipho and Phanium. W. ¶ Alluding in particular to the dispute between Demipho and Phormio in act. ii. sc. 3. all hushed now. Geta speaks to himself; Demipho having retired.

14. *hæc hinc abeat*] ¶ For Demipho had threatened to turn Phanium out of his house forthwith; of this *now*, owing to the manœuvres of Geta and Phormio, there is no danger, while the old men expect that Phormio will marry her; but ultimately, what shall be done?

15. *in eodem luto*] In the same difficulty; met. from a person sunk deep in mud, whence he cannot extricate himself. Hor. Sat. ii. 7. 27. "nequicquam cœno cupiens evellere plantam." R. D. *versuram solves*] *Versuram* is in some editions instead of *versurâ*, and has been long since justly rejected. *Versura* is properly the taking of money on loan; a person who borrows money is said *facere versuram* ab aliquo. Cic. pro Font. 1. "a quibus versuras tantarum pecuniarum factas esse dicunt?" But *versurâ solvere* is to discharge an old debt by contracting a new one. The creditor is changed, but the debtor is in the same difficulty as before. Cic. ad Att. v. 15. "ut verear, ne illud, quod tecum permutavi, versurâ mihi solvendum sit." R. D. ¶ Hence probably our phrase 'to turn one's money,' i. e. to make profit by suffering it to pass through the hands of others. The application of *versurâ solvere* here is (as indeed Geta goes on to explain) 'merely to postpone the day of reckoning, without cancelling the debt; merely to put off the evil which must ultimately overtake,'—*præsens quod fuerat malum, in diem abiit*. On *in diem*, see Eu. v. 6. 19.

18. *Phormionem, aut ejus orationem*] In allusion to the compact entered into by Phormio that he would marry the girl if the dowry should be paid. For Nausistrata was to explain this to Phanium and procure her acquiescence. Guyetus expunges this line; but *ac Phanium edocebo* would be too abrupt a termination to the scene. Bœc. Phanium cannot be said to *fear* Phormio, who is most friendly to her husband; nor yet to fear his *speech*, for he is not to meet her, but to drink at home with Phædria. Therefore correct: "Ne quid vereatur Naustratam neque ejus orationem." B. ¶ Explain, That she may not *dread Phormio*, from supposing that either from breach of faith, or from compulsion, he is really about to take her away; and that she may not be alarmed by *her* (Nausistrata's) speech.

ACTUS V.—SCENA 3.

DEMIPHO, NAUSISTRATA, CHREMES.

D. Agedum, ut soles, Nausistrata, fac illa ut placetur nobis:
Ut sva voluntate, id quod est faciendum, faciat. N. Faciam.
D. Pariter nunc operâ me adjuves, ac dudum re opitulata es.
N. Factum volo: at pol minus queo viri culpâ, quam me dignum est.
D. Quid autem? N. Quia pol mei patris bene parta indiligenter
Tutatur: nam ex his prædiis talenta argenti bina
Statim capiebat: hem, vir viro quid præstat! D. Binane quæso?
N. Ac rebus vilioribus multo, tamen talenta bina. D. Hui!
N. Quid hæc videntur? D. Scilicet. N. Virum me natam vellem!

While Demipho is speaking to Nausistrata, Chremes comes out of Demipho's house, elate from the discovery he has there made respecting his daughter Phanium. In the presence of his wife he can but speak obscurely to his brother, until she retires, when he acquaints him with the facts.

1. IAMBIC TETRAMETERS CATALECTIC.—*ut soles*] According to your usual kindness. E. *illa*] ¶ Antipho's wife. We are to suppose that Demipho has been speaking to Nausistrata for some time on the subject.

2. *sua voluntate*] ¶ See Ad. iii. 4. 44. Chremes had said, iv. 5. 13. "Volo ipsius quoque voluntate hoc fieri, ne se ejectam putet;" and see ib. 8.

3. *adjuves*] Al. *adjuvas;* for Nausistrata having said *Faciam*, Demipho ought not to entreat her further, but to thank her for her good intention. B. *re*] By lending money. Cas. Chremes said above, iv. 3. 74. "Id sumam: uxori, tibi opus esse, dixero." D.

4. *Factum volo*] A phrase by which a person offers his services; *volo* often implies alacrity. R. D. This does not mean what a Frenchman would suppose; but according to Latin idiom it is equivalent to, *non muto factum*, i. e. I am happy that I did so. Faber. *minus*] Scil. opitulari. Bœc. *viri culpa*] Here a rich wife complains too freely of her husband; and shows a disposition to quarrel, as will presently happen. D.

5. *bene parta*] Property acquired by honest industry. Mi.

6. *Tutatur*] i. e. servat. The proper verb in this phrase is *tueri*. R. D. *his*] At Lemnos. *bina*] ¶ Distinct from *duo;* meaning *bina quotannis*.

7. *Statim*] Constantly, regularly, qu. uno statu. Plaut. Amph. i. 1. 120. "ita statim stant signa." With this sense, the *a* is long; otherwise short. D. ἱσταμένως. Bœc. *capiebat*] ¶ See Eu. i. 1. 35. *Capiebat*, scil. pater meus. *vir viro*] Eu. ii. 2. "Homini homo quid præstat? stulto intelligens Quid interest?" Cas. *Binane quæso?*] ¶ Demipho does not ask from being interested in the matter, but merely by way of courteous attention to one of whom he expects a favour.

8. *rebus vilioribus multo*] ¶ Even when matters were much worse than usual; i. e. when the harvest was bad. Or explain, when commodities (the produce of husbandry) were much *cheaper*,—less to be got for them. Bentley, to aid the metre, omits *multo*, not required for the sense.

9. *Quid hæc videntur?*] Have I not good reason to censure my husband? Mi.

Ego ostenderem,—D. Certo scio. N. Quo pacto—D. Parce sodes,
Ut possis cum illa: ne te adolescens mulier defetiget.
N. Faciam, ut jubes: sed meum virum abs te exire video. C. Hem, Demipho,
Jam illi datum est argentum? D. Curavi ilico. C. Nollem datum!
Hei! video uxorem: pæne plus, quam sat erat. D. Cur nolles, Chreme?
C. Jam recte. D. Quid tu? ecquid locutus cum ista es, quamobrem hanc ducimus?
C. Transegi. D. Quid ait tandem? C. Abduci non potest. D. Quì non potest?
C. Quia uterque utrique est cordi. D. Quid istuc nostrâ? C. Magni: prætor hæc,
Cognatam comperi esse nobis. D. Quid! deliras? C. Sic erit:
Non temere dico: redi mecum in memoriam. D. Satine sanus es?

Scilicet] An obscure and careless assent; as he finds no pleasure in Nausistrata's discourse. Cas. *natam*] Elegantly redundant. R. D. Al. *natum*.

10. *Parce*] ¶ i. e. spare *yourself;* do not exert yourself in talking. Thus politely interrupting her.

11. *cum illâ*] Scil. cum Phanio loqui commode. Mi. ¶ Demipho probably heard her name from Phormio (see ii. 3. 5.); but Chremes had never told him the name of his daughter.

12. IAMBIC TETRAMETERS.—*abs té exire*] ¶ Chremes had gone into Demipho's house with Sostrata; see v. 1. 38.

13. *Jam*] ¶ 'Already.' Chremes, finding the true state of things, hopes he is in time to intercept the payment of money to Phormio; this is comical, considering the hurry he was in, before, to have it paid, iv. 5. 4. "at matura, dum libido eadem hæc manet." *ilico*] ¶ Demipho, supposing Chremes to have the same mind now, imagines this is the answer he wishes for. *Nollem datum!*] See An. i. 1. 13.

14. *plus*] Scil. locutus sum. This he says aside, towards the spectators. Bœc. *quàm sat*] See Ad. v. 3. 48.

15. *Jam recte*] ¶ 'Tis all right;—as if nothing extraordinary had happened; and in order to prevent minute enquiries from Demipho, in presence of his wife. Compare "Recte," 29. *cum istâ*] ¶ Have you said any thing to the girl (Antipho's wife) concerning the business on which we are bringing *her* (Nausistrata, δεικτικῶς) to see her.

16. *Transegi*] ¶ He answers by a general term; as he would rather be obscure to Demipho, than explicit in his wife's bearing. *Quid ait*] ¶ i. e. will she go freely, is she satisfied to marry Phormio? To which Chremes does not answer directly, but declares, as his own conviction, 'The separation we intended is *impossible*.'

17. *uterque*, &c.] ¶ There is a mutual attachment between them; see on An. ii. 1. 28. *Quid istuc nostrâ*] ¶ i. e. that must not stand in the way of our design of marrying your daughter to Antipho. Demipho also now speaks obscurely, knowing that the secret is to be kept from Nausistrata.

18. *Cognatam*] He cannot say more, in his wife's presence. E. *Sic erit*] See Eu. v. 8. 28.

19. *redi mecum in memoriam*] He thus obscurely desires Demipho to call to mind

N. Au, obsecro, cave, ne in cognatam pecces. D. Non est. C. Ne nega:
Patris nomen aliud dictum est: hoc tu errasti. D. Non norat patrem?
C. Norat. D. Cur aliud dixit? C. Nunquamne hodie concedes mihi,
Neque intelliges? D. Si tu nil narras. C. Pergis? N. Miror quid hoc siet!
D. Equidem hercle nescio. C. Vi'n' scire? at ita me servet Jupiter,
Ut proprior illi, quam ego sum ac tu, nemo est! D. Di vestram fidem!
Eamus ad ipsam; unà omnes nos aut scire, aut nescire, hoc volo. C. Ha!
D. Quid est? C. Itan' parvam mihi fidem esse apud te? D. Vi'n' me credere?
Vi'n' satis quæsitum mi istuc esse? age, fiat: quid? illâ filiâ
Amici nostri, quid futurum est. C. Recte. D. Hanc igitur mittimus?

what he had told him concerning his wife and daughter of Lemnos; but Demipho, not suspecting the real case, is slow to catch his meaning, and troubles him, before Nausistrata, with his importunity, and ill-timed curiosity. Cas. To assist the tetrameter Faern. adopts the Bembine reading *Satine* instead of *Satin;* but I would read *redii*, meaning: 'I do not speak rashly, I have recalled the matter to my mind, and she *is* our kinswoman.' With *redi* Terence would have written *tecum*, not *mecum*. B.

20. *in cognatam*] i. e. lest you do any thing to injure her; different from *peccare in cognatâ;* comp. Ad. iv. 7. 7. R. D. *Non est*] ¶ Cognata, scil. This is either said to Nausistrata, who used the word; or to Chremes, as if she had not spoken.

21. *Patris*] ¶ Speaking of himself obscurely, and in the third person. *aliud*] ¶ Other than the true name. *dictum est*] ¶ Was mentioned throughout the transaction; and was stated among the rest to you by Phormio. He means *Stilpho*.—*hoc*] *Indè* error tuus. Cas.

22. *hodie*] ¶ Impatience at Demipho's slowness to comprehend, and his pertinacious enquiries in presence of Nausistrata. *concedes*] This verb, and *cedere*, mean to cease to oppose; Hor. Sat. ii. 3. 305. "liceat concedere veris." R. D. ¶ 'Yield the matter to me;' rely implicitly on my statement, without captious questions.

23. *Si tu nil narras.*] ¶ I cannot *comprehend* (as you say) when you tell me nothing.

24. *ita me*] ¶ Perhaps he is irritated at being driven to divulge almost too much.

26. *aut scire, aut nescire*] Plaut. Epid. iii. 1. 3. "sitne quid, necne sit, scire cupio." R. D. ¶ To know all about the matter; what is, and what is not. Al. *Eamus ad ipsam unà omnes vos; aut scire, aut nescire hoc volo. Ha!*] ¶ Rebuking him for his continued incredulity, and for proposing to have the matter explored by all (*omnes nos*), even Nausistrata.

27. *Vi'n' me credere*, &c.] ¶ Do you really desire me to believe these extraordinary assertions, and to be satisfied without further inquiry? well, be it so.

29. *Amici nostri*] Tua scil. as he would

C. Quidni? D. Illa maneat? C. Sic. D. Ire igitur tibi licet, Nausistrata.
N. Sic pol commodius esse in omnes arbitror, quam ut cœperas,
Manere hanc: nam perliberalis visa est, quum vidi, mihi.
D. Quid istuc negoti est? C. Jamne operuit ostium? D. Jam. C. O Jupiter!
Di nos respiciunt: gnatam inveni nuptam cum tvo filio. D. Hem!
Quo pacto id potuit? C. Non satis tutus est ad narrandum hic locus.
D. At tu abi intro. C. Heus, ne filii quidem nostri hoc resciscant, volo.

ACTUS V.—SCENA 4.

ANTIPHO.

Lætus sum, ut meæ res sese habent, fratri obtigisse quod vult.

thus obscurely convey, as he cannot speak openly. E. *Rectè*] Scil. futurum est; all will be right, we need not speak of the matter now. Mi. See 15. above. *Hanc igitur mittimus*] Our friend's daughter (meaning Chremes') whom it was intended to give in marriage to Antipho, are we to dismiss her? Mi. ¶ i. e. must our long cherished project be abandoned? By *Hanc* some understand Nausistratam; who need not now be sent to reconcile Phanium to a marriage with Phormio. But *Ire igitur tibi licet, Nausistrata;* is enough on that subject, as it is merely incidental, and not an important feature in the plot.

30. *Quidni?*] ¶ He must for the time give this answer (amounting to an affirmative) for otherwise the identity of the *amici filia* and the *cognata* would necessarily be divulged, before Nausistrata retires. *Illa*] Phanium, who (as you say) "abduci non potest." Bœc. *maneat*] In matrimonio Antiphonis. Bœc.

31. *quàm ut cœperas*] ¶ Than as you had at first intended, scil. that she should separate from Antipho, and marry Phormio.

32. *nam, &c.*] ¶ This leaves it to be supposed that Nausistrata will the more readily be reconciled, when she shall hear that the girl is her husband's daughter. Nausistrata here goes in.

33. *Jamne operuit*] ¶ Chremes has his back towards the street door, and cannot well turn round to observe when his wife enters, lest she might perceive him waiting for her absence.

35. *potuit*] Scil. fieri. Mi.

36. *intro*] ¶ i. e. into Demipho's house; where Demipho will for the first time see his brother's daughter, of whom he had heard so much. See v. 7. 12. *ne filii quidem*] The matter (of Phanium being my daughter) must not be mentioned, even to our sons. E.

Antipho rejoices that Phædria has obtained his wish; but expresses anxiety concerning his own affairs; not yet aware of the discovery made to his father.

1. iambic tetrameters catalectic.—*ut*] For *ut ut, quomodocunque*. Cic. ad Div. xvi. 18. "sed ut est, indulge valetudini tuæ." R. D. *fratri*] He means his uncle's son; his cousin Phædria; whom he loves as a brother. So, with the He-

Quam scitum est, ejusmodi parare in animo cupiditates;
Quas, quum res adversæ sient, paulo mederi possis!
Hic simul argentum repperit, curâ sese expedivit:
Ego nullo possum remedio me evolvere ex his turbis,
Quin si hoc celetur, in metu: sin patefit, in probro sim.
Neque me domum nunc reciperem, ni mi esset spes ostensa
Hujusce habendæ. sed ubinam Getam invenire possum,
Ut rogem, quod tempus conveniendi patris me capere jubeat?

ACTUS V.—SCENA 5.

PHORMIO, ANTIPHO.

P. Argentum accepi: tradidi lenoni: abduxi mulierem:
Curavi, propriâ *eâ* Phædria ut potiretur: nam emissa est manu.

brews, the term *brethren* included persons of one common stock. Mi.

2. *parare in animo*] *In animo* is elegantly added. D. ¶ Comp. Ad. i. 1. 13. "in animum instituere, aut Parare, quod sit carius quàm ipse est sibi?" and see note.

3. *Quas—mederi*] Al. *Quibus;* but *medeor* can take an accusative. B. So *medicari* in Virgil, Æn. vii. 756. "Dardaniæ medicari cuspidis ictum." R. D.

4. *Hic*] ¶ Phædria's happiness is such that its security depends merely on *money*, and consequently he can remedy a mishap by money simply (*paulo mederi*)—but there is *no remedy* at all for *me*.

5. *evolvere*] i. e. expedire; met. from a ball of thread. Faern. So Eu. iv. 4. 56. "te omni turbâ evolves." R. D.

6. *Quin*] ¶ 'Nay even.' *hoc*] The fact of the marriage having been with his own free will, not under compulsion of Phormio's suit. Mi. *in metu*] ¶ In perpetual dread of a disclosure; or of a separation being brought about by my father. *sin patefit*] 'Ανακόλουθον, *patefit* after *celetur*. D. *in probro*] In disgrace with my father and the rest of my relations. Thus he is in a dilemma. Mi.

7. *ostensa*] Held forth, exhibited; scil. through the new stratagem of Phormio, who is not to marry Phanium, who is intended for him. See iv. 4. 20. &c. Mi. Al. *ostenta*. Al. *ostentata*.

9. *capere*] Observare, eligere; καιρὸν λαβεῖν. Mi. Liv. iii. 9. "insidiatum eum, et tempore capto, adortum rempublicam." So, 'capere occasionem,' in Frontin. R. D.

Phormio boasts that he has put Phædria in possession of the music girl; and asks Antipho to plead Phædria's cause with Chremes. The young man and the parasite will now drink together, and keep themselves out of the way.

1. iambic tetrameters.—*accepi*] ¶ He received the thirty minæ from Demipho. He relates his achievements with rapidity, as having been effected in a masterly style.

2. *propriâ*] Not merely in a temporary way; but permanently. Mi. Virg. Æn. i. 77. "Connubio jungam stabili, propriamque dicabo." D. *potiretur*] Al. *poteretur*, as adapted to the verse; so the word occurs in Catullus. B. *emissa est manu*] i. e. potestate. More frequently *manu mittere*. R. D. Under a supposition that the ceremony of manumission was here intended, Guietus would expunge the passage, for why should a girl be manumitted who was just bought from a procurer? But the meaning simply is, that she who was before under the power of the procurer, and kept as a captive by him, is now emancipated, released. So Plaut. Cur-

Nunc una mihi res etiam restat, quæ est conficienda, otium
Ab senibus ad potandum ut habeam; nam aliquot hos sumam dies.
A. Sed Phormio est: quid ais? P. Quid? A. Quidnam nunc facturus Phædria?
Quo pacto satietatem amoris ait se velle absumere?
P. Vicissim partes tvas acturus est. A. Quas? P. Ut fugitet patrem:
Te svam rogavit rursum ut ageres; causam ut pro se diceres:
Nam potaturus est apud me: ego me ire senibus Sunium
Dicam ad mercatum, ancillulam emtum, quam dudum dixit Geta:
Ne, quum hic non videant me, conficere credant argentum suum.
Sed ostium concrepuit abs te. A. Vide, qui' egrediatur. P. Geta est.

cul. i. 3. 32. Bœc. Comp. Ad. v. 9. 13. and note.

3. *etiam*] ¶ He has gained every point he desired, except this one which *still* remains to be effected, namely, to procure leisure time, &c.

4. *Ab senibus*] ¶ For Chremes and Demipho would now naturally call upon him, having been paid the money, to take away Phanium to marry her. This must be avoided, without exciting suspicion. See iv. 4. 20, &c. *hos*] ¶ *These* days, next ensuing. *sumam*] Ad hilaritatem scil. Ad. ii. 4. "Ita quæso: quando hoc bene successit, hilarem hunc sumamus diem." Hence *sumptus* applied to money expended on feasting and drinking: Ib. iii. 4. "Dedit præterea in sumptum dimidium minæ." Cas.

6. *satietatem*] Here the word means merely full enjoyment; elsewhere it means enjoyment to excess and disgust. R. D. Comp. Eu. iii. 1. 13. *absumere*] Al. *sumere*.

7. *Vicissim*] Just as you, on account of your marriage, shunned your father, so he on account of his mistress is about to keep aloof. E. *partes*] Met. from actors on the stage. Mi.

8. *suam*] ¶ Scil. partem: and *rursum* means in return, as he did for you. The purport of the whole passage is:—On a former occasion you were afraid to meet your father, and Phædria then met him and pleaded your cause for you. Now circumstances are reversed; *he* shuns his father as you did yours (*partes tuas acturus est*), and he expects that you will now meet his father and plead his cause for him, as he did with respect to you (*suam rogavit rursum ut ageres*). One good turn deserves another. *suam*] Al. *suas*.

9. *Sunium*] See Eu. i. 2. 35.

10. *quam dudum dixit Geta*] ¶ Scil. empturum me esse; and *dixit*, scil. senibus. This was one of the pretexts invented by Geta for requiring the third ten of the thirty minæ; iv. 3. 60. "Uxori emenda ancillula:—His rebus pone sane, inquit, decem minas."

11. *conficere*] *Conficere argentum* properly means as in i. 1. 4. Here it means the opposite, for *dilapidare*. He seems to make a joke upon the ambiguity of the word. Cas. ¶ The word has often a similar meaning in reference to *persons*, implying exhaustion; e. g. confectus curâ; and comp. An. ii. 1. 4.

12. *concrepuit*] An indication of the door opening. Mi. See on An. iv. 1. 58. *abs te*] Your door; the door of the house where you live. Mi. So An. iv. 1. 58. "a Glycerio ostium." *qui'*] ¶ The *s* of *quis* must be elided, on account of the metre. The Bembine has *qui*.

ACTUS V.—SCENA 6.

GETA, ANTIPHO, PHORMIO.

G. O FORTUNA, O fors fortuna, quantis commoditatibus,
Quam subito hero meo Antiphoni ope vestra hunc onerastis diem!—
A. Quidnam hic sibi vult? G. Nosque amicos ejus exonerastis metu!
Sed ego nunc mihi cesso, qui non humerum hunc onero pallio,
Atque hominem propero invenire, ut hæc quæ contigerint, sciat?
A. Num tu intelligis, hic quid narrat? P. Num tu? A. Nil. P. Tantundem ego.
G. Ad lenonem hinc ire pergam: ibi nunc sunt. A. Heus, Geta. G. Hem tibi!
Num mirum, aut novum est revocari, cursum quum institueris? A. Geta.
G. Pergit hercle: nunquam tu odio tuo me vinces. A. Non manes?

GETA has found out that Antipho's wife has been discovered to be daughter of Chremes, and he relates this to Antipho and Phormio. Phormio, now seeing that Demipho and Chremes will repent of the agreement, and will keep Phanium, contemplates a new scheme (see preceding scene) whereby they may be obliged to rest satisfied without being repaid the thirty minæ.

1. TROCHAIC TETRAMETERS CATALECTIC.—*fors fortuna*] *Fors fortuna* is the issue of fortune; *Fortuna* is the goddess herself. D. See Hec. iii. 3. 26. *quantis commoditatibus, &c.*] By hypallage, for, quantis commoditatibus herum meum onerastis hoc die. *Onerare* means cumulare. Plaut. Capt. iv. 1. 7. "hic me amœnitate amœna amœnus oneravit dies." R. D. ¶ You have presented the day to him, as it were, laden with pleasures.

3. *Nosque*] ¶ He proceeds, not seeing Antipho.

4. *mihi*] Meo damno. MI. *humerum hunc*] He means that, instead of putting on his cloak regularly, he will merely let it hang from his shoulders, that he may run more expeditiously. MI. ¶ Or, instead of letting it flow, which would impede him, he will gather it in folds over one shoulder. Comp. Eu. iv. 6. 31. "Attolle pallium," and note. *onero*] ¶ Thus he continues to play upon the word; as one would do when overjoyed. *pallio*] The characters in these plays are *palliatæ*, which shows that they are Grecian, as distinguished from the *togatæ* which are Roman. E.

6. ¶ Antipho and Phormio know not what they are to understand from Geta's soliloquy.

7. *ibi nunc sunt*] He supposes that Antipho and Phædria, whom he seeks, are now at Dorio's house. MI. *Hem tibi*] ¶ Without turning to look at him.

8. *Num mirum, &c.*] It is not worth while to take any notice of the person calling me, whoever he is, for nothing is more common than for a person to be called back in the street, when he is in haste. CAS. *institueris*] Guyetus has restored the true reading *institeris*, which suits the metre. B.

9. *Pergit*] Me revocare. *nunquam, &c.*]

G. Vapula. A. Id quidem tibi jam fiet, nisi resistis, verbero.
G. Familiariorem oportet esse hunc, qui minitatur malum.
Sed isne est quem quæro, annon? ipsu' est. P. Congredere actutum. A. Quid est?
G. Omnium, quantum est qui vivant, homo hominum ornatissime!
Nam sine controversia ab dis solus diligere, Antipho.
A. Ita velim: sed, qui istuc credam ita esse, mihi dici velim.
G. Satin' est, si te delibutum gaudio reddo? A. Enecas.
P. Quin tu hinc pollicitationes aufer; et quod fers, cedo. G. Ho!
Tu quoque aderas, Phormio? P. Aderam: sed tu cessas? G. Accipe, hem!
Ut modo argentum tibi dedimus apud forum, recta domum
Sumus profecti: interea mittit herus me ad uxorem tuam.
A. Quamobrem? G. Omitto proloqui: nam nihil ad hanc rem est, Antipho.
Ubi in gynæceum ire occipio, puer ad me accurrit Mida:

i. e. by all your importunity you shall not prevail upon me to stop. Hence Hor. Sat. i. 7. 6. "Durus homo, atque odio qui posset vincere Regem." R. D. On *odium* in this sense, see Hec. i. 2. 48.

10. *Vapula*] i. e. οἴμωζε, κλαίειν μακράν σε κελεύω. Al. *Vapulabis*. Cas. *Id quidem*] He threatens what he has heard uttered against himself. D. *Vapulabis* having crept into the text, some novice added as an embellishment, *curialis vernula est, qui me vocat*, which is now read in some editions. B. *curialis*] The Greeks made a census of their slaves, according to the tribe, state, and *curia* of their respective masters. R. D. Publicus *curiæ* servus, qui tam imperiosus est. Cas. *resistis*] Stas, manes. Cas. ¶ An. ii. 2. 7. "Dave: ades, resiste."

12. *Congredere actutum*] Bentley, on the authority of some copies, ascribes these words to Geta, desiring his master to meet him at once, to hear the good news; because Geta does not perceive Phormio until line 18. But Phormio here addresses not Geta, but Antipho ['Go up to Geta at once.'] Z.

13. *quantum est*] Scil. hominum; see on Hea. iv. 6. 6. R. D. *homo hominum*] Comp. Eu. ii. 2. 1. Ad. ii. 2. 10. B. *ornatissime*] Applied to persons gifted with things which impart some *ornament*, i. e. honour, glory, and esteem. R. D.

14. *sine controversia*] Without doubt; without question; for *controversia* arises where the same matter is both affirmed and denied. E. *solus*] See iii. 3. 30.

16. *delibutum gaudio*] i. e. unctum; applying in reference to the mind what is appropriate as to the body. D. Plenum gaudii; or, as Cicero says, profusum gaudio. R. D.

18. *sed tu cessas?*] ¶ Make haste, and tell us. *Accipe*] ¶ i. e. *audi*. See on Hec. iii. 3. 3. "quæ accepi auribus."

19. *recta domum*] The sense requires *recte ad Chremem*, i. e. to the house of Chremes, where his wife was to be met. For Demipho was going from the forum straightway to Nausistrata, v. 2. 11. v. 3. 7. as his brother had desired, iv. 5. 7. And if they went *recta domum*, what means "mittit me ad uxorem tuam," when she herself was there in the house? B. ¶ But the houses of Demipho and Chremes are adjoining each other, being each visible on the stage. Demipho, therefore, on leaving the forum, would naturally go to his own house first, and send Geta to the women's apartment (gynæceum), in a remote part of the house, to Phanium, probably to ascertain if she would be ready to see Nausistrata when she should, at his request, visit her.

22. *gynæceum*] From γυνή, mulier; genitive γυναικός, hence γυναικεῖος, and γυναικεῖον,

Pone apprehendit pallio: resupinat. respicio: rogo,
Quamobrem retineat me. ait esse vetitum intro ad heram accedere.
'Sophrona modo fratrem huc,' inquit, 'senis introduxit Chremem;'
Eumque nunc esse intus cum illis. hoc ubi ego audivi, ad fores
Suspenso gradu placide ire perrexi: accessi: adstiti:
Animam compressi: aurem admovi: ita animum cœpi attendere,
Hoc modo sermonem captans. A. Eu, Geta! G. Hic pulcherrimum
Facinus audivi: itaque pene hercle exclamavi gaudio.
A. Quod? G. Quodnam arbitrare? A. Nescio. G. Atqui mirificissimum:
Patruus tuus pater est inventus Phanio uxori tuæ. A. Hem!
Quid ais? G. Cum ejus consuevit olim matre in Lemno clanculum.
P. Somnium! utin' hæc ignoraret suum patrem? G. Aliquid credito,
Phormio, esse causæ: sed me cense'n' potuisse omnia
Intelligere extra ostium, intus quæ inter sese ipsi egerint?
P. Atque hercle ego quoque illam inaudivi fabulam. G. Immo etiam dabo,

scil. οἴκημα, gynæceum, i. e. mulierum conclave. Mi.

23. *resupinat*] Pulls me backward; for supinus and resupinus mean a person lying on his back. Mi.

26. *Eumque nunc esse*] ¶Anacolouthon; instead of continuing the finite mode, "introduxit Chremem; isque nunc est," &c. the infinitive is resumed from "ait esse vetitum."

27. *Suspenso gradu*] With soft noiseless step; treading lightly, ἡσύχῳ ποδί. Ov. Fast. v. "Furtimque accedere tentat, Et fert suspensos corde micante gradus." This is an elegant description of a slave listening stealthily. Mi.

28. *Animam compressi*] Ovid uses, 'animam tenere;' Cicero, 'animam continere;' Orat. i. 61. "Demosthenes tantum in continenda anima in dicendo est assecutus." R. D.

29. *Hoc modo*] Δεικτικῶς, he shows the manner by gesture. Mi.

30. *Facinus*] Used in a good sense also, Hea. ii. 3. 23. Sall. Cat. 20. "maximum atque pulcherrimum facinus incipere." R. D.

34. *Aliquid credito*] ¶ Phormio with good reason wonders how Phanium could be living with Antipho, and in Chremes' house, so long, without knowing that Chremes was her father; a difficulty which Geta cannot solve, as he is not aware of the fictitious name assumed by Chremes at Lemnos, which is the source of the whole mystery. *Ignoraret* does not allude to recognition by sight, as Phanium could not have done this until to-day on Chremes' return home; but knowledge, by hearsay.

36. *egerint*] Dixerint, locuti sint. Cas.

37. *Atque—fabulam*] Bentley rightly assigns these words to Antipho, especially as Phormio had just before rejected the matter as a mere delusion (34.); and long silence by Antipho would be unnatural. Z. ¶The words, if spoken by Antipho, may have reference to iv. 3. 65, 66. If spoken

Quo magis credas: patruus interea inde huc egreditur foras:
Haud multo post cum patre idem recipit se intro denuo:
Ait uterque tibi potestatem ejus habendæ se dare:
Denique ego missus sum, te ut requirerem, atque adducerem.
A. Quin ergo rape me: quid cessas? G. Fecero. A. O mi Phormio,
Vale. P. Vale, Antipho. Bene, ita me di ament, factum! gaudeo,
Tantam fortunam de improviso esse his datam.
Summa eludendi occasio est mihi nunc senes,
Et Phædriæ curam adimere argentariam;
Ne cuiquam svorum æqualium supplex siet.
Nam idem hoc argentum, ita ut datum est, ingratiis
His datum erit: hoc quì cogam, re ipsa repperi.

by Phormio, we must either suppose irony; or, that Phormio had really heard some such rumour, and treated it as mere nonsense. *inaudivi*] Plaut. Mil. ii. 2. 56. "nam hoc cognomentum poetæ esse inaudivi barbaro." D. *dabo*] See Hea. pr. 10.

38. *patruus*] ¶ Your uncle Chremes comes out from the *gynæceum* in Demipho's house (*inde*) into the street (*huc*). Chremes had gone in thither with Sophrona, v. 1. 39. Geta here addresses Antipho.

39. *Haud multo post*] ¶ Some time elapsed, for when Chremes came out he found Nausistrata with Demipho, and could not immediately explain the matter to his brother or take him in. See act. v. sc. 3. *intro*] ¶ Into the gynæceum; or simply into the house in the first instance. v. 3. 35. "*Ch.* Non satis tutus est ad narrandum hic locus. *De.* At tu intro abi." At all events, Demipho is now in the house with Chremes, and will see Phanium before he shall come out again; see next scene, 12.

42. *rape me*] Mad. Daciere strangely fancies that Antipho here mounts upon the shoulders of Davus, and is so carried off the stage. But the words mean no more than, Eu. ii. 3. 85. "abduc, duc, quantum potes." Z. *Quin ergo* is hortatory. R. D.

43. *gaudeo*] Guyetus reads *plaudite*, and makes the play end here; which idea is refuted by the elegance as well as the necessity of the succeeding scenes. Faern, followed by Bentley, makes the scene end at *gaudeo*; without good reason. Z.

44. IAMBIC TRIMETERS.

45. *eludendi*] Since the parents of the girl are now known, Phormio conceives a plan whereby to baffle the old men, to avoid a necessity of paying them back their money which has been given to Phædria. He will pretend willingness to marry Phanium now, when she cannot be separated from Antipho, and when the old men will not give her, they must forfeit the dowry; *argentum*, which was given *ingratiis*. E.

46. *curam—argentariam*] ¶ The anxiety respecting his obligation to refund it ultimately to Phormio, when the latter should be required to return it to the old men, when it would appear that he would not marry Phanium. *adimere*] ¶ Anacolouthon; *eludendi occasio est—et—adimere*, for, 'adimendi occasio;' a genitive of the participle absolute joined with an infinitive clause is a Grecism, effected by δὲ or καί. See Viger. Hoog. 365. where this passage is cited as a rare instance. So the genitive absolute joined to a finite phrase, Thucyd. vii. 47. τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης,—καὶ τὸ χωρίον ἅμα—ἑλῶδες καὶ χαλεπὸν ἦν.

47. It will not be necessary for him to borrow from his friends and acquaintances; iii. 3. 2. "quod si hic pote fuisset nunc exorarier Triduum hoc, promissum fuerat." Cas.

49. *His datum erit*] This money, which at first was given by the old men reluctantly, shall now be given (i. e. shall not be recalled) by them (*His*) whether they will or not (*ingratiis*). Others, not so well, join *ita ut datum est ingratiis*; explaining,

Nunc gestus mihi, vultusque est capiendus novus.
Sed hinc concedam in angiportum hoc proximum:
Inde hisce ostendam me, ubi erunt egressi foras.
Quo me assimulâram ire ad mercatum, non eo.

ACTUS V.—SCENA 7.

DEMIPHO, PHORMIO, CHREMES.

D. Dis magnas merito gratias habeo, atque ago:
Quando evenere hæc nobis, frater, prospere:
Quantum potest, nunc conveniendus Phormio est,
Priusquam dilapidet nostras triginta minas,
Ut auferamus. P. Demiphonem, si domi est,
Visam; ut quod,—D. At nos ad te ibamus, Phormio.
P. De eâdem hâc fortasse causa? D. Ita hercle. P. Credidi:
Quid ad me ibatis? ridiculum! verebamini,

' As the money was given against their will —extorted by fraud—it will now be given *to these*,' i. e. to the use of the young men, Bœc. For *His* we ought to read, with the Bembine, *Ei*, scil. Phædriæ. 'I will take the occasion of effecting, that they shall yield the money to Phædria now, as unwillingly and compulsorily as they were before constrained to give it to me. Z. *cogam*] Hea. i. 1. "quasi talenta ad quindecim coegi." Cas. ¶ According to this, *hoc* means *argentum*; however I would rather explain: 'how I shall compel this,' i. e. force this matter upon them; that they must even choose to leave the money where it is.

53. *assimulâram*] ¶ He had not yet so presented to the old men; but had merely formed the design in his own mind; see v. 5. 9, 10. Such is now unnecessary, as the sole object of it was to postpone the dilemma of being obliged either to marry Phanium, or to declare off.

Phormio professes to the old men a readiness to marry Phanium, as he had stipulated; they desire to draw back, and at the same time to recover the thirty minæ; he presses strict performance of the compact, and as they resist, discloses his knowledge of Chremes' intrigue at Lemnos, and at last calls out for Nausistrata.

1. Iambic trimeters.—Demipho and Chremes are coming out of Demipho's house, where they have seen Phanium. See v. 3. 36.

2. *evenere*] ¶ By good fortune, as it were, rather than by their own guidance.

4. *dilapidet*] i. e. lavish, squander away. Met. from stones which are carelessly thrown about, and so wasted. R. D. ¶ Phormio uses *conficere* in the same sense, v. 5. 11.

5. *auferamus*] Recover them from him. Mi. *Demiphonem*] ¶ He probably sees them, but pretends not.

7. *De eâdem hâc—causâ*] This means simply *de Phanio*, and then *Ita hercle* is spoken with truth; otherwise the latter words imply some dissimulation. Bentley attributes them also to Phormio. Z. *eâdem*] ¶ On the same business as that on which I was going to you.

8. To aid the metre, adopt the reading, *an veremini*; there is a like change of tense, iv. 2. 2. "venio ad hominem ut di-

Ne non id facerem, quod recepissem semel?
Heus, quanta quanta hæc mea paupertas est, tamen
Adhuc curavi unum hoc quidem, ut mi esset fides.
C. Estne ea ita, ut dixi, liberalis? D. Oppido.
P. Itaque ad vos venio nunciatum, Demipho,
Paratum me esse: ubi vultis, uxorem date.
Nam omnes posthabui mihi res, ita uti par fuit,
Postquam tantopere id vos velle animadverteram.
D. At hic dehortatus est me, ne illam tibi darem.
'Nam qui erit rumor populi,' inquit, 'si id feceris?
'Olim quum honeste potuit, tum non est data:
'Nunc viduam extrudi turpe est:' ferme eadem omnia,
Quæ tute dudum coram me incusaveras.
P. Sati'n' superbe illuditis me? D. Qui? P. Rogas?
Quia ne alteram quidem illam potero ducere:
Nam quo redibo ore ad eam, quam contempserim?

cerem;" Hea. iii. 1. 83. "id quæro, qui tibi filium restituerem." B.

9. *recepissem*] Scil. ad me. Hea. "ad me recipio: faciet." D. *semel*] ¶ Once for all; as a matter not to be receded from.

10. *quanta quanta*] Cic. "Haud magna in re, sed fidei plenus." Cas. ¶ See Ad. iii. 3. 4. 'How great soever my poverty.' According to the vulgar impression, that poverty and integrity do not meet in the same person.

12. *Estne ea ita, uti dixi, liberalis?*] Commentators make difficulties and pervert this passage. Some omit *ea*, and consider the allusion to be to Phormio. Bentley thinks that the old men here disregard Phormio and speak between themselves of another matter. The words seem to be spoken on account of Phormio, that he may consider as probable what Demipho will presently say, "At hic [*Chremes*] dehortatus est me," &c. Then explain, 'Do not you think the girl is respectable, as I described her to you, and worthy of your son?' If, with the Bembine you ascribe the question to Demipho, and the answer (*oppidò.*) to Chremes, the meaning is the same, but for *dixi* read *dixti*. Z.

13. *Itaque*] ¶ As I am a man of integrity; and will perform what I have undertaken.

15. *posthabui*] i. e. postposui. So *post putare*, Ad. ii. 3. 9. and *post ferre* in Vell. Paterc. R. D. ¶ Virg. "Omnes posthabitâ coluisse Samo." *Habere* in this phrase meaning 'to esteem.'

16. *tantopere id vos velle*] ¶ He knows well that they wish to renounce the compact, and he thus anticipates and presses every point of difficulty.

18. *Nam qui*, &c.] ¶ It was the policy of the old men to conceal from Phormio the true reason of their repentance, and pretend that it arose merely from a consideration of what people would say of their turning a young woman out of the house, after she had been actually married, and giving her to another. *Olim* means, before marriage with Antipho, when the action was first brought.

20. *viduam extrudi*] ¶ i. e. when by so doing she is 'separated from her husband;' which *vidua* sometimes means. *eadem*] ¶ Scil. in dehortando Chremes me incusavit; or, eadem mihi dixit.

21. *dudum*] ¶ For when Demipho offered Phormio five minæ if he would take Phanium away, Phormio argued, ii. 3. 66. "Itane tandem quæso? civem ubi abusus sis, Mercedem dare lex jubet ei, atque amittere?" &c. *incusaveras*] This verb has two accusatives, of the person, and of the thing. R. D.

22. *Sati'n'*] Al. *Satis*, and without interrogation. Read, *Satis pol superbe;* as Hea. iv. 4. 1. "satis pol protervè." B.

23. *alteram*] See iv. 3. 52.

24. *quo—ore*] ¶ He means that it must

C. Tum autem Antiphonem video ab sese amittere
Invitum eam: inque. D. Tum autem video filium
Invitum sane mulierem ab se amittere.
Sed transi sodes ad forum atque illud mihi
Argentum rursum jube rescribi, Phormio.
P. Quodne ego perscripsi porro illis, quibus debui?
D. Quid igitur fiet? P. Si vis mi uxorem dare
Quam despondisti, ducam: sin est ut velis
Manere illam apud te, dos hic maneat, Demipho.
Nam non est æquum me propter vos decipi:
Quum ego vestri honoris causâ repudium alteri
Remiserim, quæ dotis tantundem dabat.
D. I hinc in malam rem cum istac magnificentia,
Fugitive: etiam nunc credis te ignorarier
Aut tua facta adeo? P. Irritor. D. Tune hanc duceres,
Si tibi data esset? P. Fac periclum. D. Ut filius
Cum illa habitet apud te, hoc vestrum consilium fuit.
P. Quæso, quid narras? D. Quin tu mi argentum cedo.
P. Im-mo vero uxorem tu cedo. D. In jus ambula.

be with the greatest effrontery. *contemserim*] ¶ For, as his pretence has been, he has repudiated a matrimonial engagement with another in order to marry Phanium, and this at the desire of the old men themselves, iv. 3. 72. "Jam accipiet: illis repudium renunciet: Hanc ducat."

25. *Tum autem Antiphonem*] ¶ Demipho pretends he desires to cancel the agreement, because *Chremes* agreed so and so; now Chremes pretends that he is of the same opinion, from deference to *Demipho*, whose son is attached to the girl.

26. *inque*] ¶ Prompting Demipho to corroborate his representation concerning Antipho; as Demipho accordingly does.

28. *forum*] See Ad. ii. 4. 13.

29. *rescribi*] To be returned, paid back; for the ancients generally transacted money matters with bankers (mensarii) by a written instrument (per *scripturam*): whence to bonds or bills (chirographa) is added 'domo ex arca sua,' or, 'ex mensæ scripturâ.' Hence *scribere* for solvere, or tradere. Cas. Hor. Sat. ii. 3. 76. "Dictantis, quod tu nunquam rescribere possis." Whereon the scholiast cites this passage. L. ¶ It seems that *scribere*, or *perscribere* (as in next line) as also *rescribere*, means to pay money by a written order; but *rescribere* implies that the money so paid is merely refunded or in discharge of a debt.

30. *perscripsi*] ¶ Al. *descripsi*; Al. *discripsi*, which D. explains: Multis per scripturam reddidi, multis dedi. Phormio speaks carefully, and consistently with Geta's story; see iv. 3. 50. &c.

33. *hic*] ¶ With me; δεικτικῶς.

35. *vestri honoris causâ*] So Cicero, and the best ancient writers; the more modern phrase is, *in honorem*, *in gratiam* alicujus facere. R. D. ¶ From deference to you; because both of you so earnestly desired it.

37. *magnificentia*] Because he had said "vestri honoris causâ;" grand speech as a pretext. Cas.

41. *habitet*] ¶ For *habitaret*; see on 8. above.

42. *quid narras?*] ¶ Pretending not to understand him; as if he was uttering enigmas.

43. The first syllable coalesces with the end of preceding line; synalœphe. *jus*] Ad judicem eamus scil. *Jus* is put for the *place*. Cic. Mur. 12. "quando quidem te in jure conspicio." D. ¶ So the double meaning of *court* with us, applied both to the place, and to those presiding in it.

P. In jus! enimvero si porro esse odiosi pergitis,—
D. Quid facies? P. Egone? vos me indotatis modo
Patrocinari fortasse arbitramini:
Etiam dotatis soleo. C. Quid id nostra? P. Nihil:
Hic quandam noram, cujus vir uxorem—C. Hem! D. Quid est?
P. Lemni habuit aliam,—C. Nullus sum! P. Ex qua filiam
Suscepit: et eam clam educat. C. Sepultus sum!
P. Hæc adeo ego illi jam denarrabo. C. Obsecro!
Ne facias. P. Ho! tune is eras? D. Ut ludos facit!
C. Missum te facimus. P. Fabulæ! C. Quid vis tibi?
Argentum quod habes condonamus te. P. Audio.
Quid vos, malum, ergo me sic ludificamini,
Inepti, vestrâ puerili sententiâ?
Nolo, volo: volo nolo rursum: cedo, cape.
Quod dictum, indictum est: quod modo erat ratum, id irritum est.
C. Quo pacto, aut unde hæc hic rescivit? D. Nescio:
Nisi me dixisse nemini, id certo scio.

44. AN IAMBIC TETRAM. BRACH.—To avoid the variance in the metre, Bentley omits *In jus;* as having crept in from preceding line.

45. IAMBIC TRIMETERS.—*indotatis*] The plural for the singular; meaning Phanium, who had married without a dowry. *Dotatis* means the wife of Chremes, Nausistrata, to whom he would do service by disclosing concerning her late rival. E.

47. *soleo*] Patrocinari. M1. *Quid*] ¶ Scarcely understanding the dark allusion. *Nihil:*] ¶ With sarcastic irony; of course *you* or your wife are not concerned; it is merely a stranger's case,—*quandam.* So, below, "Ho! tune is eras?" where Phormio's triumph approaches.

48. *Hem!*] ¶ Conscience takes fright, even before the person is accused. On the other hand Demipho, though aware of the guilty thing, does not yet comprehend, merely asking 'what is it?' as he sees his brother start.

50. *Sepultus sum!*] Αὔξησις, for it imports more than *Nullus sum.* D.

51. *illi*] ¶ The wife that lives here at Athens (whom he described as *Hic quandam.*)

52. *Ut ludos facit*] Scil. nos; i. e. how he makes sport of us, mocks us. R. D. See An. iii. 1. 21.

54. *Argentum quod habes*] *Vis* again is to be supplied here; "*vis* argentum quod habes?" and then ἀσυνδέτως, "condonamus te." Virg. Æn. i. 576. "Vultis et his mecum pariter considere regnis? Urbem quam statuo, vestra est." D. *Audio*] ¶ See An. iii. 3. 20. Phormio, having now turned the tables, might well retort Demipho's words, 37. "I hinc in malam rem cum istac magnificentiâ;" instead of which he says, more contemptuously, *Inepti, vestra puerili sententiâ;* as if they were dotards, in second infancy.

57. *Nolo, volo: volo nolo*] The first two words are to be taken distinctly; the second two as one. D. Plaut. Aul. "At scio quo vos pacto soleatis perplexarier: Pactum, non pactum est: non pactum, pactum est, quod vobis lubet." CAS. ¶ Comp. Hor. Ep. i. 1. 97. "Quid? mea cum pugnat sententia secum? Quod petiit, spernit; repetit, quod nuper omisit?"

59. *Quo pacto*] ¶ He naturally wonders; for he could never suspect that Geta had listened at the door of the gynæceum; v. 6. 28.

C. Monstri, ita me di ament, simile. P. Injeci scrupulum. D. Hem!

Hicine ut a nobis hoc tantum argenti auferat,
Tam aperte irridens? emori hercle satius est:
Animo virili præsentique ut sis, para.
Vides tuum peccatum esse elatum foras,
Neque jam id celare posse te uxorem tuam:
Nunc qüod ipsa ex aliis auditura est, Chreme,
Id nosmet indicare, placabilius est.
Tum hunc impuratum poterimus nostro modo
Ulcisci. P. Atat! nisi mihi prospicio, hæreo:
Hi gladiatorio animo ad me affectant viam.
C. At vereor ut placari possit. D. Bono animo es:
† Ego redigam vos in gratiam; hoc fretus, Chreme,
Quum e medio excessit, unde hæc suscepta est tibi.
P. † Itane agitis mecum? satis astute aggredimini.
Non hercle ex re istius me instigasti, Demipho.

61. *Injeci scrupulum*] ¶ So in Ad. ii. 2. 20. Syrus says, seeing that he has frightened Sannio. See on An. v. 4. 37.

63. *satius*] ¶ Quàm pati ut argentum auferat. Better even to have the matter of the intrigue trumped abroad by this fellow, than be frightened thus, and purchase his silence by being swindled, especially when it is impossible now to conceal it effectually from your wife.

67. *auditura est*] Al. *auditura sit*, approved of by Bentley, and it renders unnecessary the diæresis in *quod*.

68. *placabilius*] ¶ Nausistrata will be more readily appeased, if we ourselves volunteer to inform her, than if she shall hear it first from strangers. See Ad. iv. 3. 17.

69. *nostro modo*] ¶ We shall be no longer at his mercy, having nothing to fear from him. Demipho may be supposed to say all this to Chremes in a whisper. But Phormio, partly overhearing, and from Demipho's gesture, fears his antagonists will resist to the death—*gladiatorio animo*—rather than let him have the money.

70. *hæreo*] Ægrè postea expediam. Cas. ¶ I shall be in a fix.

71. *gladiatorio animo*] Prepared for danger; with a mind desperate and reckless of themselves, provided only they inflict a wound. Sall. Jug. 60. "avidiùs alteri alteros sauciare, quam semet tegere." D. Gell. vii. 3. "nam gladiatori composito ad pugnandum pugnæ hæc proposita sors est, aut occidere si occupaverit, aut occumbere si cessaverit." R. D. *affectant viam*] The full phrase; which we would express by ellipsis. D.

73. *vos*] ¶ Te et Nausistratam, alterum alteri. *hoc fretus*] Relying upon this as an argument, viz. inasmuch as *(Quum)* she, by whom you had the daughter, is now no more. Mi. ¶ The object of jealousy being for ever removed, jealousy itself cannot last long, there being nothing to nourish it. Demipho, accordingly, endeavours so to make peace, v. 8. 30. "Ea mortem obiit: e medio abiit, qui fuit in re hac scrupulus. *Quamobrem* te oro," &c.

75. *astutè aggredimini*] Εἰρωνεία. And *aggredi* properly means, to draw near to combat. Thus he continues the metaphor from gladiators, which he began to use above. D. Distinguish thus: *satis astutè. Aggredimini.* For *satis astute* is in irony, and *Aggredimini* is the imperative mood; he challenges them to the attack, if they dare. B.

76. *ex re istius*] ¶ 'With advantage to him,'—'according to his interest.' You wished to serve Chremes by opposing and irritating me, but you have erred in your aim. I am not the man you took me for.

Ain' tu? ubi peregre tibi quod lubitum fvit feceris,
Neque hujus sis veritus fœminæ primariæ,
Quin novo modo ei faceres contumelias;
Venias nunc precibus lautum peccatum tuum?
Hisce ego illam dictis ita tibi incensam dabo,
Ut ne restinguas, lacrymis si exstillaveris.
D. Malum, quod isti di deæque omnes duint!
Tantane affectum quemquam esse hominem audacia?
Nonne hoc publicitus scelus hinc deportarier
In solas terras? C. In id redactus sum loci,
Ut, quid agam cum illo, nesciam prorsum. D. Ego scio:
In jus eamus. P. In jus! huc, si quid lubet.
D. Assequere ac retine, dum ego huc servos evoco.
C. Et-enim solus nequeo: accurre huc. P. Una injuria est

77. *Ai'n' tu?*] He turns now to Chremes with invective. D. *peregrè*] Peregrinans in Lemno. Cas.

78. *hujus sis veritus*] Supply *causâ;* analogous to the Greek ellipsis of ἕνεκα. Voss. de constr. c. 27. R. D. Unless, with Palmer, we explain: *Neque hujus sis veritus* (i. e. nihil veritus sis, flocci feceris) *quin fœminæ primariæ contumelias faceres;* making *ei* redundant, as often happens. Cas. ¶ *hujus,* her at home, here at Athens; opposed to *peregre.*

79. *Quin novo modo ei*] This reading is well authenticated; and in order to scan the line, the two vowels in *novo* must be contracted into one, by suppressing *v*, as happens sometimes in *invidia;* and *ei* must be a spondee, as it often is with ancient poets. Faern. *novo modo*] i. e. in a manner unheard of, unprecedented. Cic. pro Rosc. Amer. 1. "injuriam novo scelere conflatam." Sueton. in Calig. 40. "vectigalia nova et inaudita." R. D. See Eu. ii. 3. 25. *contumelias*] The Bembine has *contumeliam;* and the singular is more usual with *facere.* B.

80. *lautum*] Ut laves; as if it were a stain. D. *Lavare* peccatum is the same as *luere,* which originally meant, lavando purgare, but in course of time was used to express atonement for crime, whether by sacrifice, or by any punishment. R. D.

81. *incensam dabo*] ¶ Incendam; see An. iv. 1. 59. And *tibi* means, 'against you,' depending on *incensam;* or rather, 'to your cost' I will inflame her.

82. *restinguas*] ¶ Quench the flame; continuing the metaphor in *incensam. si exstillaveris*] *Stillare* is to yield drops from the body; *exstillare,* to exhaust in drops the body itself. D. He means, 'if you were all converted into tears.' R. D.

83. *Malum, quod,* &c.] This form of imprecation is verbatim in Plaut. Most. iii. 1. 125. R. D. *Malum* is common as an interjection in great anger or indignation. The word (which otherwise is an ominous one) having been extorted from him by anger, he immediately deprecates the effect as to himself, and would turn it by imprecation on Phormio, *quod isti,* &c. Cas.

85. *publicitus*] Publicâ curâ, atque consilio; it being for the public welfare that such an object should be removed as far as possible from people's sight. Cas. *scelus*] ¶ Not worthy to be called *homo.* See An. iii. 5. 1.

86. *In solas terras*] i. e. desertas; see An. ii. 4. 3. As to the punishment of criminals by transportation to desart countries, see Casaub. on Sueton. Cæs. 66. R. D.

88. *huc, si quid lubet*] It would seem that the parasite pushes toward the house of Chremes, while the old men strive to drag him to the forum. D. This is what Phormio darkly threatened, line 44. Mi.

90. *Etenim*] The better reading is *Enim.* B. ¶ At present the first syllable must belong to the preceding line. On the elliptical force of *enim,* see An. v. 1. 4. Donatus explains it by *at,* Chremes thus showing that he is in trouble. *Una injuria*] i. e. an action at law for outrage. D. ¶ As is plain from the answer, "Lege agito *ergo.*"

Tecum. C. Lege agito ergo. P. Altera est tecum, Chreme.
D. Rape hunc. P. Itane agitis? enimvero voce est opus:
Nausistrata, exi. C. Os opprime. D. Impurum vide,
Quantum valet! P. Nausistrata, inquam. C. Non taces?
P. Taceam? D. † Nisi sequitur, pugnos in ventrem ingere.
P. Vel oculum exclude: est, ubi vos ulciscar, locus.

ACTUS V.—SCENA 8.

NAUSISTRATA, CHREMES, PHORMIO, DEMIPHO.

N. Quis nominat me? C. Hem! N. Quid istuc turbæ est, obsecro,
Mi vĭr? P. Hem, quid nunc obticuisti? N. Quis hic homo est?
Non mihi respondes? P. Hicine ut tibi respondeat?
Qui hercle, ubi sit, nescit. C. Cave isti quicquam credas.

91. *Tecum*] ¶ He addresses Demipho first; and then Chremes; each has acted violently towards him, and he threatens each with the consequences. *Lege agito*] As was said to a person whose intention seemed contemptible to his adversary. Plaut. Aul. iii. 3. 10. "lege agito mecum, molestus ne sis, et cœnam coque." D. Mad. Daciere rightly ascribes these words to Demipho, for to him while running up (*accurre*) and holding Phormio, the latter had said, "Una injuria est Tecum." Z. *Lege*] ¶ By *law;* instead of giving license to your tongue, and intermeddling in private affairs. *Altera*] For the injury you did to your dowried wife (see 47.). D.

92. *Rape hunc*] Abripe Phormionem. He addresses a slave, who has just been attracted from the house by the tumult. Mi.

93. *Os opprime*] Stop his mouth. Mi.

94. *Quantum valet*] How strong he is; what resistance he makes. Mi.

95. *in ventrem*] His stomach; to weaken him, and shorten his breath. Or, *ventrem* is for, ventris mancipium, 'the glutton.' So in Paul, Tit. cap. i. the Cretans are called γαστέρες ἀργαί, ventres otiosi. Cas. ¶ Demipho addresses a slave as before.

96. *Vel oculum exclude*] Al. *oculos;* and the words are ascribed to Demipho. If spoken by Phormio, the meaning is:—'Even put out my eye;' I will persevere in my purpose; I despise your threats; do the worst. *est*] See Hea. v. 2. 14.

Nausistrata comes out, and hears from Phormio an account of her husband's misdeeds; Demipho intercedes for Chremes, without much effect. Nausistrata learns concerning her son Phædria's intrigue, and the use made of the thirty minæ; she looks on the matter with indulgence, and invites Phormio to supper.

1. iambic trimeters.—*Hem!*] ¶ Perplexed. *istuc turbæ*] ¶ Confusion, tumult.

2. *obticuisti*] ¶ Al. *obstupuisti*; Al. *obstipuisti*. The force of *nunc* is, '*now*, when your wife appears, why are you confounded?' In saying *hic*, Nausistrata points to Phormio.

4. an iambic trimeter catalectic.—To avoid the catalectic metre, Bentley would read *creduas* for *credas*.—*ubi sit, nescit*] i. e. he is completely upset. Flor. ii. 10. "ubi essent præ poculis nescientes." R. D. ¶ Extravagant joy has the same ef-

P. Abi, tange: si non totus friget, me eneca.
C. Nihil est. N. Quid ergo est? quid istic narrat? P. Jam scies:
Ausculta. C. Pergin' credere? N. Quid ego, obsecro,
Huic credam, qui nil dixit? P. Delirat miser
Timore. N. Non pol temere est, quod tu tam times.
C. Egon' timeo? P. Recte sane: quando nihil times,
†Et hoc nihil est, quod ego dico, tu narra. D. Scelus!
Tibi narret? P. Eho tu! factum est abs te sedulo
Pro fratre. N. Mi vir, non mihi narras? C. At,—N. Quid 'at'?
C. Non opus est dicto. P. Tibi quidem: at scito huic opu' est.
In Lemno—C. Hem! Quid ais? D. Non taces? P. Clam te—C. Hei mihi!
P. Uxorem duxit. N. Mi homo, di melius duint!
P. Sic factum est. N. Perii misera! P. Et inde filiam
Suscepit jam unam, dum tu dormis. C. Quid agimus?

fect; Hea. ii. 3. 67. "Præ gaudio, ita me di ament, ubi sim nescio." *Cave*] ¶ i. e. cave *ne* credas. He desires his wife not to believe a word Phormio shall say.

5. IAMBIC TRIMETERS.—*Abi*] Tu, Nausistrata, abi ad eum. MI. ¶ Or, *Abi* expresses that it is absurd in Chremes to attempt concealment: and then he turns to Nausistrata in confirmation, 'You have but to touch him, he is shivering from head to foot.'

6. *Nihil est*] ¶ i. e. 'It is a matter of no importance;' to which his wife replies, 'If so then (*ergo*), what is it? (you can have no objection to tell me) what is *he* talking about?' Phormio similarly presses him (10) "quando—hoc nihil est, quod ego dico, tu narra."

7. *Pergi'n' credere?*] He had before said, "Cave isti quicquam credas;" which he in substance here unseasonably repeats, as if Phormio had yet told any thing; just like those who, from dread of impending death, commit suicide. The man is naturally timorous, but his words also well illustrate the force of conscience. CAS. ¶ So Nausistrata observes that there is nothing yet on which she can exercise belief, for Phormio has told nothing; and Phormio rejoins, that fear has put the wretched man beyond his wits (*Delirat miser timore*).

8. *Delirat*] For such is natural to old age; *timor* arises from conscience. D.

9. *temerè*] Sine causa. CAS.

10. *Recte sane*] Ironicè. MI. ¶ 'Of course the matter is all right, you do not fear; why should you?' Similar to his sarcasm, v. 7. 52. "Ho! tune is eras?"

12. *Eho tu!*] ¶ Turning to Demipho contemptuously, 'Are *you* interfering again in his behalf; and no wonder, you did so well for him before!' See v. 7. 76. and note.

13. *Quid at?*] ¶ Impatient from hearing him say *At;* for the word implies hesitation, or embarrassment.

15. *In Lemno*] ¶ He here turns to Nausistrata, and boldly proceeds with the tale, heedless of the interruptions of the brothers. *ais*] Al. *agis*, no doubt the true reading. B.

16. *di melius duint!*] ¶ Unwilling to credit it; and so saying she looks around for some refutation of the tale; the brothers are speechless, and Phormio asseverates; she then exclaims, *Perii misera!*

18. *dum tu dormis*] i. e. dum tu securus es. Comp. Hea. ii. 3. 101. R. D. *Quid agimus?*] Amazed from fear; and half inclined to make his escape. CAS.

N. Pro di immortales! facinus indignum et malum!
P. Hoc actum est. N. An quicquam hodie est factum indignius?
Qui mi, ubi ad uxores ventum est, tum fiunt senes.
Demipho, te appello: nam me cum hoc ipso distædet loqui:
Hæcine erant itiones crebræ, et mansiones diutinæ
Lemni? hæcine erat, quæ nostros fructus minuebat, vilitas?
D. Ego, Nausistrata, esse in hac re culpam meritam non nego:
Sed eam, quin sit ignoscenda,—P. Verba fiunt mortuo.
D. Nam neque negligentiâ tvâ, neque odio id fecit tuo.
Vinolentus, fere abhinc annos quindecim, mulierculam
Eam compressit, unde hæc nata est: neque postilla unquam attigit.
Ea mortem obiit: e medio abiit, qui fuit in re hac scrupulus.
Quamobrem te oro, ut alia facta tua sunt, æquo animo hoc feras.

19. *indignum*] Al. *miserandum*. *malum*] ¶ Mischievous in its effects.

20. *hodie*] This word often signifies anger and indignation, rather than time. R. D.

21. *Qui, &c.*] ¶ Understand *Hi sunt*, such men as Chremes are they who, &c. *mi*] *Mihi* is elegantly redundant, Hea. ii. 1. 18. "is mihi ubi adbibit plus paulo." D.

22. TROCHAIC TETRAMETERS CATALECTIC.—

23. *Hæcine erant itiones*] With Donatus (on Eu. iii. 5. 34.) we ought to read: *Hæc illæ erant itiones*. So An. i. 1. 100. "Hæc illæ lacrymæ, hæc illa est misericordia." B.

24. *nostros fructus*] ¶ Quos ex prædiis capiebamus. See v. 3. 6. *vilitas*] ¶ As pretended by Chremes; who would thus account for the deficiency caused by his illicit expenditures at Lemnos. *minuebat*] ¶ Year after year. Al. *minuit* (the preterite), which must be adopted for the sake of the metre, if, according to Zeune and others, we read *erat ea, quæ*.

25. *meritam*] Adopt the Bembine, *meritum*, scil. Chremetem; as above, "arbitrabitur commeruisse culpam." B.

26. *quin sit*] Understand, 'negare non poteris,' or, 'nemo negaverit.' B. Al. *quæ sit.—ignoscenda*] The parasite does not suffer him to finish the sentence. D. *Verba fiunt mortuo*] Νεκρῷ λέγεις εἰς οὖς, a proverb applied to any unprofitable effort; derived, as Erasmus says, from the ridiculous custom of calling the dead thrice. Bo. Hea. ii. 1. 10. "surdo narrat fabulam." R. D. *Mortuo* is in reference, not to Chremes, but to Nausistrata, to whom Demipho's entreaties are made with as little effect as if she were a dead person. B. ¶ Rather, 'Words are uttering on behalf of a dead man,' meaning Chremes; and compare Phormio, below, 37. "Exsequias Chremeti," &c.

27. *negligentiâ tuâ—odio—tuo*] For negligentiâ tui, odio tui. So, Hea. ii. 3. 66. desiderio *tuo* for *tui*. R. D. He would represent it as merely ἁμάρτημα, not ἀδίκημα. See Aristot. Rhet. Bœc.

28. *Vinolentus, &c.*] He alleges in defence, that the act was done inconsiderately, and long ago. D.

29. *neque postilla*] Shewing that repentance followed the act; and also that it may be the more readily forgiven, as not likely to be repeated. D.

30. *e medio abiit*] See v. 7. 73. *scrupulus*] ¶ Scil. the woman herself; the object of Chremes' offence.

31. *ut alia facta tua sunt*] ¶ Delicate

N. Quid ego æquo animo? cupio misera in hac re jam defungier.
Sed quid sperem? ætate porro minus peccaturum putem?
Jam tum erat senex, senectus si verecundos facit.
An mea forma atque ætas nunc magis expetenda est, Demipho?
Quid mi hic affers, quamobrem exspectem, aut sperem porro non fore?
P. Exsequias Chremeti, quibus est commodum, ire hem tempus est.
Sic dabo: age nunc, Phormionem qui volet lacessito:
Faxo tali eum mactatum, atque hic est, infortunio.
Redeat sane in gratiam: jam supplicii satis est mihi:
Habet hæc eii quod, dum vivat, usque ad aurem obganniat.
N. At meo merito, credo. quid ego nunc commemorem, Demipho,
Singulatim, qualis ego in hunc fuerim? D. Novi æque omnia
Tecum. N. Meritone hoc meo videtur factum? D. Minime gentium:
Verum, quando jam accusando fieri infectum non potest,

flattery; so, above, v. 3. 1. "Agedum, ut soles, Nausistrata."

32. *cupio misera*, &c.] According to the sentiment in Livy: "quæ in tali re muliebris dolor, quò est mœstior imbecillo animo, eò miserabilia magis querentibus subjicit." The whole of this scene is exquisite; and I wonder that a learned writer would expunge it, who ought to know that such could be written by none but Terence. Bœc. *defungier*] i. e. to put an end to the trouble. See on Ad. iii. 4. 62. R. D.

33. *ætate*] Because he had said, "abhinc annos quindecim." D.

34. *si*] ¶ If advanced age (as you would have me believe) makes men *verecundos*, then I say, he was of an advanced age *then*, and was not verecundus; therefore I have no ground for hope.

36. *Quid mi hic affers*] ¶ This reading is on good authority. Zeune, and other editions, have *Quid mihi nunc affers*, which is inconsistent with the metre. *porro*] See An. i. 5. 44.

37. Observe the order: first, "delirat miser timore;" then "verba fiunt mortuo," and lastly, "Exsequias Chremeti;"—he is mad—he dies—his corpse is carried out. D. See on An. i. 1. 90.

38. *Sic dabo*] A phrase expressive of insult, and triumph on exacting punishment from an enemy. Plaut. Men. iv. 2. 40. "sic datur." Pseud. i. 22. "hem sic datur, si quis herum servus spernit." R. D. Sic tractabo. Hea. v. 2. "Adeo exornatum dabo." Cas. See Hea. ii. 4. 22. *Phormionem*, &c.] Virg. Æn. ii. 549. "degeneremque Neoptolemum narrare memento." D.

40. *supplicii satis*] See Ad. iii. 2. 15.

41. *hæc ei*] ¶ Nausistrata Chremeti. This will be a subject of never-ending reproach. *dum vivat, usque*] ¶ i. e. usque dum vivat; as long as ever he lives. *obganniat*] i. e. exprobret. Plaut. Asin. ii. 4. 19. "centies eadem imperem atque obganniam." *Gannire* and *obloqui* are joined in Catull. Carm. ii. R. D. See Ad. iv. 2. 17.

42. *credo*] With the effect of irony; i. 2. 90. R. D.

43. *qualis*] ¶ How exemplary a wife: ill deserving of such treatment.

45. *fieri infectum*] Simonid. τὸ γὰρ γεγενημένον οὐκ ἔτ' ἄρρεκτον ἔσται. L.

Ignosce; orat, confitetur, purgat: quid vis amplius?
P. Enimvero prius quam hæc dat veniam, mihi prospiciam et Phædriæ.
Heus, Nausistrata, prius quam huic respondes temere, audi. N. Quid est?
P. Ego minas triginta per fallaciaM ab illo abstuli:
Eas dedi tvo gnato: is pro sua amica lenoni dedit.
C. Hem! quid † ais? N. Adeone hoc indignum tibi videtur, filius
Homo adolescens sI habet unam amicam, tu uxores duas?
Nil pudere? quo ore illum objurgabis? responde mihi.
D. Faciet ut voles. N. Immo, ut meam jam scias sententiam,
Neque ego ignosco, neque promitto quicquam, neque respondeo,
Prius quam gnatum video: ejus judicio permitto omnia:
Quod is jubebit, faciam. P. Mulier sapiens es, Nausistrata.
N. Satis tibi est? P. Immo vero pulchre discedo, et probe,
Et præter spem. N. Tu tvum nomen dic quod est. P. Min'? Phormio.
Vestræ familiæ hercle amicus, et tvo summus Phædriæ.
N. Phormio, at ego ecastor posthac tibi quod potero, et quæ voles,
Faciamque et dicam. P. Benigne dicis. N. Pol meritum est tuum.
P. Vi'n' primum hodie facere, quod ego gaudeam, Nausistrata,
Et quod tvo viro oculi doleant? N. Cupio. P. Me ad cœnam voca.

49. *fallaciam*] The verse requires *fallacias*, as in iv. 3. 67. and for *illo* prefer the reading *isto*, signifying contempt. B.

51. *Adeone hoc*] Al. *Adeo hoc*.

53. *quo ore*] Above v. 7. 24. Juv. Sat. xiv. 56. "Unde tibi frontem—Cum facias pejora senex?" ποίῳ προσώπῳ, qua persona, qua fronte. L.

57. Arrange thus: "Quod is jubebit faciam. *D.* Mulier sapiens es, Nausistrata. *N.* Satin' tibi est, Chreme? *C.* Immo vero," &c. Thus Demipho, rejoiced at the happy issue of the matter, praises Nausistrata, who then asks her husband, whether he is satisfied to submit to his son's judgment; and Chremes, glad to be in the hands of such a judge, replies "Immo vero pulchre discedo." And thus, as is usual with Terence, all parties who are in fault or in fear depart in joy. B.

59. *Tu tuum nomen*] She uses *Tu*, as not knowing his name; and it was flattering to inferior persons that superiors should ask their name, and then, upon learning it, address them by it. So, Ad. v. 6. 3. "D. Qui vocare? G. Geta. D. Geta, hominem," &c. D.

60. *Vestræ familiæ*] He says this on account of his friendship for Antipho. D. *summus*] Scil. amicus. D.

62. *Benigne dicis*] See Ad. iv. 5. 68.

63. *quod*] *Propter* quod. R. D.

64. *oculi doleant*] As is the case with those who behold a disagreeable and odious

N. Pol vero voco. D. Eamus intro hinc. C. Fiat: sed ubi est Phædria,
Judex noster? P. Jam hic faxo aderit. Ω. Vos valete, et plaudite.

CALLIOPIUS RECENSUI.

object. Plaut. Most. iv. 2. 19. "Vah oculi dolent—quia fumus molestus est." R. D. *ad cœnam voca*] Comically the parasite makes choice of this favour, when an option is given by Nausistrata. D.

65. *Fiat:* &c.] Donatus ascribes these words to Nausistrata; elsewhere they are given to Chremes. I prefer the latter; that the old man, free from care, may close the scene with joke and good humour. B.

66. *faxo aderit*] See Eu. iv. 3. 21. This is spoken in joke, as if it were not an easy task:—when Phædria's difficulties have so happily ended.

THE END.

ERRATUM.

In the *Argument to Adelphi*, page 283, line 15, instead of, "where Sostrata and Pamphila are,"—read, "of his uncle Micio."

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